

TABLE OF CONTENTS.

EDITORIALS—Yes, go to Conference; Seventh-day Baptist Industries; Why Not Fill the Shops Already Open to Us?; Then What is the Master?; Transforming Power of the Gospel; Stand at Calvary and Look Backward; Then Forward; Now Take a Forward Look; What Nonsense! The Importance of One Good Man; God Still Lives; One Roosevelt Can Stand Against 1000 Demagogues; Our Hope is in Such Men; An Epistle; This Call for Good Material; A World-Renowned Example; The Two Offers; His Noble Choice; This Was His Glory; The World's Estimate; Similar Tests Today; Our Fidelity to the Sabbath; How Will it Seem When the End Comes?; 449-452

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HUSCOX, Business Manager. TERMS OF SUBSCRIPTIONS. Per year, in advance, \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrears are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J. THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY. TERMS. Single copies per year, \$ 50. Ten copies or upwards, per copy, \$ 5.00. CORRESPONDENCE. Communications should be addressed to The Sabbath Visitor, Plainfield, N. J. THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I., or to an excellent matter to Rev. O. D. Sherman, Alfred, N. Y. DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price, 75 cents per year. PUBLISHED BY G. VELTUSSEN, Haarlem, Holland. DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important acts. HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared help on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

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. Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

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

Fall Term Milton College.

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

Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.

In the School of Music the following courses are taught: Pianoforte, Violin, Viola, Violoncello, Elementary and Chorus Singing, Voice Culture, and Musical Theory.

Thorough work is done in Bible Study in English, in Elocution, and in Physical Culture.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address the

REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular classes work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

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

Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. B. HULL, 271 66th St., Chicago, Ill. Vice-President—W. H. INGRAM, Milton, Wis. Secretaries—W. M. DAVIS, 511 West 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

ASSOCIATIONAL SECRETARIES. Wardner Davis, Salem, W. Va. Corlies F. Randolph, 155 North 9th St., Newark, N. J. Dr. S. C. MAXSON, 22 Grant St., Utica, N. Y. Prof. E. P. SAUNDERS, Alfred, N. Y. W. K. DAVIS, Milton, Wis. F. R. SAUNDERS, Hammond, La. Under control of General Conference, Denominational in scope and purpose. Inclosed Stamp for Reply. Communications should be addressed to W. M. DAVIS, Secretary, 511 W. 63d St. Chicago, Ill.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. J. F. HUBBARD, Pres., F. J. HUBBARD, Treas. A. L. TITWORTH, Sec., REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J. Regular first-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITWORTH, Vice-President, Plainfield, N. J. OBERNE HUBBARD, Treas., Plainfield, N. J. D. E. TITWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLLMAN,

COUNSELLOR AT LAW, Supreme Court Commissioner, etc. New York City.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, 511 Central Avenue, Plainfield, N. J. FRANK L. GREENE, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. CORLISE F. RANDOLPH, Rec. Sec., 135 North Ninth St., Newark, N. J. JOHN B. COTTELL, Cor. Sec., 1097 Park Place, Brooklyn, N. Y. Vice Presidents: E. E. WHITFORD, 471 Tompkins Ave., Brooklyn, N. Y.; M. H. VAN HORN, Salem, W. Va.; L. R. SWANEY, Delmar, N. Y.; I. L. COTTELL, Hornellsville, N. Y.; D. D. CLARKE, Dodge Centre, Minn.; Oskay Hurley, Gentry, Ark.

HERBERT G. WHIPPLE,

COUNSELLOR AT LAW, St. Paul Building, 220 Broadway.

C. C. CHIPMAN,

ARCHITECT, St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.,

"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,

232 Madison Avenue. Hours: 9-10 A. M. 7-8 P. M.

S. ROGERS, Special Agent,

MUTUAL BENEFIT LIFE INS. CO., of Newark, N. J., 137 Broadway, Tel. 3037 Cort.

Utica, N. Y.

D. R. S. C. MAXSON,

Office 225 Genesee Street

Alfred, N. Y.

F. ORNEST M. BABCOCK,

REAL ESTATE BROKER. Farms, Houses and Lots and Vacant Lots For Sale, Horses Bought and Sold.

ALFRED UNIVERSITY.

First Semester, 68th Year, Begins Sept. 15, 1903. For catalogue and information, address Boothe Colwell Davis, Ph. D., D. D., Pres. ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. EARL F. SAUNDERS, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y. A. B. KENTON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President.

THE ALFRED SUN.

Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION

W. W. COON, D. D. S.,

DEBTOR. Office Hours—9 A. M. to 12 M.; 1 to 4 P. M.

West Edmeston, N. Y.

D. R. A. C. DAVIS, Eye and Ear. Office—Brookfield, Leonardville, West Edmeston, Bridgewater, Edmeston, New Berlin.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, President, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Ed- whard E. Whitford, Central, Brookfield, N. Y.; F. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehrst, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

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

Milton Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis. Vice-Pres., Mrs. J. B. DORTCH, Milton, Wis. Cor. Sec., Mrs. W. C. DALAND, Milton, Wis. Rec. Sec., Mrs. E. D. BLISS, Milton, Wis. Treasurer, Mrs. L. A. PLATT, Milton, Wis. Editor of Woman's Page, Mrs. HENRY M. MAXSON, 991 W. 7th St., Plainfield, N. J. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. CORTEZ CLAWSON, Salem, W. Va. Central Association, Mrs. CORA J. WILLIAMS, New London, N. Y. Western Association, Mrs. ANTONES L. ROGERS, Belmont, N. Y. South-Western Association, Mrs. G. E. F. RANDOLPH, Folsom, Ark. North-Western Association, Mrs. MARY WHITFORD, Milton, Wis.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELLOR AT LAW, Room 711 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel. Main 2940. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill. Miss MIZPAH SHERBURN, Secretary, Chicago, Ill. L. C. RANDOLPH, Editor of Young People's Page, Alfred, N. Y. Mrs. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: Roy F. RANDOLPH, New Milton, W. Va.; Miss L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; W. L. GREENE, Alfred, N. Y.; C. U. PARKER, Chicago, Ill.; LEOLA HUMPHREY, Hammond, La.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS

ANYONE having a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken throughout the world. No special notice, without charge, in the Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year, in advance. Sold by all newsdealers. MUNN & Co. 361 Broadway, New York. Branch Office, 67 F St., Washington, D. C.

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.

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

vast areas of pasturage, and wherever he looked upon meadow or prairie, he was all absorbed in estimating the number of sheep that pasturage would produce, and the profits thus to be gained. He proved to be a sheep-grower of Pennsylvania. The second man saw nothing of the pasture lands; but wherever he saw mountain belts of timber stretching away, he was all attention; and seemed busy in computing the probable cost of getting that timber to market. He was a lumberman from Michigan, as anyone might suspect from what he saw. The third man cared nothing for either the pastures or the timber belts, but wherever he saw groups of men, he was all attention. He watched their faces, listened to their talk, noticed their actions; and he proved to be a missionary from the East, going to his field of work. Two others joined the company beyond the plains, neither of whom cared for anything in common with any of the others. But wherever there was an out-crop of rocks, or a sign of fossil life, one of these new comers was all absorbed in their study. No one needed to be told that he was a scientist, in the studies pertaining to his profession. The last man almost went into ecstasies wherever sky and cloud, and lake, and mountain combined to make a charming landscape; and he was soon making a sketch of each such scene. This told the story; and everybody knew that he was an artist.

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?

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.

True the World Over.

What One Sees Shows What He Is.

What One Sees Shows What He Is.

What One Sees Shows What He Is.

What One Sees Shows What He Is.

What One Sees Shows What He Is.

in their tastes. They were about equal in intellectual ability; and so far as any one could see, would grow up to have similar tastes and characteristics.

It is easily explained. In early life one of these boys decided to become an artist; and set himself deliberately about the study of those things that pertain to the artist's calling. He persistently held his attention to these things, fixed his mind by mere will power upon his chosen work, until now, whenever he stands before the block of granite, he can see the angel there. He is conscious that all he needs is his mallet and chisel, to chip away the rough and make the angel stand out where every one can see it. The other chose the equally honorable life of a farmer, and turned his attention to cultivation of the soil. Naturally enough, when he faced the boulder, he saw nothing in it but a cumber of the ground to be cleared away by dynamite. Thus it lies within the power of each young person to set his face toward any kind of life and cultivate the characteristics by which he may go to the front in his calling. He can choose a pure and noble life, or a low and vulgar one, and develop the habit of seeing only what belongs to the one chosen. When this is done, then what he sees shows what he is.

AGAIN, what one sees depends on the medium through which he looks. Let one view the landscape from some slightly peak on a bright morning, when the sunshine bathes everything in glory, and the crystal atmosphere makes every object stand out clear cut; and he comes back charmed with the beauty and grandeur of the scene. But another looks upon the same scene on some other day, only to be disappointed, and comes back with complaints about a very dismal, gloomy landscape. What makes the difference? Simply this,—one man looks through the clear medium of a sunny sky, while the other looks through the darkened medium of clouds, mists and fogs. All too many are looking at the best things of earth to-day through mists and fogs.

THOSE of us who use spectacles know how careful we have to be about choosing them. We want no flaw in them; they must not distort things; they should neither overmagnify nor minify; but they must report things to us exactly as they are, and be clear. If we wear green glasses everything seems green to us. If we look at you through blue lenses, you will look blue indeed. Not that you are blue; but to us you will be blue, and we will not see well, because of the medium through which we are looking.

THE above laws hold equally well in the spiritual world. The condition of the heart gives coloring to everything upon which we look. The world differs to different people simply because their hearts differ. The old fable about the lighted lamp and the burnt-out fire brand going out to walk is pertinent here. The lamp came back saying, "It is a bright and beautiful world. Everything

looked bright and pleasant wherever I went." But the fire brand came back from the same walk with a doleful story about a very gloomy world. You readily see why this difference. The lamp carried light wherever it went; while the brand carried only smut and blackness. Some people walk through the forest on a June morning, with souls filled with ecstasy, because every bird-song thrills, and every zephyr whispers a message of love. Others, surrounded by the same scenes, hear no music, and receive no love message. The simple fact is, the one class carries music in the heart, while the other has none. The Master says that the pure in heart shall see God. Many a man's eyes are holden, and he gets no glimpse of the Blessed One, because the heart lenses are not pure. Don't forget, that impurities of heart-life blind-us from the sweetest things of earth, and the most precious things of heaven.

THERE are three or four heart-lenses that we ought never to use, if we would have our Master say of us: "Thou hast well seen." There is the critical lens. Many a man uses a lens that magnifies a hundred fold, when he looks upon his fellows. This lens is always a magnifier. And the great trouble is that we are so apt to get it focused upon the faults of others when we look them over. It would not seem so bad if we would only use it in regard to the good qualities; but some way it seems to be inclined toward the bad. And the tendency is to ignore the good, and to size up our fellows by some evil thing we know of them. If we would only let the good in them balance up some of the evil, it would be better; but the tendency is strong, if we use the critical lens at all, to use it too exclusively. Whoever looks through this lens does not "well see."

By the way, did you ever think how unfair some skeptical outsiders are in judging the church? Talk about hypocrites in the church! Bless us! Our experience has shown, that if you want to find the quintessence of hypocrisy, you must go outside of the church to find it. Here is one whom you ask to accept Christ and enter the church. He pretends to think he is a little better than any one in the church, and immediately brings his critical lens into use. Fixing it on some unworthy member, he says: "No sir; if he is a specimen of your church-members, I don't want anything to do with the church." Supposing one of our farmer friends has grafted his orchard, and is delighted with its results. He asks us to go with him to see the orchard, the praise of which is on almost every tongue. As we enter the orchard gate, our critical eye falls upon an ugly, scrawny tree down in one corner that did not take the graft very well, and the old, sour water sprouts have grown up and choked back the good, until now it does hang full as it can hang of sour, knarly fruit. Such trees always hang full. Well, we fix our critical lens upon that tree and see no other trees in the orchard. The others hang full of beautiful luscious fruit, and the ground is covered with it; but this is nothing to us. We, with all our pretensions of superior goodness, can see nothing good in that orchard! Going about this tree, we exclaim, What a homely tree! It

looks too scrawny for anything! And that fruit! I wonder if you call that good! Tasting it, we fling it away with disgust, saying, "Bah! if that is a sample of your grafted fruit, we don't want anything to do with it!" And so we turn away without even pretending to see the beautiful orchard full of excellent fruit all about us. What would you say of such conduct? You would probably say, "That man acts like a fool." And you would have a right to say so. Yet there are scores of men who walk through God's orchard in just that way. They fix their critical lens upon some poor church-member, who didn't take the spiritual ingrafting very well, and the old sour stock of the "old man" had grown; and choked out the good, until he is a poor specimen, indeed, and ought to have been discarded years ago. But the good people have been easy with him, hoping to redeem him, and now our critic judges the entire church of God by him. And this, too, when God's orchard hangs full of blessed fruit. Men have been taken from the gutter and made pure, the profane have become reverent, the blasphemous have become devout, and the fruits of the Spirit are everywhere manifest, but our critic sees none of these. Of course, he does not. He sees just what he looks for, and finds what is in his heart to find. He thereby reveals to the world what he is; and of him, none can say "thou hast well seen."

If you want to have a hard time of it all your days, use the sensitive lens. But if you wish to be happy, and help to make others happy, then discard it altogether.

It is a wonderful magnifier. Under its use a mole hill soon comes to be a mountain. The man whose thoughts all point centerwise, and who is looking for snubs, as if every little bump he gets was intended by some one to hurt him, is sure to have plenty of hell this side the grave. It is too bad to have torment begin so early, but the poor fellow who insists upon looking through the sensitive lens, is doomed to suffer. In this hustling, busy, crowded world, men are all intent upon their own business, and we get many a joggle and bump not intended for our hurt. Men step on each other's toes now and then, in this rush of life, who have no ill will toward one another; but if we are sensitive, and over zealous of our rights, we will have many occasions for grief. Nothing will so completely rob one of all life's joys. We once took a friend on a ride to show him a most beautiful country, on a most charming morning. He was brooding over a supposed injury, given him years ago, by a good old brother, whom we knew very intimately. We also knew that the brother would not do him the wrong, under which he seemed to be smarting. He was mistaken about this, and his use of this sensitive lens had given him false impressions of the intent and purpose of the one complained of, until no one could make him believe that the brother had not purposed to injure him. So my friend kept his eyes turned constantly toward his feet in the buggy bottom; and kept his tongue running like a clapper every moment over his troubles. We would try to draw his mind away from these, by calling attention to the beautiful fields and orchards of that magnificent garden land about us.

But all in vain. He would take a quick glance at some landscape pointed out, and then quickly drop his head, and looking at his feet—toes had been stepped on you see—he rushed into his story again, as if to make up lost time. It was his first, and probably his last chance to get the good of that wonderful sight-seeing; and the sensitivelens was robbing of all the blessing. He was growing more and more unhappy each time he turned it upon that old sore, and, it too, was growing larger, and deeper and sorer, every time. It eclipsed all the beauty of that great country about him. So with us all. This miserable little sensitive lens will cut off all the beauty of the world. My little finger near the eye, will eclipse all the glory of the sun, though it be hundreds of times larger than the earth. The student in astronomy insisted that he had discovered an elephant in the moon. But the incredulous professor quietly removed a minute fly—almost microscopic—which had found just the right spot between the lenses, and the elephant was gone. So it is with this sensitive lens. A fly becomes an elephant in short order. Do let us try to put it away forever. Better for us to use the comfort-bringing lens of charity, that seeks to help others, more than to exalt self.

THE man who looks through the eyes of prejudice, is always sure to form judgments without sufficient data. He cannot see all

sides of any question, and can never be a safe and wise counsellor. Such a man must of necessity have a one-sided development, and that too, in a very narrow channel. While Moody was at work in the great New York revival, a Christian business man asked a friend to go and hear him preach. After the meeting, the Christian business man asked his friend how he enjoyed the meeting. "Splendid," said he, "that Moody is a wonderful man. If I lived where he preached I would hear him every week if I had to go five miles to do so." He then continued: "These city preachers are no good. They are stuck up, and can't see a common man; but that Moody is all right. He gets right into sympathy with men. I tell you that was a grand sermon." The business man, somewhat amused at his friend's positive assertion against all the city preachers, asked him where he attended church. He replied something like this: "Oh, I don't go to church. I won't go to hear any of these stuck-up fellows in the city pulpits. They couldn't touch me. My wife has a pew in Dr. so-and-so's church, where she attends with the children; but I'll not go there." With an amused look, the business man turned and said: "My friend, you'd better go to church with your wife and children next week; Mr. Moody was out of the city to-night, and that man you heard preach was your wife's pastor!" Of course the friend felt cheap. He had made the blunder which hundreds make, upon all kinds of questions. It may be he had seen some dude of a preacher, who didn't seem to care much for souls, or possibly he had known of one or two in his life, who were unworthy; and he had used this narrow, one-sided lens of prejudice, and judged all the ministers by what it told him. What folly! If you wish to see as God would have you see, discard this heart-lens; and look on all sides of every question. Take broad, generous views of life, and your opinions will be worth something to men.

This is the holier-than-thou lens. It makes a man assume that he is all right, and you are all wrong.

The one who uses this lens, walks right up to the holy of holies in the temple, and boasts of the good things he has done. He thanks the Lord that he is not as other men are, and cannot understand why others are such sinners. Here is a good illustration: A young man who had once been given to drink was redeemed and joined the church. After some time, under very peculiar temptations, he made a miss and got the worse for liquor. The old saints in the church were horrified, and said, "This will not do, we can't have our church disgraced by a member who gets drunk. He must come up and confess or be cut off." The young man readily accepted their proposition and the day was appointed for public confession. The good old fathers and mothers in Israel assembled to hear it, with a sort of holy smack over the good thing, when a poor sinner comes to confession. The church is to be vindicated, and the saints will enjoy seeing the guilty one humble himself. In due time the young man stepped forward, and said, "My friends, I have a confession to make. I was never yet guilty of exacting ten per cent interest, to the distress of a poor man who was in a tight place." Down went the head of a good church member in confusion. Then the young man went on in this wise, "I was never guilty of selling a skim milk cheese for a good cream cheese," and the heads of two or three sisters dropped perceptibly. He further suggested, that he never put poor fruit in the bottom and topped out the basket with fine fruit, in order to get best price for all, and this touched several others. After naming what he knew to be glaring faults of several members, he further said, "But friends, there is one thing I have done, and I am very sorry for it, I have been drunk, and I want you to forgive me, and help me to stand." Of course that congregation saw the point, and had no further criticisms to make.

Oh! if we could see our own faults as well as we see the faults of the other fellow, how much better it would be. If people could only change places with the tempted long enough to feel the power of the tempter as he comes to others, they would have more charity. No good to preach to sinners as though we were all right and they all wrong. People have little conception of the awful fight a man has who has an appetite for rum. If they could only feel his temptation a little while, they would know better how to talk to him and help him. The fox says to the fish, "You're a fool to get caught on that hook;" and the fish replies to the fox, "You're a fool to get into that trap." The fact is, the fox knows nothing of the matter from the fish's standpoint, and the fish knows nothing about it from the standpoint of the fox. They live in different elements, and it is easy for each to say just what he did. If they could only change places a little while, they would better understand each other. So with men. In imagination, try to put yourself in his place, remember that you too have faults, and leave this self-satisfied lens out of use. If labor and capital could only change eyes a little while, there would be no more strikes. Let us all at least dust our spectacles, and many things that disturb us will disappear.

God knows our needs before we ask.

MR. BAKER'S THANKS. To the seven aged ministers who responded to the invitation of the Rev. Mr. Shaw:

Dear Brethren: Accept my sincere and heartfelt thanks for your remembrance of me, and your kind and affectionate words spoken in your letters to Elder Shaw. Each one was read after an excellent sermon upon the subject of honoring fathers and mothers, and all aged people. It was arranged to take place on the 4th inst, (the Sabbath) on which day occurred the ninetieth anniversary of my birth. On this Sabbath also, by regular appointment, we were to partake of the emblems representing the suffering and death of our dear Savior, which brought us to that place on earth, where we stand nearest to the blessed Jesus, and in the company of the church of the first-born in heaven.

At the close of the sermon, and in the midst of congratulations, I could not help recalling to mind those who were my associates in the ministry, at the time they took my hand, as a pledge of an affectionate welcome, to join in the service of the Master. I cannot refrain from mentioning a few names who were more often at my side, and gave me their fatherly advice; Eld. William Satterlee, Eld. Alexander Campbell, Eld. Wm. B. Maxson, Eld. Eli S. Bailey, Eld. Walter B. Gillette, Eld. Nathan V. Hull, Eld. James H. Cochran, and many others. If space would permit, it would be a pleasure to name every one in the ministry at that time, and give incidents of kindness and affection.

But the Reaper has thrust in his sharp sickle and from the eldest, Elder Matthew Stillman of Hopkinton, R. I., to the youngest, Elder Lucius Crandall of DeRuyter, N. Y., every one of them has been garnered; they have passed through the valley beneath the dark shadow, into the brightness of glory beyond. Four of those named above were my pastors of years ago. Since those days many others who have entered the ministry, after doing valuable service, have passed on to the other side. We find their numbers to be quite extensive.

On or about the first week of August will occur the seventy-seventh anniversary of another event, paramount in my opinion to that Fourth of July, or the Declaration of Independence. I was alone in a forest in Northern New York, that reached twelve miles westward without a single habitation of any kind, and stretched away to the north for over forty miles without a break. Here in a secluded valley, beside a fallen tree, I knelt in prayer, and begged our heavenly Father to forgive all of my wicked acts, and give my conscience peace. Thanks to his name, and also to my Mediator, the still small voice whispered, "They are all forgiven, go and do the best you can." We have tried to obey thus far, and hope not to falter when so near the end.

I would not feel justified in closing, without referring to the urbanity of Pastor Shaw, and specially thanking him for his thoughtfulness and care in devising the plan above all others, that made this anniversary so deeply interesting.

Adieu, dear brethren, until we "meet to part no more." H. H. BAKER.

Christian nations have combined to suppress the sale of slaves. Is it too much to ask that they combine to prevent the sale of liquor.—Benjamin Harrison.

NEWS OF THE WEEK.

The long struggle is over at last, and Pope Leo XIII. is at rest. He breathed his last at 4.04 p. m., July 20. On the 21st the sacred college of cardinals convened for the official ceremony of pronouncing the Pope dead. The embalmed body will lie in state at St. Peter's through four or five days of funeral ceremonies, and will find a last resting in the church of St. John Lutheran. After nine days comes the election of the new Pope. Cardinal Oreglia, dean of the Sacred College, assumed power immediately upon the Pope's death, and cleared the Vatican of every curious observer who had no right there. He will be the natural head until the new Pope is chosen. The mode of choosing was told in last week's RECORDER. It is to be hoped that the cardinals may be as fortunate in their next choice, as they were in the choice of Pope Leo. But this is hardly to be expected. The dead Pope was a man of broad views, and a world-wide influence.

The successor of Lieutenant General Miles, as announced by the President, will be Major General Young, who is promoted to Lieut. General. General Miles retires on August 8, having reached the age of 65 years, the legal age for retirement.

The petition which the President hoped to send to the Russian Government, although rejected by that Government, is believed to have accomplished all that could be hoped for. Its good effects will become more and more apparent.

The American people have thereby put themselves on record against such horrors, and brought home to the hearts of both the people and rulers of Russia, the most emphatic of disapproval, which must have its influence.

The text of the petition had to be read by the officials of Russia, before deciding not to receive it; and must now stand as a witness of their unwillingness to hear any respectful appeal for religious liberty, by citizens of our country.

A strike is threatened in the government book-binderies, because the President reinstated one whom the union men had had discharged. The workmen do not blame the President for re-instating, because, by mistake, the charge was made upon grounds which Roosevelt could not recognize. New and proper charges are now brought, and if these succeed, the strike will be declared off.

One of the most fearful tornadoes ever known in New Jersey, swept over Paterson on Wednesday, July 22, and damaged over three hundred buildings, demolished thirty, injured scores of people and killed three. The damage is estimated at over \$300,000. This "year of calamities" does not seem inclined to slight the East. At Somerville, a little west of Plainfield, a severe hail storm with hail stones as large as hazelnuts drove everybody to shelter, and did great damage in the outlying districts. The tornado that followed, unroofed buildings and destroyed many fine old trees, which literally blockaded the highway.

The report of the Government Bureau of Statistics, just at hand, shows a wonderful increase in our trade with China. Ten years ago it was \$4,000,000, now, \$19,000,000. This however does not cover all the exports to China, since much of the \$8,000,000 that goes to Hong-Kong also enters China. Our

total exports to Europe aggregate over one billion in 1903 against 662 millions ten years ago. Europe's increase is about 60 per cent in ten years, while Asia's is 275 per cent. The growth of our export to Asia has been more rapid than to any other section of the world excepting Africa. Our exports to Japan in 1903 amount to 21 millions, as compared with 3 millions ten years ago.

THE GERMAN SEVENTH-DAY BAPTISTS IN PENNSYLVANIA.

CHAS. H. GREENE.

(Continued from RECORDER of April 27, 1903.)

A number of buildings were erected by the brothers and sisters under Beissel's care, some of stone and some of wood, all the work being done by hand and by the brethren themselves. In some of these there were "Nacht Metten" (midnight watch meetings), lasting four hours; others were for the Love Feasts, meals eaten at a common table by all the congregation, to which were invited the English Seventh-day Baptists from French Creek, Chester county, and from other places. Other buildings there were where the sisters performed their vigils, where the Buderschaft worshipped, and where the two societies met together on special occasions.

The single brethren wore long beards, sandals, and, a part of the time, at least, a tunic. The leaders of the mechanical enterprises at Ephrata were three brothers named Eckerling, who, after much backing and filling, much going and returning, were finally expelled by Beissel in 1754 and some of their shops destroyed. The society began to languish from that hour; though not any considerable decline could be seen until after the death of Beissel. While this material prosperity was progressing, Beissel did not forget to go with his evangelists into the spiritual harvest field; both he and some eight or ten evangelists were on the road preaching nearly all the time, and converts were not few. In 1738 Ephrata evangelists went to Amwell, Huntingdon county, New Jersey, held a revival, and organized a branch church; for all the churches of this Ephrata stock were considered only as branches of "the Church," Ephrata, even to this day. This Amwell church did not entirely go down until the nineteenth century.

In 1744 three evangelists from Ephrata made a missionary tour to Amwell, pausing among the English Seventh-day Baptist churches of Chester county, Pennsylvania, and from Amwell on to the Sabbath-keepers in Shrewsbury, Monmouth county, New Jersey. As a result of this visit from Ephrata, the brethren in Monmouth county were organized into an English Seventh-day Baptist church the next year. Continuing their journey, they went on to the Sabbatarians in Connecticut and thence to Hopkinton and Newport, Rhode Island. They were kindly received and much good resulted to both parties. One result of this tour was that Nathan Rogers, shortly after he was ordained at Hopkinton, went to Ephrata and remained in the Buderschaft several years. His life at Ephrata constrained him to remain all his days unmarried. The Hoffmans were originally of this Ephrata society; some of them strayed off to Salem, West Virginia, and some went east to Shiloh, New Jersey. Morgan Edwards, writing in 1790, gives the list of the membership of the Ephrata Seventh-day Baptist society and mentions one "John Hoffman and family."

In 1754, when the Eckerlings left Ephrata, several others voluntarily shared their exile, or came on soon after. They at first removed to the valley of the New River, in Western Virginia (Old Dominion), in the present Pulaski county, not far from the present Pearsburg. This settlement they called "Mananahaim." This increased and flourished as late as 1783, at least. There are traces of a flourishing society here fifteen years afterward, but the tracing is very faint and is yet to be investigated.

Another settlement made by these Ephrata brethren was located in the present town of Strasburg, Fredrick county, Virginia, in 1743. Although the Strasburg settlement had been tinctured with Seventh-day Baptist doctrine more or less, "it did not become a distinctive colony of Sabbatarian Dunkards" until 1754. At the same time there was a congregation of "Regular" Dunkards at the same place. At first they seem to have been very intimate, probably even using the same meeting-house, but in 1771 the Sabbatarians secured a lot in Strasburg and built a meeting-house and Buderschaft of their own. The land was sold by the last trustees in 1801, and that is the end of Strasburg.

As early as 1732, evangelists from Ephrata went down the Shenandoah Valley, even as far as the Carolinas and into Georgia. That their labors were not in vain we know, for there were German Seventh-day Baptists organized in North Carolina as early as 1752 and in South Carolina in 1759. There were at least three churches in North Carolina and three in South Carolina. These latter were organized in 1759, 1768 and 1770. There are traces of these people in Georgia and in the territory now known as Alabama, before the Revolutionary War. There was a German Seventh-day Baptist church near Knoxville, Tennessee, as late as 1876.

Peter Miller was succeeded by Peter Lehman as pastor of Ephrata. Lehman was born May 24, 1757, and died at Snow Hill, Franklin county, Pennsylvania, January 4, 1823, aged 65 years, 7 months and 11 days.

The first meeting held by the German Seventh-day Baptists in Franklin county, Pennsylvania, was held in the year 1762, about seven miles from the present location of Snow Hill, at the house of one George Horn, who had settled there with his family, having come from Lancaster or Lehigh county, Pennsylvania. The meetings were fruitful in bringing the Snowberger and Meiley families into this testimony, the latter having come from Lancaster county. All this resulted in planting the doctrine, and forming the nucleus of a church in the valley known as the "Conococheague"; the streams bearing this name are a considerable distance west from the Snow Hill settlements. There is ample evidence at Ephrata that Conrad Beissel twice visited Snow Hill in the year 1764, at which time there was a big meeting and much rejoicing amongst the brethren far and wide. There is no account as to when this Snow Hill church was organized, but it is evident that it was not much before 1814 that the brethren at Snow Hill began to consider themselves a regular church.

(To be continued.)

THE EMPLOYMENT BUREAU.

Possibly the readers of the RECORDER would like to hear direct from the Employment Bureau. We have tried as best we knew to accomplish the purpose for which the Bureau was organized.

We have received many requests as to employments, positions, trades, etc. We have been successful in filling some of them. We quote from some of the letters received:

A party who wrote for a helper in his lumber yard writes:

"I am glad to say that your 'ad' brought responses from four, and I have secured my man. I am much pleased with the work of your committee. The system will surely work to the advantage of our people."

The party who asked for a family to help on a farm says:

"We have already found the family for the position we offered. Thanking you for your kindness. I believe the Employment Bureau is filling a long felt want."

A party who wrote us for help on his farm says:

"I write to let you know that my 'want ad' should cease. I am glad the Employment Bureau has been added to the RECORDER as I think it fills a long felt want."

The following is an extract from an unsigned letter:

"A 17-year-old boy came to me looking for work. He had been offered \$225 a year by a Sunday man. It breaks my heart to see these boys, as this is the third one to work on a Sunday farm. Can nothing be done to stop it? I could send at least forty names of those once keeping the Sabbath, now breaking it."

A farmer who had been trying for sometime to get a man by the year for farm work writes:

"I think young men need not leave the Sabbath for lack of opportunities to find employment among our own people. One family near _____ has left the Sabbath and their excuse is they could secure help better by doing so and the man in the family is the son of one of our deacons at _____."

"What are our Seventh-day Baptist farmers going to do for help? Will we be compelled to quit farming for lack of help? Several farms owned by Seventh-day Baptist people have been let to Sunday people, and more of us may be compelled to do the same, simply from lack of help."

The last two letters came from communities only about fifteen or twenty miles apart. You see it looks like something was wrong—a lack of knowledge on the part of the farmer as to where he can find a Seventh-day Baptist man, and the man does not know where he can find the farmer. We, the Bureau, are trying to bring these parties together.

Our greatest cry has been for farm help. There are lots of our young men who want such places. Help us to make these places known to them. Will not some who are interested in the advancement of the Bureau's work send us short articles along employment line for publication?

Haven't we money and brains enough in the denomination to establish enterprises that will give our people something to do, thereby strengthening our denomination and holding the good talent that we are now losing? Fall into line and give us your support.

Sincerely,

W. M. DAVIS, Sec.

IMPORTANCE OF THE DOCTRINE OF THE HOLY SPIRIT.

AGNES F. BARBER.

To the readers of the SABBATH RECORDER:

Dear Christian Kindred:—A heavy burden has been laid on my heart in regard to the proposed plan for the Sabbath-school Board,

to prepare tracts and lessons including denominational history and doctrine. Feeling impressed to call the attention of those having a part in this momentously responsible work to the convictions which I believe are from above, it seems also an important matter for all our people to consider. Is it all that is required, to become members of a Seventh-day Baptist church, to "express to the authorities our belief in God, our determination to live Christian lives, and our desire to be baptized and join the church?" Is it not a serious omission not to recognize the office and work of the Holy Spirit in the regeneration of souls, "dead in trespasses and sins," which our divine guide book teaches us can alone fit us for the kingdom of Heaven?" (John 3: 3-8, Titus 3: 5.)

Those who have felt their lost condition by nature, and experienced the transforming change so vividly portrayed in Eph. 2, cannot but deplore the fatal error of our times, so fearfully prevalent, of thinking to educate children into Christians, instead of giving them the needed warning which Jesus so emphatically and repeatedly declared to an eminently good man, that "Except ye be born again, ye cannot enter into the kingdom of God." How appalling the thought that souls may be lost in consequence of our neglect to "declare all the counsel of God!"

We justly urge the importance of all religious teachers following apostolic example in holding people to the claims of God's law, but should we not guard against the danger of trusting to good works, by reminding them that even the ability to exercise true repentance, is given through Jesus' atonement? Acts 5: 31. And when they come to him they must expect something to be done for them, which they cannot do for themselves, a work wrought in their hearts by the divine power of the Holy Spirit, which will give them a new nature, "make them new creatures in Christ." Would not this spiritual birth be the most effectual safeguard against coveting worldly pleasures, and against lack of stability in Sabbath keeping? Is there not need of stemming the tide of "healing slightly," and "crying peace, peace, when there is no peace?"

Is it possible that even Seventh-day Baptists are relinquishing from their distinguishing characteristics, the fundamental principle of a regenerate membership? If so, how timely the apostolic caution, 1 Tim. 4: 16. "Take heed unto thyself and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee." Also this word of the Lord by the Prophet, Jer. 6: 16: "Ask for the old paths, whose is the good way, and walk therein, and ye shall find rest for your soul."

In harmony with these impressive scriptures, among the edifying sermons contained in the Seventh-day Baptist Pulpit, that valuable publication so thoughtfully provided by our Missionary Society, there appeared in the May number an excellent sermon by E. M. Dunn, on "The Heavenly Birth," which seemed an especial providence just at this time. Would that all might read it, and proclaim as faithfully, the Holy Spirit, the regenerator. Another office of the Holy Spirit is the witness he gives in our hearts, that we are born anew from above. (Rom. 8: 16; Gal. 4: 6, 7; Eph. 1: 13, 14; 1 John 5: 4-13.) O, how full of rich blessing are these precious assurances of the divine word. Please do not

fail to feast upon them. May there be such a striving among our people as Ezekiel saw, (chap. 37), and a great army raised up who shall be living witnesses of the power of God's saving grace.

Norwich, N. Y., July 15, 1903.

WANTED.

Ten cents each will be paid for copies (in good condition) of the minutes of Conference for the following years:

1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1830, 1831, 1832, 1833, 1834, 1835, 1841, 1845. Address, JOHN HISCOX, Business Manager, Babcock Building, Plainfield, N. J.

RELATIVE MOTION IN A WHEEL.

While the parts of a revolving wheel move with equal velocity as regards the hub, this is not the case as regards the ground over which the wheel is traveling. This is the reason why in a photograph of a moving locomotive the upper halves of the driving wheels appear blurred, while the lower halves are clear. This is an excellent practical illustration of the fact, known to us all theoretically, that the points on a wheel above the axle are moving forward more rapidly than the vehicle, while those below are absolutely motionless as regards the ground, in relation to which every point on the wheel moves forward with a constantly changing velocity, varying from twice the vehicle's speed to zero. The average is the speed of the vehicle, which is, of course, the effective speed of the wheel as a whole. T. M. Gardner, a mechanical engineer of Brooklyn, N. Y., explains this in a letter as follows:

If you look at the photograph of a fast train taken while the train is going at full speed, and particularly notice a driver, you will see that the bottom of the wheel and the lower spokes are quite distinct, while the spokes above the axles are blurred, this effect increasing to the top. To explain this, suppose that the train is running 60 miles per hour. A point on the rim of the wheel is moving with this velocity. Now, as the bottom of the driver goes backward with the same linear velocity at which the train moves, the line of contact between the wheel and the rail is still for a small space of time. The center of wheel goes forward as fast as the train, and the upper end of the diameter has this same velocity, and in addition that due to rotation about its own axis, which is equal to the speed of the train. Hence the point at the top goes forward around the line of contact between the wheel and the rail as a center with a velocity of 120 miles per hour for an instant of time. So, then, a particle on the rim of the wheel, in regard to the track, has a changing linear velocity from zero to that of 120 miles per hour, and back again in each revolution.

The apparent paradox in the explanation arises from the fact that most people forget that all motion is merely relative, and that what is motion in regard to the hub, may be perfect rest as regards the ground. The velocity of any point on the wheel is continuously varying as regards the ground. It does not linger at any particular velocity, whether zero or any other, but passes regularly through them all.—Christian Work.

Missions.

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

MISSIONARY BOARD MEETING.

A meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, July 15, the President, William L. Carke, presiding.

Members present—Wm. L. Clarke, O. U. Whitford, A. S. Babcock, J. H. Potter, G. B. Carpenter, A. H. Lewis, C. A. Burdick, A. McLearn, L. F. Randolph, Ira B. Crandall. Visitors—Geo. A. Kenyon, Rev. Madison Harry, Rev. H. Stillman.

Called to order by the president, and prayer was offered by Geo. B. Carpenter. Minutes of special meetings were read and approved.

The reports of Treasurer and Corresponding Secretary were received and ordered recorded.

The following orders were voted:

Table with 2 columns: Name, Amount. Includes O. U. Whitford, J. H. Biggs, R. S. Wilson, Church, Welton, Iowa, Cartwright, Wis., Hammond, La., etc.

The report of the committee appointed to prepare program for the sixty-first annual session of the Missionary Society was adopted, as were also resolutions on the death of the late Sanford P. Stillman, who for twenty-six consecutive years had been a member of the Board.

The committee to whom was referred certain matters relating to "readjustment" presented a report on the legal questions involved, which was adopted.

An appropriation was made for the Salemville (Pa.) church for the balance of the year from Oct. 1, 1903, at the rate of \$100 per year.

It was voted to appropriate for the East Hebron (Pa.) church at the rate of \$50 per year from July 1, 1903; also for the Wynne (Ark.) church at the rate of \$25 per year from July 1, 1903.

An appropriation was voted for the Preston, Otselic and Lincklaen field for the months of July and August, 1903, for labor of H. Eugene Davis, \$50 with traveling expenses.

Because of the reported ill health of our missionary in the southwest, Rev. G. H. F. Randolph, it was voted that we offer Brother Randolph a vacation of two months.

Other matters and all relating to appropriations were referred to future meetings of the Board.

The Corresponding Secretary reports—sermons and addresses during quarter, 15; communications, 578. Has attended four associational gatherings and has had charge of the evangelistic work.

J. G. Burdick reports work in the Central Association—44 sermons; added to the churches, 28; 1 Christian Endeavor society organized; 9 converts to the Sabbath.

M. B. Kelly reports work in the Northwestern Association—33 sermons; 57 visits. He is now holding gospel tent meetings among our Scandinavian brethren in South Dakota, assisted by a quartet from Milton, Wisconsin.

WM. L. CLARKE, President. A. S. BABCOCK, Rec. Sec'y.

TREASURER'S REPORT.

For the Quarter ending June 30, 1903.

Treasurer's report table with columns: Description, Amount. Includes Cash in treasury April 1, 1903, Cash received in April, May, June, O. U. Whitford balance salary, etc.

Available \$4,179 99

Geo. H. Utter, Treasurer.

E. & O. E.

WE clip the following item from The Dell Rapids (So. Dak.) Tribune, about Evangelist M. B. Kelly and the quartet with him:

"A student evangelistic quartet, of Milton, (Wis.) college and Rev. M. B. Kelly, evangelist, arrived last Friday and will hold a series of tent meetings in Dell Rapids. Milton college sends out a quartet of students every summer to engage in gospel work. This summer the quartet is to work part of the time in Dell Rapids, and will likely spend about a month here. The quartet is composed of Charles A. Nelson, first tenor; Welcome S. Wells, second tenor; Ray Rood, first bass; Benjamin Johanson, second bass. Monday they erected their tent on the vacant lots south of the Baptist church, where the meetings are being conducted by Evangelist Kelly. The meetings are free and the public is cordially invited to attend. Good music is furnished each evening."

Bro. Kelly writes:

We arrived here Friday, the 3rd inst. Had preaching and Sabbath-school the next day at the home of a brother Parks. Sunday the boys and I went to the Methodist church and got acquainted with some of the people. Monday we put up the tent, but did not get the seats down. Tuesday evening, about time for meeting to begin, a furious storm struck us and we almost had a wreck. It pulled up and broke some of our stakes and we saved the tent only by dropping it down. Got some holes through it as it was. Of course the next day we had to patch up the tent and raise it again, and get things dried out for service in the evening. Had a nice congregation to begin with. The Baptist and Methodist pastors in Dell Rapids seem very friendly. Sunday morning service in the M. E. church, the quartet will sing and at the Union service in the Baptist church in the evening. Pray for us that the will of the Lord may be done here and his name glorified.

FROM R. S. WILSON.

Inclosed find my report for the quarter ending June 30, 1903. It has been a very interesting quarter. There has been nothing unusual in our own church in Attalla this summer. The Sabbath-school has been kept up regular all the time. Our people are too badly scattered to keep up a prayer-meeting Sabbath evening, so our work is all put in on Sabbath-days. I made two trips to Cullman county during the quarter. Left home for Cullman April 23, and next day arrived at Bro. MacCarley's. On Sunday preached two sermons at the Alexander school-house. Went from here to Bro. Bottom's near Logan, Ala. Spent the night with him and the next day he and I drove to Bro. Hyath's, a distance of twelve miles, near Crane Hill. I preached both Thursday and Friday nights at Bro. Hyath's to good congregations. We returned to Bro. Bottom's and preached Sabbath night in his house to about forty people. On Sunday morning preached in the neighboring school-house to about seventy-five people and at Bro. Bottom's in the evening to about forty people. All seemed friendly and to enjoy the services. I promised to visit them and preach to them each quarter. I left for home on Monday, driving twenty-eight miles the first day, and forty-three miles the next day brought me home. I made another visit to the Alexander school-house and vicinity in June. Preached three times, once to about three hundred people. There is a singing society at Alexander school-house. They meet on Sunday afternoons, and they have given me an hour for preaching and that insures me a crowd, for there attends this singing service from two to three hundred people. I did not make my trip to Cullman in May on account of my family having the measles, which kept me from doing as much that month as I would like to have done. Thank the Lord we are all well now. I have traveled this quarter about three hundred and sixty-one miles and preached nineteen times, made twenty-six visits, and distributed tracts and papers. Pray for us and the work in Alabama.

ATTALLA, Ala., July 8, 1903.

FROM O. S. MILLS.

Inclosed find my reports. We have continued the work the past quarter under more favorable circumstances. Have held more night meetings. At all services the interest and attendance have been good, except the Sunday night service at Berlin. It seems impossible to get many out to that service. Many of the people in that community are German, and they will not attend services in English. In April, I spent two weeks with Rockhouse Prairie church. Preached eleven sermons, and visited all the Sabbath-keepers in this vicinity. Now I am here for another two weeks. Have my family here with me. We spent the last week of past quarter in the vicinity of Coloma church. They offer to do something toward our support for next year.

GRAND MARSH, Wis., July 7.

FROM H. N. JORDAN.

Inclosed you will find the quarterly and semi-annual reports. Numerically there is no change in the membership of the Harts-ville church. But the interest in our denomi-national work is increasing, especially in the educational work. Attendance at the services

on Sabbath-day and at the prayer-meeting on the evening after the Sabbath is good.

The church recently voted to take a collection every quarter in the interests of the Education Society, and the Christian Endeavor subscribed five dollars for the Sabbath of Christ. Some time in August a quartet will hold evangelistic meetings at the church. We, all of us, are hoping and praying for a quick-ening of the spiritual life of all the member-ship, and that souls shall be won for the Master.

HARTSVILLE, N. Y.

FROM H. EUGENE DAVIS.

Who is on the Preston, Otselic and Lincklaen field. I have held four services and made twelve visits at Preston. All of the church-members have been out to the meetings, except two. Last night fourteen came out in the rain to meeting. Four took part and three raised their hands for prayers. Two of these have never made a start before. Pray for these, and for me that the Lord may help me to lead these to him. I start to-morrow for Otselic. Shall be at Otselic next Sabbath, and at Lincklaen Centre the following Sab-bath. Hope to have three or four meetings each week, and then return to Preston.

THE ABSOLUTISM OF THE CZARS.

When Prince Bismark was Prussian ambas-sador at the court of Alexander II., he was one day standing with the czar at a window of the Peterhof Palace, when he observed a sentinel in the center of the lawn with appar-ently nothing whatever to guard. Out of curiosity he inquired of the czar why the man, was stationed there. Alexander turned to an aide-de-camp:

"Count _____," said he, "why is that soldier stationed there?"

"Send me the officer in command," he said.

The officer appeared. "Prince _____, why is a sentinel stationed on that lawn!"

"I do not know, your majesty."

"Not know?" cried the czar in surprise; "request then the general commanding the troops at Peterhof to present himself immedi-ately."

The general appeared. "General," said the czar, "why is that soldier stationed in yonder isolated place?"

"I beg leave to inform your majesty that it is in accordance with an ancient custom," replied the general evasively.

"What was the origin of the custom," in-quired Bismarck.

"I do not at present recollect," stam-mered the officer.

"Investigate, and report the result," said Alexander. So the investigation began, and after three days and nights of incessant labor, it was ascertained that some eighty years before, Catherine II., looking out one spring morning from the windows of this palace of Peterhof, observed, in the center of this lawn, the first May-flower of the season, lifting its delicate head above the lately frozen soil.

She ordered a soldier to stand there to pre-vent its being plucked. The order was in-scribed upon the books; and thus for eighty years in summer and in winter, in sunshine and in storm, a sentinel has stood upon that spot, no one apparently, until the time of Bismarck, caring to question the reason of his so doing! Such was, and is the absolut-ism of the government of the czars!—The Standard.

Woman's Work.

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

WHERE IS CHRIST?

Where the many toil together, there am I among my own; Where the tired workman sleepeth, there am I with him alone; I, the peace that passeth knowledge, dwell amid the daily strife; I, the bread of heaven, and broken in the sacrament of life. Every task, however simple, sets the soul that does it free; Every deed of love and mercy done to man is done to me. Thou hast learned the peaceful secret; thou hast come to me for rest; With thy burden, in thy labor, thou art, Felix, doubly blest; Nevermore, thou needest seek me; I am with thee every-where; Raise the stone and thou shalt find me; cleave the wood, and I am there.

—Henry Van Dyke.

AMONG the Baptists, it has long been an open question as to whether the Woman's Missionary Societies should continue as separate organizations or become dependent on the General Society. About a year ago the matter was referred to a committee of fifteen, who recently made their report at the anniversaries at Buffalo. This committee expressed the most cordial appreciation of the work done by the women, saying that the present success of the General Society would have been impossible without the co-operation of the women. They have been particu-larly successful in the work with children and in raising large sums of money in small amounts, thereby interesting a greater num-ber of people in the work. The committee recommended that the Women's Missionary Society be continued as distinct though affil-iated organizations; that closer relations be-tween the Women's Societies and the General Society be maintained and that all matters relative to readjustment of methods be refer-red to the Committee of Reference.

The death of Mrs. James G. Blaine, whose husband at one time so nearly received the elec-tion of President of the United States, occur-red at her home in Maine on July 15. Although a native of that State, much of her life was spent in the South. It was there, when she was in school in Kentucky, that she met her future husband, who was teaching there at the time. They were married in Kentucky and the oldest of their seven children was born there. Mrs. Blaine had always a great influ-ence over her husband and had in many ways the stronger character. To her he turned for advice and encouragement through the chang-ing conditions of his life, from school teacher to presidential candidate, and from her he ever received help and strength. If he was discouraged, she was hopeful; if he was ill, she cared for him and restored him to health. Even in his last illness, he was confident that "mother could fix him up all right." He showed his implicit confidence in her by giving to her his entire property in his will, with the exception of fifty dollars to each of his three surviving children, and twenty-five dollars each to the three grandchildren, and made her executrix of the property without bond. Of her life it was said, "Mrs. Blaine is the model wife and mother, and more is due to her strong judgment, quick perception and steadfast devotion than the world will ever know."

All my happiness I owe to the central effort that my father and mother made to make home the happiest place on earth.—Edward Everett Hale.

WOMAN'S BOARD REPORT.

Receipts in May.

Table with 2 columns: Name, Amount. Includes North Loup, Neb., Woman's Missionary Society, unap-proprated, Adams Centre, N. Y., Ladies' Missionary Society, Tract Society, etc.

Receipts in June.

Table with 2 columns: Name, Amount. Includes Marquette, Wis., Mrs. C. A. Britton, unappropriated, Sara G. Davis Scholarship, etc.

Unappropriated: \$13 00

Plainfield, N. J., Women's Society for Christian Work:

Table with 2 columns: Name, Amount. Includes Tract Society, Missionary Society, China Mission, Home Missions, Board Expenses, etc.

Westerly, R. I., Ladies of the Church:

Table with 2 columns: Name, Amount. Includes Miss Burdick's Salary, Western Association, Collection, Education Fund, etc.

Belmont, N. Y., Miss Agnes L. Rogers, unappropriated, 2 00

Brookfield, N. Y., Women's Missionary Aid Society, Salem College, 15 00

Utica, N. Y., Seventh-day Baptist Ladies:

Table with 2 columns: Name, Amount. Includes Tract Society, Missionary Society, 2 50

Central Association, Collection, Education Fund, 7 13

\$274 13

Mrs. L. A. PLATTS, Treasurer.

WOMAN'S WORKS.

What is being done in the cause of educa-tion as it pertains to the advancement of women cannot be too much emphasized, nor should the women be afraid to emphasize it themselves in the councils of education.

It was a woman in the Colorado legislature who secured an appropriation of \$100,000 to establish a home for dependent children. We must remember that woman has not only a voice in some of these new states, but a seat.

Another woman, a member of the Utah house of representatives, got herself ap-pointed chairman of the judiciary committee. The national superintendent of Indian schools is a Wyoming woman, and both Idaho and Colorado have women state superintendents of public instruction, the one in Colorado now serving her third term.

It is also to be noted that a woman has just been made one of the five trustees to erect and manage the Carnegie library at Oneida, N. Y. The daughter of Mayor John-son of Cleveland is probation officer of the children's court. A woman has been commis-sioned by the agricultural department at Washington as special field agent of the U. S. government to establish silk culture in this country on a scientific basis.

At the recent competitive civil service ex-amination in Washington more than 77 per cent of the women passed, as against but 62 per cent of the men. And yet our govern-ment has always been notoriously niggardly in the employment of female clerks.

But women's especial influence is in the di-rection of educating the Indian, the children and the indigent classes. Here she should re-ceive full credit in all educational gatherings.

Education.

THE STUDY OF ENGLISH. (Fifth Paper.)

PROFESSOR E. H. LEWIS.

I give below eight typical themes written by young men in the freshman year of college. The tasks they represent were six in number. The subjects assigned were (1) a view from a fixed point; (2) a description of two types of person; (3) a narrative without comment or moralizing; (4) a state of mind; (5) an exposition of a machine; (6) an exposition of causes. Two examples of 3 and 4 are given, and one of each of the other tasks.

Only the final drafts of these themes are printed, for there is a limit of patience to one's readers. The general method of criticism and revision was illustrated in the preceding article. I fear the average instructor would have to confess that he criticizes the first drafts of his men students less courteously than those of his women students. Along with the praise that an impartial critic is bound to give to whatever good the theme contains, there often appear on a man's theme such comments as "elementary blunders," "illiterate," "slovenly," "incoherent," "confused," "clumsy," "inexcusable," "unpardonable," "superficial," "bad in taste," "absurd." I have even seen papers on which the exasperated reader had written such words as "drivel" and "slush." It need hardly be said that the less of this sort of thing a reader employs to secure improvement, the better his teaching is. But a manly boy will usually take a certain amount of strong language and profit by it, if he can be convinced that the reader intends to do him full justice.

1. A LOOK INTO THE BARN.

I stop at the barn door and look in. Ten pairs of great, brown, unblinking eyes turn and stare at me. For a single moment ten rolling jaws forget to chew their cud. An expression of frightened curiosity crosses the faces of the cows. I listen a moment. There comes up from behind the manger the soft see-saw of milk forced into the foaming pails. The swish from the tail of a fly-pestered cow is followed by a grunt of disapproval from an unseen man. On the barn floor between the high mows two hens are scratching in the clover dust. A squirrel drops down on the roof from an overhanging branch, and after a noisy scramble is gone. In and out of the little window high in the peak of the barn darts a swallow at play. A bumble-bee hums angrily in a tangle of clover-blossoms near my head, and I leave the door.

2. THE ORIENTAL AND THE OCCIDENTAL.

The Oriental is as different from the Occidental as the east is distant from the west. Both are men, and no doubt sons of the same Adam and Eve, but what is done by the one is undone by the other. To illustrate, the man of the west upon entering a house or greeting a person takes off his hat, but the man of the east removes his shoes. The Oriental eats with his fingers, the instrument given him by nature, while his brother of the Occident uses forks. The former partakes of his meals on the floor, whereas the latter sits upon a chair placed at a table raised between heaven and earth. The first writes from right to left, and the second does exactly the reverse. The first betakes himself to a quiet nook and practices silence; the second eats pie, rocks the chair, and talks with remarkable speed.

[Theme 2 was written by a Persian lad eighteen years old, who has studied English but three years.]

3 a. TWO VIEWS.

A young man was just being arrested. The crowd had gathered around the green box, and were watching and gazing the efforts of the policeman to stand near enough to the box to telephone for the patrol and still hold the reeling drunken man. The young man was the personification of the unaware. He did not know that his hat was gone, that his hair was disheveled, that his shirt

was stained with liquor, and that his watch had been stolen. If he knew anything, it was that he had had a jolly good time, and didn't care where or how it ended. A gong was heard. A boy yelled, "Here comes the bandwagon!" In a few moments the man had been tumbled into the patrol, and the crowd had dispersed.

As he sits next morning in a cell, holding his throbbing head between his hands, he is not so unconscious as he was yesterday. His throat feels as if he had swallowed a buffalo-robe, his head seems bursting with pain, his face is red, his eyes are bloosht and sunken, his clothes are ruined. But it is not thinking of his own condition that bows his head and prints that look of agony on his face. He is thinking of his mother.

3 b. THE DOCTOR.

In the winter of 1884-5, the head of the medical staff of the Calumet and Hecla mining hospital sent the following request to the faculty of the University of Michigan: "Send us immediately the best medical student in the University." By a unanimous vote, the faculty selected Mr. Bobb, a member of the class which was to be graduated in June. Mr. Bobb went north at once, and took up his position in the mining hospital. He came down to Ann Arbor in June, graduated with his class, and returned immediately to his work in Calumet. Ten years later he was virtually at the head of the hospital staff, had an extensive outside practice, and was loved and respected by everybody. When the Spanish-American war broke out, the young men of Calumet formed a volunteer company, and asked Dr. Bobb to join them. His friends urged and begged him to stay home, for he was not a strong man physically, and they did not think it was right for him to risk his life, which was so valuable to them and to all the people in Calumet. But the doctor thought differently. He decided that it was his duty to go; and he went. He served in the Santiago campaign, caring day and night for the sick and wounded soldiers. Provisions began to run low, and the supply of medicine gave out. Reduced almost to a skeleton from lack of food, and completely worn out by hard work and loss of sleep, the doctor was forced at last to give up. They placed him, with about twenty sick and wounded boys of the Calumet company, on the transport Olivet, which was starting for New York. An account of this trip was given to me by one of the doctor's friends who was on the transport. Speaking of Dr. Bobb, he said, "The doctor was so weak that he could not stand, but he used to crawl on his hands and knees from cot to cot, trying to do what he could for the sick and wounded boys. There was very little food. The doctor and I lived for four days on a can of tomatoes. The officers drank up the wine, which the men should have had, and there was no medicine. As time went on, the doctor became too weak to leave his cot. He lay there for days, becoming weaker and weaker all the time, until at last he died, just a few hours after we had sighted Montauk Point."

The ship was quarantined, and they were not allowed to land the body. But General Wheeler's daughter was there to read the funeral service; and Dr. Bobb was buried at sea.

4 a. MY MENTAL VACATION.

I have often noticed the peculiar mental state I have during my summer vacations, but only recently did it occur to me to analyse it and record its changes. Usually, preparation and expectation before starting cause a great deal of excitement, and moreover I make the trip by boat, which I detest. When I arrive I am overjoyed to be out in the open country again, and for some time I make the most of it.

Soon this excitement is displaced, however, by a feeling of mental numbness. I think as much as before when occasion calls, but only on extreme occasions do I care to make the exertion. I lose all sharpness in argument, all desire to question another's statement. I forget my booklore. That all seems to me like a dream—something far in the past. I rarely notice sunrise or sunset. I eat my three meals like a machine. I have a bitter aversion for a newspaper or anything which might remind me that once I lived in Chicago. With all this I grow abnormally careless. I tramp for miles and miles in a dogged way, and scarcely realize what I am about. Physical exertion seems a matter of course. High diving does not scare me. I tumble carelessly over the downward side of a yacht almost on her beam ends, and shove with my feet on her centreboard to right her, while all the time she flies along at a fearful rate, and may at any minute slap down and end me.

After a time this mental indifference wears off. I take interest in nature and books. In a word, I become normal.

4 b. THE SPRING FEVER.

Spring fever is the name given to a disease which recurs every spring, and which has grown into an epi-

demic at Lewis Institute. It is only recently that the etiology, symptomatology, and method of treatment have been studied, but after a course of investigation covering a period of two years and embracing the observation of six hundred and eighty-five cases the writer has concluded that the disease is as old as mankind.

The fever seems to occur only in the months of April, May, and June, although in exceptional cases it lasts the year round. The germ which causes it has not yet been isolated, but it is thought that it is related to the germ of hypochondria. The disease manifests itself in various ways. Some people move, others clean house, others go to the country. Among young people the chief symptoms are an intense disinclination for any kind of work or study, an abnormal appetite for ice-cream, a desire for a large amount of rest, and a keen longing for the parks or the country.

The only cure yet discovered for this disease, as it occurs in young people, is to turn them out for a vacation, to do just as they please. This treatment generally reacts on the patient, causing a desire to go to work. Older persons are forced by the exigencies of life to keep at work throughout the year, and so some of them outgrow the fever in time. In general we may say that the best treatment for the disease is to let it alone.

5. THE STATIONARY TRANSFORMER.

When an electric current is passed through a wire, it is found that the heat loss is directly proportional to the square of the current, or rate of flow. The most economical way, then, to transmit electricity is at a low rate of flow. This necessitates a high electromotive force, or pressure, to produce the same amount of flow, and allows us to use a smaller wire with less loss by heat. Currents are therefore generated and transmitted to the point of use at high pressure. But currents of high pressure are not well adapted to our motors and lamps, and are dangerous in buildings on account of liability to spark or side-flash. Here the transformer steps in and changes the current of high pressure to one of low pressure, which can be used safely and easily. An induction coil is also a transformer, which changes a current of low pressure into one of high pressure.

The transformer is made possible by the principle of electric induction. It has been found that, if a current is started in one of two parallel wires, a current is induced in the opposite direction in the other wire. This current lasts but momentarily, and another current is induced if the first or primary current is stopped. Then if we could alternately start and stop the primary current, we should produce a secondary current, alternately starting and stopping like the first. The alternating current is just such a current, and by passing it through the primary coil we get an alternating current in the secondary coil. The transformer is built up of a large number of such turns of wire, primary and secondary. If the number of turns in the secondary coil is ten times that of the primary coil, the secondary current has ten times the electromotive force or pressure of the primary current. If the number of turns in the secondary coil is one-tenth that of the primary coil, the secondary coil has one-tenth the electromotive force of the primary. Transformers are wound then with more or fewer turns on the secondary coil than on the primary, according as a current of greater or less electromotive force is desired.

6. WHEN THE SUCCESSFUL BUSINESS CAREER OF SOME YOUNG MEN IS SHORT-LIVED.

Some weeks ago there appeared in the "Record-Herald" a letter stating that it was the writer's opinion that all men over thirty-five years of age ought to be killed off, because they were worthless in the world. The sentiment of the letter was a trifle severe, but there was some truth in the writer's idea that many men reach the culmination of their career at an early age and by the time they are thirty-five are out of the race for fame. There are instances, which we can all probably recall, of men who had remarkable success in their young manhood, but in the course of ten or fifteen years lost all of their vitality and snap.

There are many reasons for this condition of affairs, among which the loss of health through the severe strain placed upon the mental and physical strength of the individual is no small factor. But that the business world has turned a cold shoulder on the elderly man and that a man's period of usefulness seems to be lessening is due, in many cases, to the character of the man. Take, for instance, the case of a young man who has joined a progressive business house. At twenty-one or two he is found to possess remarkable business ability in certain lines. He is encouraged in every way by his firm to do his best. Competition is high, but he enjoys competition when it is so often his luck to win. The flatteries of his friends more than compensate for any reverses of for-

tune, for he is young and vain. In the course of eight or ten years he has become highly efficient. He is now a junior partner in the firm. Excellent work is expected of him as a matter of course; his friends no longer wonder that he does fine things; consequently he hears no more the words of praise in which he has trained himself to take delight. Competition ceases; he has risen above it, and he sees nothing to work against, nothing to strive for. Now he is likely, unless he has a high, unselfish ambition, to fall into a rut. There is danger of his assuming a standard above which he scarcely ever rises, and below which there is an ever increasing tendency to fall, and before he realizes his condition some better man has taken his place.

JOHN MUIR.

RAY STANNARD BAKER.
The Outlook.

(Concluded from last week.)

To his own dangers in these expeditions he never seemed to give a thought. Death he looked upon with calmness. "I never have had contempt of death," he said, "though in the course of my explorations I oftentimes felt that to meet one's fate on a mountain, in grand canon, or in the heart of a crystal glacier, would be blessed as compared with death from disease, a mean accident in a street, or from a sniff of sewer gas."

Though his expeditions carried him constantly among the haunts of wild creatures, Muir was never a hunter, not even killing for food, nor does he believe in fishing.

"Hunting," he once said, "is a healthy natural instinct, but one should outgrow it."

He would almost as soon think of killing a friend as he would of killing the wild things of the woods. A visitor once asked him why he did not kill the butcher-birds around his home.

"Why should I kill them?" he asked. "They are not my birds."

Of snakes, he says: "Poor creatures, loved only by their maker." To him all the woods are full of friends. "How many hearts with warm red blood in them," he writes, "are beating under cover of the woods, and how many teeth and eyes are shining! A multitude of animal people, intimately related to us, but of whose lives we know almost nothing, are as busy about their own affairs as we are about ours. Beavers are building and mending dams and huts for winter, and storing them with food; bears are studying winter quarters as they stand thoughtful in open spaces, while the gentle breezes ruffle the long hair on their backs; elk and deer assembling on the heights, are considering cold pastures where they will be farthest away from the wolves; squirrels and marmots are busily laying up provisions and lining their nests against coming frost and snow foreseen; and countless thousands of birds are forming parties and gathering their young about them for flight to the southlands; while butterflies and bees, apparently with no thought of hard times to come, are hovering above the late-blooming goldenrods, and, with countless other insect folk, are dancing and humming right merrily in the sunbeams, and shaking all the air into music."

No more beautiful tribute was ever paid to a bird than his chapter on the "Water Ouzel," in the closing lines of which he suggests how clearly these birds of cataract and storm interpret, "throughout the whole of their beautiful lives," "all that we, in our unbelief, call terrible, in the utterances of torrents and storms, as only varied expressions of God's eternal love." Out of sheer joy of friendship we find him singing and whistling merrily to his

friend, the Douglas squirrel, which he calls "a bright chip of nature."

"I sang or whistled 'Bonnie Doon,' 'Lass o' Gowrie,' 'O'er the Water to Charlie,' 'Bonnie Woods o' Craigie Lea,' etc., all of which seemed to be listened to with bright interest, my first Douglas sitting patiently through it all, with his telling eyes fixed upon me, until I ventured to give the 'Old Hundredth,' when he screamed his Indian name, Phillillovet, turned tail, and darted with ludicrous haste up the tree out of sight, his voice and actions in the case leaving a somewhat profane impression, as if he had said, 'I'll be hanged if you get me to hear anything so solemn and unpiny.'"

Though never a moralizer, John Muir is thus constantly teaching gentleness and sympathy. Indeed, he is by nature too sensitive to the personality of all living things to be less than friendly. He is a very poet for personifying. Coming once on a somewhat rare and bright-colored insect-devouring plant in the woods, he started back, exclaiming: "Hello, who are you? snake, I guess." Similarly, the familiar pepper-tree of California, with its green-yellow foliage, is to him a threatening and unpleasant personality, as the pines are noble or beautiful personalities.

Muir's attitude toward nature is that of one who stands with bared head. Speaking of him who goes to Nature, Muir once said: "He must be humble and patient, and give his life for light; he must not try to force Nature to reveal her secrets, saying proudly, 'I'm a great man. Trot out your wonders; I'm in a hurry.'" Muir is not one of the scientists who first form a theory, and then, falling in love with it, reads all nature as its proof, but, recording every detail of fact, storing it up, and "letting the blood circulate around it," he awaits the slow coming of his conclusions. Scores of note-books filled with careful drawings and notes, put down in the most painstaking manner, indicate the thoroughness of his method. And yet he is no idolater of minute details, believing that science has a much wider sphere than the discovery and tabulation of isolated facts. "Dry words and dry facts," he says, "will not fire hearts."

In drying plants, botanists often dry themselves. To him the details are the A B Cs from which the great words and sentences of science are to be formed. Thus he is no believer in the painfully fine distinctions with which science sometimes dallies, much less in those controversies which have their rise in scientific jealousy over priority of discovery, nomenclature, and so on. Having so much beauty to see and so many sweet sounds to hear, the poet in him says we have not time here for controversies and jealousies. "While we are disagreeing over the final letter in a name," he said, "we are possibly forgetting that the tree is beautiful, and that it is here for us to enjoy."

At one time our conversation turned to the subject of evolution, particularly with reference to the views of Professor Hæckel, with whom I had recently been talking. His comment was, firmly: "Some scientists think that because they know how a thing is made, that therefore the Lord had nothing to do with making it. They have proved the chain of development, but the Lord made the chain and is making it." Speaking at another time, he said: "We sometimes hear the Lord spok-

en of as if he were a little, cranky, old-fashioned being, fastened and sealed in by well-established rules, and that the parsons are on confidential terms with him, and know just what he intends." And yet, though brought up in the strict Scotch faith, he said: "I would go down on my knees and barefoot to learn something more about how the Lord works." All through Muir's writings, indeed, one feels the mood of reverence toward the great things of nature, the pervading presence of a powerful and loving Creator.

In the course of his long life John Muir has written much, mostly for the best American periodicals, and he has published two books, "The Mountains of California," and "Our National Parks." Authorship was not among the ambitions of his earlier years, his first published article being a letter which he wrote to a friend. Later, he conceived the idea of earning a little money to pay the small expenses of his expeditions, and he wrote a long series of letters for the San Francisco Bulletin, including twenty-one articles during his trip to the Arctic in the ship Corwin. He also wrote for the Overland Monthly, and for a time he edited and wrote extensively for "Picturesque California." He was always deeply interested in the preservation of the wild beauty of the West in parks and forest reservations, and through the influence of Mr. Robert Underwood Johnson, of the Century, who made an expedition with him in the Yosemite country, he began writing for the Century, and some years later for the Atlantic, on the need of governmental protection for our forests—a work of love which has borne rich fruit. "Wildness," he wrote, "is a necessity," and "soon we may have to go further than Nansen to find a good sound solitude;" and that this "wildness" is being preserved to the country by a wise government is due in no small degree to Muir's efforts.

Muir writes with rare charm and simplicity, his descriptions of natural beauty abounding in delicate sentiment and poetic feeling. He will tell you that writing is the most difficult of his tasks. He composes slowly, often recasting his sentences, rewriting and polishing, seeking always to reach the height of his taste, and yet never quite doing it to his own satisfaction. Indeed, he has always more than half begrudged the time spent in writing, feeling that while he was tied to his desk fine things were being done outdoors.

John Muir was married in 1879, the year of his first Alaskan trip, to the daughter of Dr. John Strentzel, of California, and for a time he devoted much of his energy to the management of an extensive vineyard and fruit ranch inherited by his wife. He has two daughters, who are his constant companions and friends. His home, a large, comfortable wooden house, set on a knoll, is in a beautiful valley among the Contra Costa hills, some thirty miles east of San Francisco. A station on the railroad a few hundred yards from his house is named after him. Here, surrounded by his extensive vineyards, and, nearer at hand, by some of the wild trees and flowers that he cherishes, he lives and works; and yet he will tell you, "This is a good place to be housed in during stormy weather, to write in, and to raise children in, but it is not my home." "Up there is my home"—pointing toward the Sierras. He works in a little upper front room, surrounded by a busy litter of

books, pictures, and botanical specimens, cones, each of which has a history, twigs of pine, yet fragrant of the forest, though dry and brown. Now past sixty-four years old, he is still full of vigor and enthusiasm, a fascinating talker and story-teller, interested in the great outside world of men, and yet having no desire to touch it more closely. It is very rarely, indeed, that he is persuaded to leave his home, and he has an especial dread of attending any sort of "function" where he may be called upon to speak. He has been president since its organization of the Sierra Club, and in the summer of 1901 he went for a trip to the Yosemite with a party of its members. Of late years he has not done so much mountain-climbing, though he is still a great traveler; as a companion of the Forest Commission of the American Academy of Sciences, with Professor Sargent, of Harvard, and others, he traversed much of the mountain country of the coast, and visited Yellowstone Park; and later, as a member of the Harriman exploring expedition of 1899, he returned once more to the scene of his discoveries in Alaska. And it was only a few years ago that he had the pleasure of visiting his old home in Scotland. It is now his purpose to give the world as much as possible of the results of his long years of exploration, drawing upon the riches of his note-books, and to that end he is confining himself much to his desk.

A rare man, poet and scientist, we have to be thankful that John Muir stands out, though almost alone in a world of money-makers, a quiet exemplar of the simpler life.

Young People's Work.

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

Morse's Secret.

Rev. George Winifred Hervey relates that some years ago, when he was making investigations in the Astor Library, New York City, he frequently met there Prof. Samuel F. B. Morse, the renowned inventor of the electric telegraph. He asked him one day: "Professor Morse, when you were pursuing your experiments in your rooms at the University yonder, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times what did you do?"

"I may tell you in confidence, sir, although it is a matter of which the public knows nothing. When I came to a point where I could not see the way clearly, I prayed for more light."

"And the light usually came?"

"Yes; and I may tell you that when flattering honors came from America and England, on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was better than other men; but because God, who meant it for mankind, must reveal it to someone, and was pleased to reveal it to me."

What wonder that when that great invention was perfected and the inventor himself flashed the first message over the wire, it was, "What hath God wrought?"

The really great men are humble and feel deeply their reliance on a higher power. We are in danger of thinking of them as in a class by themselves and not subject to the same rules as the rest of us. But, if you will study the lives and characters of those who have

led humanity upward, you will find that their difference from other men lay not so much in the difference of their intrinsic worth as in a hidden source of strength, and that source was in God.

Milton Quartet.

The quartet which went from Milton with Rev. M. B. Kelly to hold meetings in Dakota, is "true blue." It was our pleasure to hear the boys sing, and one could not listen without feeling that it came from the heart. They go "in the power of the Spirit" to their work, and it cannot help being successful. The Dell Rapids paper gives an appreciative account of the opening of the campaign in that community. The young men are Nelson, Johansen, Welcome Wells and Ray Rood. They are all tried Christian workers.

The Quartet in New York.

Quartet No. 1, composed of H. N. Jordan, E. D. Van Horn, J. H. Wolfe and T. G. Davis, closed a strong series of meetings at Scio last Thursday night. The church is full of courage and has called E. D. Van Horn to be its pastor while pursuing his theological studies at Alfred. There will be baptism soon, we understand. Meetings are now being held at Andover. The union service last Sunday night was "a grand success." The attendance was the largest seen at a church service in the town for a long time. The young men are throwing themselves into the work with all their hearts. No better quartet than this has gone out from Alfred.

The organization of Quartet No. 2 has been necessarily delayed, but it is hoped that plans will be matured by another week.

Brother Dawes' Mission.

The following is an extract from a recent letter of Bro. J. C. Dawes:

"I hope that in a week or two I shall be able to leave for Nashville. This is my third attack of sickness since I came to this seat of learning. My first attack was the grip, the second was mumps and the third rheumatism, which is the worst of the three. But afflictions are oftentimes blessings in disguise. Our Heavenly Father is too good to be unkind, and too wise to err. Whatsoever he does to his children is always for their good. I trust that after I shall have passed through this affliction I shall be better prepared mentally and spiritually to perform the works which the Master has assigned for me to do. A colored man from Nashville told me a few days ago that many of our people in that city are leading wretched lives, living in drunkenness and gross immorality. You see there is great need of strong, spiritual, Christian workers there. And who knows whether God has caused me to leave Africa to come to this country for such a work as this?"

It will be remembered that Bro. Dawes is engaged to go out under the student evangelistic movement. The little fund which he saved from his pay as janitor has dwindled away in his sickness, and we have taken the liberty to advance him money for his needs out of the funds contributed for the work.

Many people have expressed an interest in this brother and his mission to the black people. Enough has been contributed to make a start in the work. In the confident expectation that sufficient funds will be contributed to continue the work as long as it is the Lord's will, we plan to send him out as soon as his health and strength will permit.

Self-Supporting Evangelism.

We think that not enough has been said about the work Wilber Davis has been doing now for two summers, and in which he has been self-supporting. He is taking it up again this vacation with renewed persistence and enthusiasm, working in the neighborhood of his home at Marlboro, New Jersey. He visits from house to house, selling the Story of the Bible, the Self and Sex Series, and a few cheaper books for those who think they cannot afford these. He also carries leaflets for free distribution and enters into religious chats as opportunity offers. He makes friends on his route, stirs up noble thoughts and leaves permanent missionaries in hundreds of homes. He speaks in public as the way opens and interests young people in education and Alfred. The Student Evangelistic Movement backs Mr. Davis in his work, but, up to date, he has not asked for a cent since the first year of his experience. He is a firm believer in this kind of work. Think for a moment of the quiet good it accomplishes, and then think how there is absolutely no limit to the number sent out. I wish we had a thousand, and I hope Bro. Davis will lead the way for our young people into a large organized work.

Right to this point is a letter just at hand from Mrs. Angeline Abbey, 1030 East 26th Street, Erie, Pa. Perhaps her appeal will strike a response in some heart: "I am praying for some one to come to Erie to work for the Sabbath. If there is no student evangelistic quartet to spare for this remote field, are there not some young women? I could help one or two afternoons a week in the canvassing. I have had considerable experience in book canvassing, and am not at all afraid but what I could clear from two to four dollars a day working with the Moody books and Bibles. Is there not one or more who would be willing to undertake this work for Christ and distribute the Sabbath message as well? It seems to me that we need some self-supporting missionaries—more like Paul—to earn their living while teaching of Christ and his truths. The Lord will care for his own and prosper the work undertaken in his name. I am interested in an undenominational mission here, the work of which I enjoy very much, but I am anxious to do more for our own cause, and earnestly desire some help."

I call for volunteers in response to this appeal, and I will guarantee salary and expenses to those who are properly commended for the work. Write at once.

A DEED AND A WORD.

CHARLES MACKAY.

A little stream had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

Children's Page.

OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right.
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades,
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
To do what you know to be right;
Stand firm by the colors of manhood,
And you will overcome in the fight.
"The Right" be your battle-cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—Lutheran Observer.

PETERKINS.

MRS. J. W. WHEELER.

Freddie wanted to call him "Peter the Second," to distinguish him from Peter the First, to whom we had become greatly attached, and for whom we mourned sincerely, when a sad fate overtook him; but it seemed a ponderous name for so tiny a creature, so we compromised on Peterkins—little Peter.

Peterkins is neither a cat, dog nor canary, but a cunning little chameleon, brought, last spring, from his native haunts in Florida. Grandma noticed him among the vines of the piazza each morning, watching for flies. "He is so tame, let us catch him and take him home to Freddie, poor child! he felt so bad over the other chameleon," said grandma.

So grandpa made a little cage for him to travel in, and Peterkins made the journey of fifteen hundred miles. It was a trying journey, for rations were short. Many people on the train and steamship became interested in the tiny passenger, and tried to catch flies to put in his cage, but only four could be found during the four days en route. They tried to make him eat sugar and drink milk, but Peterkins could not be induced to partake of such strange food.

"Dear me," sighed grandma, "he will surely die for want of food;" and grandpa said, "I don't believe we'll ever get him to Boston alive."

But they did, and Freddie was so delighted with his new pet that he never tired of watching him and showing him to others—in fact, every boy and girl in the neighborhood came to see Peterkins, and he received so much attention that it is a great wonder that it did not completely turn his little head. The boys want to hold him in their hands, but the little girls (most of them) would squeal and say, "Ouch, the horrid thing!"

Peterkins grew plump and sleek during the summer, and it was very interesting to watch his cute little ways and dainty colorings. How quickly he jumped about, especially when he was in the strong sunlight! God gives to every little creature some means of protection against enemies. In the chameleon this protection is his changeable coat. When he hears Brother Moccasin rustling along, he just turns the color of the leaf, bark or sand that he happens to be on, and keeps very quiet, and unless Brother Moccasin has very sharp eyes, and is very, very hungry, he never notices the little creature.

Sometimes Peterkins is gray, in shades ranging from iron gray to almost white; sometimes he is mahogany color; sometimes black and often green. After the gas is lighted at night, he invariably dons his brightest green coat, a rich, lustrous shade, remaining so until morning. Whenever he is handled, he changes color quickly. Freddie says: "He always turns green when he gets on my hands." Whenever he is cold, he turns a most dismal black, as though he had put on mourning for his lost summer-land. He is then so stiff that it takes quite a few minutes to thaw him out. We do this by warming both hands, then holding him between the palms, until he loses his rigidity and begins to nestle about.

You should see him at his dinner! As a rule he believes that "all things come to them who wait." He sits very still, but he watches every movement of Mr. Fly or Lady Moth. He is so still that they think he is a harmless little stick or leaf and pay no attention to him. By and by they buzz too near, possibly they light right on his nose. Snap! and Peterkins is chewing them just like so much gum. He likes his drink of water once a day. He seems to lap and lap, and when he has had enough, back goes his head like a bird, and then he jumps off, swelling out the curious little pouch he carries under his throat. He is fond of spiders, and apple and chestnut worms, too, the chestnut worm being his favorite dish.

When Jack Frost banished the flies last fall, it left Peterkins in sore straits, for he still refused to drink milk. How carefully we searched each nut and apple for a worm, and how glad we were when the weekly sweeping-day discovered a spider. The whole neighborhood became interested in keeping "the wolf" from Peterkins' door. Early in December Mrs. H— came in one day in great excitement, crying, "I've got him; I've got him!" She was garbed for housecleaning, and her sweeping-cap had tilted over one ear. She held her fists together, and looked like one deranged. She had caught the last fly in her house, a fly which the entire family had tried to catch for days. Needless to say, Peterkins appreciated the donation, and crawled over the side of his cage the rest of the day looking for more of the same kind. Another neighbor spent hours hunting his peach trees for "borers." He found three, but by the time they got to Peterkins they were stiff and stark, and he would have nothing to do with them. Dead game has no fascination for the chameleon; he wants it on the wing or on the crawl. A third friend spent half her noon hour several days in the boiler-room of the factory where a small quantity of flies had taken up winter quarters. It was a hot place, smelling of oil and grease; but she wanted to help bring Peterkins through the winter, and so she gave desperate chase, but to no purpose; they refused to be taken alive.

The famine now became inevitable, unless Peterkins would learn to drink milk. A week of cold-water diet and he succumbed to fate, but we had to dip his nose into the spoon many times before he opened his mouth and condescended to use his pink tongue.

One day late in January he had what Freddie called a "real picnic." It was an unusually sunny day for that time of year. We had let down the window for a little fresh air, and what should bounce in but a great blue-bot-

tle, buzzing and beating himself against the ceiling, as though he was tremendously angry at having been deceived in thinking spring had come. Peterkins had been taking a nap, but he was awake in a twinkling and wonderfully alert, perking his head this way and that to watch Mr. Bluebottle, who, the window now closed, was being hotly pursued. I caught him at last, and put him into the cage. Peterkins gave one lightning-like grab and caught him.

That was the last fly Peterkins had. He has been on a milk diet ever since. He is thin about the ribs, but he seems strong and chipper, and bids fair to outlive the rigors of a New England winter. It is now the second day of March, and he seems to feel that spring is coming. He basks contentedly in the sunshine of the lengthening days, and has, I've no doubt, begun to dream of a summer-like temperature and blue-bottles galore.

Long live Peterkins!—Christian Work and Evangelist.

WHAT OF THAT.

Tired? Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
(Come, rouse thee! work while it is called to-day!
Coward, arise! go forth upon thy way!

Lonely! And what of that?
Some must be lonely! 't is not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness. Work on.

Dark! Well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned! Learn it then patiently.

QUEER THINGS ABOUT FROGS.

The frog's skin is so important as a breathing apparatus that the creature would die at once of suffocation if the pores were closed by a coat of sticky varnish, by dust, or in any other way. While we are speaking of his breathing, you will notice that his sides do not heave as ours do at each breath we take. A frog has no ribs, and can not inhale and exhale as we do, but is obliged to swallow his air in gulps, and if you will watch this little fellow's throat you will see it continually moving in and out as one gulp follows another. In order to swallow, his mouth must be closed; just try to swallow with your mouth wide open, and you will see what I mean. A frog, then, always breathes through his nose, and if you held his mouth open he would suffocate as surely as though you gave his skin a coat of varnish. "Mr. Frog" has an enormous mouth for his size, and if we were to put a finger inside it, we would find that he has a row of teeth in the upper jaw, and that his soft, white tongue, unlike our own, is attached in front and is free behind. When he wishes to catch an insect, he throws out the free end of the tongue, then draws it in so rapidly that it is difficult to see whether he has been successful or not. As the tongue is coated with a gummy fluid, the insect sticks to it and is carried back into the mouth, which closes upon it like the door of a tomb. Frogs, however, are not limited to one mode of feeding; they often leap openmouthed upon larger prey, which includes, besides insects, small fish, mice, small ducklings, polliwogs and tiny frogs.—Woman's Home Companion.

Our Reading Room.

ASHAWAY, R. I.—At the regular semi-annual business meeting of the Y. P. S. C. E., held July 20, the following officers and committees were chosen:

President, Alice A. Larkin; vice-president, Benjamin Greene; recording secretary, Evelyn S. Hill; corresponding secretary, L. Gertrude Stillman; treasurer, Edmond Smith.

Committees—Lookout, James Trumbull, Lulu Clarke, Amy Larkin, Mary Green, Orville Chesebro, Albert D. Crandall; prayer meeting, Fannie Edwards, Annie Lamb, Charlotte Larkin, Bertha Palmer, Charles Briggs, Edwin Eldred; social, Anna Stillman, Orpha Wells, Mae Murphy, Althea Crandall, Ella Spencer, Harris Taylor, Harry Whalen, Archie Crandall, Charles Lamb; music, Jessie Clark, Susie Lewis, Grace Wells, Annie Lamb, Charlotte Larkin; missionary, L. Gertrude Stillman, Floretta Steadman, Sylvia Wells, Walter Babcock, Mary Herbert, Hattie Mayne, Daniel Larkin; junior superintendent, Rev. Clayton A. Burdick; assistant superintendents, Alice A. Larkin, Grace Burdick, Marion Carpenter.

LITTLE GENESEE, N. Y.—The seventy-sixth anniversary of our church organization was observed Sabbath-day, July 11. A roll of the membership was called by the clerk, A. L. Maxson, and responses given either by word of mouth or letter. The letters from the non-resident members were very interesting and full of encouragement, some of them coming from the Pacific coast.

A SECRET AT MY OWN EXPENSE.

To the Editor of the Sabbath Recorder:

I find myself searching your columns for news and helpful suggestions to me as pastor, which will come closer home than any help I can get in other religious papers. I always find it, but I don't always write you of the things helpful to me, that they may benefit others. I have always advocated the theory that a church prayer meeting was an index of the spiritual condition of the church. Now that I am a pastor, I very much dislike to abandon my cherished belief, though I am occasionally humiliated to still adhere to it. As a rule, we have good Sabbath evening prayer meetings. Let us call it Sabbath evening; not Friday or Sixth-day night. It may help us feel the Sabbath of it, and assist us to close up work before sunset. This wonderfully helps the prayer meeting, the morning sermon, the Sabbath-school.

But I started to tell the pastors how to have a good Sabbath evening prayer meeting. You know how we have all looked and prayed for this, a good prayer meeting. How little I ever thought I should be able to give you the key. It was this way. I was sick, not able to attend, and so got someone else to lead the meeting. The room was filled more than usual. They took part so freely; no time was lost. This evidently was their meeting. They were responsible and not the pastor. They prayed freely, thanked God for his goodness, and asked for needed blessings.

They prayed for the work of our denomination, for pastorless churches, for their own church and pastor. The latter they always do. Not a week in the four years has passed that I have not heard their prayers for me and my little family, unless away from home. More than once have I gone out from our

Sabbath evening prayer meeting with a new heart and a new sermon for Sabbath morning; a far better one than I had worked all the week to prepare. Then, when they thanked me for it, I had to confess to them it was not mine. I have told you the secret of two important meetings.

I have another for a good Sabbath-school. One evening in the week, (we meet First-day night,) gather all the Sabbath-school teachers for the study of the lesson. Get the supply teachers; work in new timber. Spirit-filled teachers have to be lesson-filled first. A teacher cannot impart to a scholar what he does not possess. Last night at our meeting fourteen were in attendance. About the usual number, but I judge the meeting was unusually good by all reports. Like the prayer meeting, I was not there, but was home praying for them both. The leaders were prepared and knew just what they wished to do. Thank God for such laymen in the church of to-day.

This, my other secret, is for the most excellent Theophilus in your church, not for the pastor. Luke seems to have had but one Theophilus; I have many. They are in the board of deacons, board of trustees, in the chair, in the Sabbath-school class, and everywhere I go. Theophilus! do you know how blue and discouraged your pastor is? The winter revival did not reach some; then it did not last, either. His brook Cherith has dried up, his sermons show it. You feel badly, he worse. You are thinking about a new pastor; he, too. He would gladly relieve you and the church, but how can he? Not sufficient means to go to Northfield or to Conference. It may be not enough to buy the book he knows would help him, even for forty-five cents. I am not speaking for myself, but for those more self-sacrificing than I, who get but half the support, both financially and spiritually.

You ask, Saunders who do you mean? I mean, whoever reads this. And what do you want us to do? I ask you to go and do some of the things which many a Theophilus has done for me. One gave me "The Teachings of Jesus." Another, "The Life of Paul," by Stalker. This has been a wonderful sermon heater. The life of "George Muller," by A. T. Pierson. This increased my faith. Another gave me a leading religious journal for 1903. Another Sister Theophilus, after a rather thin sermon, I presume, said: "Here, take this dollar and get you some good book." This may help you after a rather thin sermon, to know what to do to help your pastor.

Again, have you held Children's day exercises on Sabbath morning. Try it. The superintendent in charge should allow the pastor and wife to sit with the fathers and mothers, and see and enjoy your future church in full array, while they speak and sing. The interest, the attendance, the influence, is magic. The church lives more and more. The pastor is recharged with more of its power, feels young again, and thinks possibly he can be the new pastor for the coming year.

E. B. SAUNDERS.

SHILOH, N. J.

WHENEVER we hear that a man has gone abroad in order to be baptized in the River Jordan we wonder how he ever had enough sense to accumulate the money for the trip.—Epworth Herald.

AMERICAN KING KILLERS ABROAD.

TWO INCIDENTS IN THE CELTIC CRUISE.

Very close watch is being kept over four suspicious anarchists, now in Sweden, who left Chicago some days ago; and according to information furnished by the Chicago chief of police, they are suspected as chosen ones to murder the Emperor of Germany.

This calls to mind two incidents that occurred while we were on the Celtic cruise last year. The first was at Constantinople, where six or seven hours of the night were spent in negotiations with officials, before we were permitted to land. Before our arrival there, while yet in the Dardanelles, we had been held up by Turkish officials, and two of our ship's officers were taken ashore for examination. One point about which great care was said to be exercised, was to make sure we had no anarchists on board. And now again, as we lay before the city of the Sultan, this seems to be one of the chief points in question. It seemed at first thought almost ridiculous that such a company, from our beloved Home-Land should be held under suspicion of harboring king killers. And we almost laid it up as unpardonable, for the Sublime Porte to suspect such a thing.

The second incident referred to occurred in Rome. This somehow modified our grudge against the Sultan, and made us to feel that after all he had some reason to take precautions against American anarchists. It was in the ancient Pantheon. We had been deeply impressed with what we saw before the altars of this venerable pile. The splendid dome covers one of the very best preserved of Rome's Ancient Christian-Pagan palaces. Here we found the tombs of kings and poets who had once been famous in government and literature. We had just turned from the sarcophagus of Victor Emanuel, to that of King Humbert of Italy, beautifully decorated with Easter flowers—for it was Easter Sunday. And as our company stood in silence before the tomb of Italy's idolized and murdered king, the silence was suddenly broken, by the sharp reproachful voice of one of the guides, made all the more impressive by his terse broken English, saying: "Umberto, King of Italia, assassinated by an anarchist from Paterson in the United States of America."

It came like a thunderbolt out of a clear sky. Not a soul among us that did not feel the sting of those words; and we looked at each other with deep regrets pictured on every face, as we said: "Yes, that's true. Only think of the reproach against our own beloved country." Each American turned away from that tomb with a new interpretation of the Sultan's anxiety to make sure that there were no anarchists on board the Celtic. Then we said to one another: "It is not so strange after all. Two of our own presidents have fallen by the assassin's bullet; and king killers have been sent into foreign lands, from our shores, upon their murderous mission; and we must not blame them if they look with suspicion upon us."

To be sure the seeds came from them to us. Anarchists, as a rule are born in foreign lands, and transplanted in America. But we are much to blame for making it so easy to transplant such growths among us. America cannot afford to allow such crops to grow in its soil; and some steps should be taken that will be effectual in rooting up the plants be-

fore they mature. Indeed, we foster altogether too many hot-beds of anarchy in our country to-day. A nation cannot grant 250,000 dens of vice the protection of the license, and foster in our midst the saloon system, for which no good word can be spoken, without reaping the fearful harvest.

IT IS YOU AND I.

A fool there was in the days of old,
And, faith! he wasn't the last on earth
Who bartered his place and his birthright sold
For a mess of pottage of dubious worth.
He wasn't the last of his kind, I say,
Forever and aye, as the aeons run
And the gray earth whirls in its old, old way,
A sage is a rarity under the sun.

Who is it barter his soul for naught?
Stand in your places, on low or high
Join in confession: 'Tis you and I.
Who is it stumbles and falters and falls;
Bowing to error, yet loving the true?
Who when the Wrong wears a coronet quails?
Tears for confession: 'Tis I and you.

Whose are the lips that a prayer have framed,
Only in living to give it the nay?
Who is the one who is not ashamed,
Knowing the truth, with error to stay?
Who has forgotten his youth's fair dream,
The armies of evil to meet and defy?
Who has but learned to plan and to scheme?
Alas, for the wreckage! 'Tis you and I.

A fool there was in days of old,
And, faith! he wasn't the last on earth
Who bartered his place and his birthright sold
For a mess of pottage of dubious worth;
For still we are fools, and we barter still;
Yet who is it lifts his eyes on high,
And says: "I have fallen, yet rise I will,"
Now God be praised! 'Tis you and I.

—New York Times.

GREAT COAL DISCOVERY.

By far the most valuable discovery of anthracite coal in the history of the anthracite region is reported from Wilkesbarre, Pa. The tract where the coal has been located is in Hanover Township, and has eight veins never before found in the upper coal fields, while under them are the twelve veins now worked in other parts of the upper region. It is estimated that there are 300,000,000 tons of coal of excellent quality in the tract. This would be enough to give work to 60,000 men for three hundred years. At the present market price, the value of the find is over \$1,000,000,000, but it would cost about \$450,000,000 in wages to extract the coal. The bore hole just finished, by means of which conclusive evidence of the above facts has been obtained, has been worked for six months, and cross-sections of the veins were quietly made. The borings were so exact that the red ash vein, at a point 2,000 feet beneath the surface, was cut within two feet of the precise spot calculated. Geologists consider the deposit the richest in the upper coal fields, and the facilities of getting it to market are excellent. Four railroads are within easy reach of it. The tract is owned by the Lehigh & Wilkesbarre Coal Company, and the Delaware, Lackawanna & Western Railroad. The ice of the glacial period scooped out all the coal-bearing highland in the Wyoming Valley, except the tract afore mentioned, containing the eight veins recently tapped, which have an average thickness of sixty-five feet. The development of these new veins will make Wilkesbarre the center of the anthracite coal trade.

WINTER.

Where are the flowers? where the leaves?
Where the sweet zephyrs gentle breath?
Where mellowed fruits and golden sheaves?
Dead, dead; all icy bound in death!
Is Love too dead? Hence, needless pain!
Love only sleeps to wake again.
Love dead? Ah, no, not so with Love!
Love only dies to live above.

Popular Science.

H. H. BAKER.

A VISUAL TELEPHONE.

A new discovery, of some importance, was lately submitted to the French Academy of Sciences. It related to the possibility of seeing the photograph of the person, or persons, to whom one is talking. This invention has been submitted for examination by a technical committee. The information given is a fresh contribution on the problem of seeing through opaque obstacles, which has been heretofore submitted to the Academy.

This invention is designed to solve this problem, showing persons at the end of a telephone message, by means of electricity; and it suggests the utilization of the well-known electrical response of selenium to the action of light. It is also well-known that several persons are experimenting with a view of producing the reflection of persons through the telephone; and we see no reason why it may not soon be accomplished, since a ship has been photographed through a mountain. Actinium rays are something about which as yet we know but very little; and still have much to learn.

My five-year-old granddaughter was eating pancakes for breakfast. She cut off a little piece and said:

"This is the baby pancake;" then a larger piece, saying, "This is the mamma pancake." Then she ate the little piece, and, taking the larger piece on her fork, remarked: "Don't cry, baby, your mamma is a-coming."—Mrs. W. T. Preston, in "Little Chronicle," Chicago.

MARRIAGES.

SKINNER-BRIGGS—In Buffalo, N. Y., July 16, 1903, by Rev. George Whitman, D. D., Philip B. Skinner, great grandson of the late Rev. Alexander Campbell, and L. Gertrude Briggs of Glenwood, N. Y.

SAVRE-TALBOT—At the home of the bride, near Nortonville, Kansas, July 2, 1903, by Rev. George W. Hills, Mr. J. A. Sayre, recently of Cartwright, Wisconsin, and Mrs. S. M. Talbot.

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.

GAVITT—In Waterford, Conn., July 16, 1903, Sybil Thankful, wife of Dea. Munson Gavitt.

She was a good Christian, a loving and faithful wife and tender mother. She leaves behind a broken-hearted husband and four children—two boys and two girls—who mourn their great loss. She was a member of the Waterford church, and had been a consistent Christian many years. The scene at her death bed was a benediction, never to be forgotten by those present. She surely passed over the river in victory. Our church loses another of its useful members and the community a valued neighbor. May the Lord fill our broken ranks!

A. J. P.

STILLMAN—Addie Frances Maxson Stillman was born at Petersburg, New York, March 21, 1847, and died at her home in Nortonville, Kansas, July 14, 1903, after a lingering illness of more than two years.

When eight years old she came with her parents to West Hallock, Illinois, which place was her home until she came to Kansas in 1884. It was under the preaching of Rev. Varnum Hull that the subject of this sketch became a Christian and united with the Seventh-day Baptist church of the place. On August 12, 1865, she was married to Sanford H. Stillman. Of the three children that came to their home, two remain with their father in bereavement. Three brothers and four sisters, and numerous other relatives and friends

share in their sorrow. On coming to Kansas she removed her church membership to Nortonville, where it remained to her death. During her illness she manifested remarkable patience and Christian fortitude. A bright and cheerful influence went out from her life in the sick room to bless the home and those that came within its radius. Rev. George M. Cottrell of Topeka, Kan., her ex-pastor, preached the funeral sermon. Rev. Isaac Maris and Pastor Hills assisted in the services.

G. W. H.

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.

FRANK J. CHENEY.

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.
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 reference.

Address, Mrs. M. BRODBECK, 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 J. HASTINGS,

Toronto, Ont.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1903.

THIRD QUARTER.

July 4. Israel Asking for a King.....	1 Sam. 8: 1-10
July 11. Saul Chosen King.....	1 Sam. 10: 17-27
July 18. Samuel's Farewell Address.....	1 Sam. 12: 13-25
July 25. Saul Rejected as King.....	1 Sam. 15: 13-23
Aug. 1. Samuel Anoints David.....	1 Sam. 16: 1-13
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 spurs 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. Absence from Evil.....	1 Peter 4: 1-11
Sept. 26. Review.....	

LESSON VI.—DAVID AND GOLIATH.

LESSON TEXT.—1 Sam. 17: 30-42.

For Sabbath-day, Aug. 8, 1903.

Golden Text.—"If God be for us, who can be against us?"—Rom. 8: 31.

INTRODUCTION.

At the close of 1 Sam. 16, we have a paragraph which tells of David's introduction to the court of Saul as a musician who should by his playing counteract the evil influence of the evil spirit that troubled him. This section represents David as a mighty man of valor, a warrior as well as a musician. We are told also that David was loved by Saul and that he became armor-bearer to the king. In chapter 17, on the contrary, David is represented as a youth unused to war, whom his brother rebukes for his curiosity to see a battle. He is also totally unknown to Saul. We may conclude, therefore, that chapter 17 is the natural continuance of the narrative of last week, and that chapter 16: 14-23 is from another source.

The Israelites had apparently again rebelled against the domination of the Philistines. Not to be easily deprived of their revenue, the Philistines came with a large army against the Israelites. Saul summoned his forces and took a strong defensive position, commanding the entrance to a pass. Instead of coming at once to a decided engagement, the two armies confronted each other and waited.

Each day the Philistines sent out their champion, Goliath of Gath, who suggested that the Israelites send one of their number to meet him, and that the nation which should be defeated in the single combat should serve the other. There was no Israelite who dared face this mighty Philistine, who was about ten feet in height, and whose armor would be far too heavy for an ordinary man.

Under these circumstances David happened to visit his brothers who were in the army. To him the problem that confronted the Israelites seemed not so much a matter of the necessary strength or prowess as a religious question. The uncircumcised Philistine had reviled the people of the living God, and should, therefore, be put to death.

TIME.—Shortly after last week's lesson.

PLACE.—In the valley of Elah, probably about ten miles southwest from Bethlehem.

PERSONS.—Saul, the king; David, the Shepherd lad; Goliath, the warrior of Gath.

OUTLINE:

1. David Rejects Saul's Armor. v. 38, 40.
2. The Philistine Reviles David. v. 41-44.
3. David Replies to the Philistine. v. 45-47.
4. David Smites the Philistine. v. 48, 49.

NOTES.

32. *Thy servant will go and fight this Philistine.* Animated as he is by a religious motive, David is ready to meet Goliath in a single combat. His confidence of success is not in the might of his own arm, but in Jehovah.

33. *Thou art not able to go against this Philistine.* Saul's objection to sending David to meet Goliath was that he was no match for the Philistine champion in training for warfare, to say nothing of his lack in physical strength.

34. *And when there came a lion,* etc. David undertakes to show his fitness for warfare, telling of his single combat at close quarters with the fierce wild beasts that had attacked his father's flock. This very illustration is presumptive evidence that David had not before this time been a warrior.

36. *This uncircumcised Philistine shall be as one of them.* David's confidence rests not only upon his own ability as illustrated by his contests with wild

beasts, but also upon the fact that Goliath had defied the armies of the Living God. Surely then, he can no more prevail than a lion or a bear.

37. *He will deliver me out of the hand of this Philistine.* David is a man of faith. He knows that beside and above his own strength there was the favor of God that preserved him unharmed in his conflicts with the wild beasts, and he is sure that this favor will be continued if he be allowed to go forth as the champion of Israel to contend with their champion. *Go, and Jehovah shall be with you.* Saul is convinced by David's earnestness, and determines to let him make the attempt to kill the giant. Probably the last clause would be better rendered as a prayer, *May Jehovah be with thee.*

38. *And Saul clad David with his apparel.* Perhaps this was a suit of clothes particularly adapted to be worn with armor. The Authorized Version anticipates by bringing in the idea of armor in this line. *And he put a helmet of brass.* Saul did not intend that the champion of the Israelites should lack anything in the way of material equipment. His own clothing and armor were, of course, the best obtainable. *And he assayed to go.* Some, following a slightly different text, would render, *And he made a vain endeavor to go.* This corresponds very well with what follows. It was, therefore, plainly evident that David could not wear this armor to which he was unaccustomed. *And David put them off him.* There was no time for him to become accustomed to this armor.

40. *And he took his staff in his hand,* etc. He took the weapons to which he was used. Compare 2 Sam. 23: 21, where we are told that Benaiah with a staff slew an Egyptian armed with a spear. *Five smooth stones.* Some have wondered that he took more than one. Although he trusted in God, he made provision for the conflict into which he was to enter. *And his sling was in his hand.* This was by no means an insignificant weapon. The left-handed Benjaminites were famous for their dexterity with this weapon. It was said that they could sling at a hair and not miss. Judges 20: 16.

41. *And the man that bear his shield went before him.* The shield was of such weight that Goliath did not bear it himself except when in actual conflict. Every great warrior had in that age an armor-bearer. This verse is omitted by the Septuagint.

42. *And when the Philistine looked about and saw David, he disdained him.* The giant considered this beautiful youth unworthy of his notice. The description of David is the same as in chapter 16: 12.

43. *Am I a dog?* Among the Orientals dogs are very rarely regarded as in any respect the companions of man or made in any way useful except as scavengers. The word "dog" is, therefore, one of the very strongest terms of reproach. If we should call a man a rat we would not be speaking more vigorously than the Oriental who calls his enemy a dog. David's approach, armed with a staff, the Philistine regarded as a great insult. *And the Philistine cursed David by his gods.* As we would expect.

44. *I will give thy flesh unto the birds of the heavens.* Compare Isa. 18: 6 and other passages. How could he further emphasize his opinion of the insignificance of David than to say that he would take his flesh to feed the birds and the wild beasts.

45. *Thou comest to me with a sword,* etc. David begins his speech in reply by contrasting their material equipment for the contest. *In the name of Jehovah of hosts.* David knows, however, that he is better armed than the Philistine, for back of his staff and sling there is the power of the God of Israel, the true God, the One whose might is suggested by his name, "Hosts." Since the word "hosts" is really a part of the divine name, many think that it is better to transfer the Hebrew word into English: *Sebaoth.* Compare Rom. 9: 29; James 5: 4.

46. *This day.* It seems probable that this reference to time belongs to the preceding sentence. *Deliver thee into my hand.* David's confidence is in Jehovah. He throws back to the Philistine his taunts with interest. *That all the earth may know that there is a God in Israel.* David's motive is not primarily to deliver Israel from the oppression of the Philistines nor to punish the insolence of Goliath, but to establish in the sight of men the pre-eminence of Jehovah, the God of Israel.

47. *That Jehovah saveth not with sword and spear.* Many men believe with Napoleon that God is on the side of the strongest battalions. *The battle is Jehovah's.* That is, he has control of it and can give it to whichever side he chooses.

48. *And it came to pass when the Philistine arose,* etc. The battle was short and decisive. David did not wait for the Philistine to begin the attack.

49. *And David put his hand in his bag,* etc. In view

of the importance of the event our author is very explicit. With one stone sent against the Philistine with great force as well as accuracy of aim David stunned his mighty antagonist. It seems probable that the spot where the stone hit, in the lower part of the forehead, between the eyes, was the only vulnerable point exposed. Very likely if Goliath had not despised David he would have protected himself more thoroughly by his helmet or shield.

51. *Then David ran, and stood over the Philistine,* etc. He had been stunned by the stone; now David kills him with his own sword. *They fled.* The Philistines were filled with sudden panic at the overthrow of their mighty warrior.

52. *Until thou comest to Gai.* It is probable that Gath is meant. The Authorized Version translates "Until thou come to the valley"—a rendering which is certainly not very definite. The valley which separated the two armies cannot be intended. *Shaaraim* is mentioned among the towns of Judah in Joshua 15: 36. Very likely this was a little village near which the great slaughter took place. The Israelites continued to pursue the Philistines even to their strong cities Gath and Ekron. The fugitives evidently separated at Shaaraim, a part going toward Gath and a part toward Ekron. Each of these cities was about fifteen miles away.

HOW TO DEAL WITH DOUBTS.

FACING "THE UNPARDONABLE SIN."

If there is one mental trouble above another that seems to call for sympathy and tenderness of treatment, it is the fear that one has committed "the unpardonable sin," and now stands facing hopelessly the eternal consequences of this wrong-doing. Nor is this fear an utterly exceptional one. Many a sensitive conscience has suffered from it for years. It is worth serious thoughts on the part of all those who would help souls.

Several conversations which the writer has had with one of these troubled souls illustrates one phase of this difficulty, and a way of meeting it. A young man who was active in Christian work, and who was a confessed follower of Christ, had puzzled over the words of our Lord that blasphemy against the Holy Spirit could not be forgiven. Thinking over the subject persistently, he had come to fear that he had committed that sin, and he was oppressed accordingly.

"As I read the Bible," he said, "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." Now I fear that I have, at some time, spoken in that way. If I have, there is no hope for me."

"Did you do this deliberately, and with a purpose of doing it? Or did you merely do it triflingly and irreverently?"

"It is the thing itself that is spoken of by our Lord, without reference to the inner spirit of the speaker."

"Have you regretted your thoughtless and irreverent evil speech?"

"Yes, indeed I have, many and many times. But that doesn't make any difference in the case of a sin that will not be forgiven in this world or the next, in spite of our repentings."

"Does it seem like a loving God, to be watching for one slip of the tongue, or one thoughtless or irreverent word, and then to refuse to forgive that wrong, however penitent or humble the wrong-doer finally is? God sent Jesus into this world to show his love for sinners, and Jesus 'is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.' Is your view consistent with the Bible teachings about the never-failing love of God?"

"I shouldn't think so if it were not for those words of Jesus about this one sin as different

from all other sins. But there his words stand, and I'm fearfully troubled because of them."

"Well now, my friend, don't you misread those words as they were spoken and as the record of them stands? When did Jesus speak those words? and to whom? and under what circumstances? They are too important to be perverted and misused. Have a care, therefore, on that point. Read over more carefully the passage in Matthew's Gospel, and see what the words mean. Jesus was working wonders of grace. He was showing the love of the Father and the power of the Holy Spirit. He was opposing Satan and his works. Then those who opposed Jesus said that he and his disciples were representatives of Satan. At this, Jesus suggested that one who counted the Holy Spirit and Satan one and the same, was in a hopeless state; God could do nothing more for such a man. If one who sees God's works and Satan's works says that there is no difference between the two, God is powerless in that man's behalf. God has nothing better than the Holy Spirit's work to show to a man in this world or the next. My friend, can you see nothing better in the Holy Spirit's work than in the work of Satan?"

"Indeed, I can see a great deal that is better. There is no comparison to be made between the two. One is all good; the other is all bad."

"Then you have no doubt as to where you would stand on that issue?"

"Of course, I do not."

"If, therefore, the unpardonable sin is being on the side of Satan against the Holy Spirit, as the great issue in the contest, in this world or in the next, you would feel that you were on the right side and in the right state,—would you?"

"Yes, I would as you state the case. But I have not been looking at it in that way. I have not read the words of Jesus in this way before."

"Well, that is the way that I read those words, as they were spoken according to the Bible record. I find a meaning in them consistent with the spirit of Jesus, with the general teachings of Scripture, with the peculiar circumstances of their utterance, with the lessons of sound reason, and with the very letter of the text. On the other hand, you find a meaning in the words as you read them that is, as you admit, not consistent with what you have known of the love of the Father, with the spirit of Jesus, or with the known working of the Holy Spirit. Which of these two methods is to be preferred? Tell me frankly."

"Your view, I admit, does seem the more reasonable."

"We may always be sure that a positive command or threat of God is based on a principle prevalent throughout all God's domain. It is never a mere specific offense or transgression that he refers to as cutting one off from hope; but rather an attitude of being, which would be the same in this life and beyond. Thus it is in this instance. But, tell me, did it ever trouble you to think that the sin you had committed had shut you out from God's love and presence?"

"It has caused me agony unspeakable. I have mourned over it, and prayed about it day and night; and oh, how I have longed for help!"

"That is in itself proof that you have not committed the unpardonable sin. Jesus speaks of that sin as putting its doer in a hopelessly hostile attitude toward God. If you had committed that sin, or were in that attitude of being, you would not want to be forgiven or loved of God. No, no, my friend, you have sins enough that can be forgiven, which you ought to think about and strive to overcome, without worrying over the unpardonable sin which you do not comprehend, and which you evidently have not committed."

And that long-troubled soul was led into the light, and found peace and rest in the assured love of God. May every soul similarly perplexed have like rest and peace!

He had been worrying over a sin which he had not committed; but which if he had committed he would have ceased to worry about. So, in fact, his very worrying was proof that he had no cause for worry. How Satan gives trouble to those who are his determined enemies, leaving alone those of whom he is already sure!—Sunday School Times.

A QUARTET CONTRIBUTION.

To the Editor of the SABBATH RECORDER:

With much interest did we boys read your earnest appeal in the last RECORDER in behalf of the Tract and Missionary Societies. We, the quartet, send our mite of \$1.40 each, and with it an earnest prayer that there may be a hearty response from our people to lift those heavy burdens that are cumbering the Societies. One-half of this contribution is for the Tract, the other one-half for the Missionary Society. Appreciating greatly your deep interest in these two important lines of denominational work, and praying that God's blessing may rest upon you abundantly, we are

Yours in the work,

ALFRED QUARTET,
per Wolfe, Sec.

THE TRIBUTE OF KINGS.

Two great nations have almost vied with each other in paying tribute to the worth of our President. Well they may, for he is worthy.

Roosevelt is a most genuinely picturesque American type of man. And well may England and Germany hasten to recognize the worth of such a man.

The following item from Christian Work will be of interest in this line:

"In dining at Buckingham Palace Admiral Cotton of our Kearsarge and the captains of his fleet, King Edward fully equalled if he did not surpass the courtesies which Emperor William extended our fleet at Kiel. The King's tribute to the personal character of President Roosevelt, and his remark that he hoped the occasion would strengthen the friendship between the two nations, will be received and responded to with hearty satisfaction throughout the country. It certainly is every way gratifying that the two great nations, Britain and Germany, in the person of their sovereigns, should within a short time—and in a spirit of equal heartiness and evident sincerity—express the wish for cordial relations of amity and peace with the people of the United States."

HERE is something bearing upon Senator Hoar, which is too good to pass by. The Senator knows his Bible very well, from cover to cover, and draws on it for philosophy and

illustration with great facility. Only once in a while he is caught tripping in this field. One such occasion was while the Senate was discussing the Chinese Treaty in 1881. He quoted against the exclusion policy St. Paul's declaration: "For God hath made of one blood all the nations of the earth." Senator Miller, of California, exclaimed: "Go on—quote the remainder of the sentence." "There is no more of it of it," said Mr. Hoar. "Oh, yes, there is," rejoined Miller; "for the apostle added to the words which the Senator has just quoted, and hath determined the bounds of their habitation."

Special Notices.

NOTICE TO SINGERS.—Rev. Judson G. Burdick, as director of music at conference, makes special request that all singers who expect to attend conference, shall send him their names at Salem, W. Va., as soon as convenient. T. L. GARDINER, President.

BIGFOOT ACADEMY REUNION will be held Wednesday, August 12, 1903. All are invited.

JOSIE HIGBIE, Secretary.

H. R. ADAMS, President.
Dr. E. E. CAMPBELL, Vice President.

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, corner West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washab 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.

REAL ESTATE.

Loans and Collections; fine Fruit Farms for sale. All prices. Correspondence solicited.
Gentry, Ark. MAXSON & SEVERANCE.

THE SABBATH RECORDER.

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

VOLUME 59, No. 31.

AUGUST 3, 1903.

WHOLE No. 3049.

TABLE OF CONTENTS.

EDITORIALS.—Good, We Believe It Will Come; What He Is; True the World Over; Their Own Choice Settled; Much Depends on the Medium; The Least Little It; Heart Lenses Make Our World; Throw Away That Critical Lens; That Scrawny Tree in Your Orchard; Then There Is the Sensitive Lens; Prejudice Is Another Lens of Self-Complacency; Mr. Baker's Thanks; News of the Week; The German Seventh-day Baptists in Pennsylvania; The Employment Bureau; Importance of the Doctrine of the Holy Spirit; Wanted; Relative Motion in a Wheel; Missions.—Missionary Board Meeting; Treasurer's Report; Paragraphs; From R. S. Wilson; From O. S. Miller; From H. N. Jordan; From H. Eugene Davis; The Absolutism of the Czar; WOMAN'S WORK.—Where Is Christ? Poetry; Paragraphs; Woman's Board Report; Woman's Works; EDUCATION.—The Study of English; John Muir; YOUNG PEOPLE'S WORK.—Morris's Secret; Milton Quartet; The Quartets in New York; Brother Davess' Mission; Self-Supporting Evangelism; A Deed and a Word; CHILDREN'S PAGE.—Our Heroes; Poetry; Peterkin's; What of That, Poetry; Quizzes; Things About Froese; OUR READING ROOM.—A Secret to My Own Expense; American King Killers Abroad; It Is You and I, Poetry; Great Coal Discovery; POPULAR SCIENCE.—A Visual Telephone; MARRIAGES; DEATHS; EMPLOYMENT BUREAU NOTES; SABBATH SCHOOL LESSON.—David and Goliath; How to Deal With Doubts; A Quartet Contribution; The Tribute of Kings; SPECIAL NOTICES.

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager. TERMS OF SUBSCRIPTIONS. Per year, in advance, \$2.00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. ADDRESS.—All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J. THE SABBATH VISITOR. Published weekly under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY. TERMS. Single copies per year, \$2.00. Ten copies or upwards, per copy, 50 cents. CORRESPONDENCE. Communications should be addressed to The Sabbath Visitor, Plainfield, N. J. THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Westerlo, N. Y.; or to Rev. O. D. Sherman, Alfred, N. Y. DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price, .75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland. DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptist, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important acts. HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared help on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

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. Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund.....\$100,000.00 Amount needed, June 1, 1903.....\$97,371.00 Mr. and Mrs. Laverne D. Langworthy, Westerlo, R. I. Mrs. John Holleran, Hornellsville, N. Y. Amount needed to complete fund.....\$6,546.00

Fall Term Milton College.

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

Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.

In the School of Music the following courses are taught: Pianoforte, Violin, Viola, Violoncello, Elementary and Chorus Singing, Voice Culture, and Musical Theory.

Thorough work is done in Bible Study in English, in Elocution, and in Physical Culture.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information, address the

REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular Normal Course. Special "Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

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

Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Seventh-day Baptist Bureau of Employment and Correspondence.

President.—C. B. HULL, 271 66th St., Chicago, Ill. Vice-President.—W. H. INGHAM, Milton, Wis. Secretaries.—W. M. DAVIS, 511 West 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

ASSOCIATIONAL SECRETARIES. Wardner Davis, Salem, W. Va. Corliss F. Randolph, 185 North 9th St., Newark, N. J. Dr. S. C. MAXSON, 22 Grant St., Utica, N. Y. Prof. E. P. SAUNDERS, Alfred, N. Y. W. K. DAVIS, Milton, Wis. F. H. SAUNDERS, Hammond, La. Under control of General Conference, Denominational in scope and purpose. Inclosed Stamp for Reply. Communications should be addressed to W. M. DAVIS, Secretary, 511 W. 63d St., Chicago, Ill.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., F. J. HUBBARD, Treas., A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND. J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc. New York City.

SABBATH SCHOOL BOARD. GEORGE B. SEAW, President, 511 Central Avenue, Plainfield, N. J. FRANK L. GREENE, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. CORLISS F. RANDOLPH, Rec. Sec., 185 North Ninth St., Newark, N. J. JOHN B. COTTELL, Cor. Sec., 1087 Park Place, Brooklyn, N. Y. Vice Presidents.—E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y.; M. H. Van Horn, Salem, W. Va.; L. R. Swinney, DeRuyter, N. Y.; I. L. Cottrell, Hornellsville, Pa.; Y. E. Clark, Dodge Centre, Minn.; Okley Hurley, Gentry, Ark.

HERBERT G. WHIPPLE, COUNSELOR AT LAW, St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S., "The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D., 252 Madison Avenue. Hours: 9-10 A. M. 7-8 P. M.

S. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. CO., of Newark, N. J., 137 Broadway. Tel. 3687 Cort.

D. R. S. C. MAXSON, Office 225 Genesee Street Alfred, N. Y.

FORREST M. BABCOCK, REAL ESTATE BROKER. Farms, Houses and Lots and Vacant Lots For Sale, Horses Bought and Sold.

ALFRED UNIVERSITY. First Semester, 68th Year, Begins Sept. 15, 1903. For catalogue and information, address Boothe Colwell Davis, Ph. D., D. D., Pres. ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl E. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Westerlo, N. Y. V. A. HAGGS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President.

THE ALFRED SUN. Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1.00 per year. Address SUN PUBLISHING ASSOCIATION

W. W. OON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

West Edmeston, N. Y.

D. R. A. C. DAVIS, Eye and Ear. Offices.—Brookfield, Leonardville, West Edmeston, Bridgewater, Edmeston, New Berlin, Westerlo, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. W. M. L. CLARKE, President, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, B. I. O. U. WHITFORD, Corresponding Secretary, Westerlo, R. I. GEORGE H. UTTER, Treasurer, Westerlo, R. I. The regular meetings of the Board of managers are held the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT. IRA B. CRANDALL, President, Westerlo, R. I. O. U. WHITFORD, Corresponding Secretary, Westerlo, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 341 W. 38d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; F. E. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Salem, W. Va. August 18-24, 1903. REV. T. L. GARDNER, Salem, W. Va., President. REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. PROF. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y. These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society; Rev. O. U. Whitford, D. D., Cor. Sec., Eastern Association; and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton Wis. WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. CLARKE, Milton, Wis. Vice-Pres.—Mrs. J. B. MORSON, Milton, Wis. Cor. Sec., Mrs. NETTIE WEST, Milton Junction. Rec. Sec., Mrs. E. D. BLISS, Milton, Wis. Treasurer, Mrs. L. A. PLATTS, Milton, Wis. Editor of Woman's Page, Mrs. HENRY M. MAXSON, 631 W. 7th St., Plainfield, N. J. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. CORTEZ CLAWSON, Salem, W. Va. Central Association, Miss CORA J. WILLIAMS, New London, N. Y. Western Association, Miss AGNES L. ROGERS, Belmont, N. Y. South-Western Association, Mrs. C. E. F. ENOLPH, Ponke, Ark. North-Western Association, Mrs. MARY WHITFORD, Milton, Wis.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW, Room 711 Continental Nat'l Bank Bldg., 218 LaSalle St., Tel., Main 2940. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE. M. B. KELLY, President, Chicago, Ill. Miss MIZPAH SHERRIBURN, Secretary, Chicago, Ill. L. C. RANDOLPH, Editor of Young People's Page, Alfred, N. Y. Mrs. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; Miss L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; W. L. GREENE, Alfred, N. Y.; C. U. PARKER, Chicago, Ill.; LEOA HUMISTON, Hammond, La.

50 YEARS' EXPERIENCE PATENTS

TRADE MARKS DESIGNS COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken and prosecuted. Small fee and no charge, without charge, in the Scientific American.

A handsomely illustrated weekly. Largest circulation of any paper published. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co 361 Broadway, New York. Branch Office, 65 F St., Washington, D. C.

No, They Give Their Time and Services. As we go to press, a correspondent asks us about certain rumors that the members of the Missionary and Tract Society Boards are paying themselves for work, and "spending too much money in pay for their own salaries." Friends, this is not true. All the members of these two Boards give their time and services freely to the arduous work that comes to their hands. They do not even pay their treasurers for the immense amount of work they do. Week after week, for about twenty years, in Publishing House Committee work, and work of the two Boards, have these men met for work, and given their services. They expect to set apart every First-day for some such work as this. Only their corresponding secretaries, who give entire time to their work, have any pay. Furthermore, these men are among the most generous givers of money for Mission and Tract Society work found among our people.

ENCOURAGING words are beginning to come from the churches regarding the paying of the debts of both Boards. Pastor Coon of the Little Genesee church writes: "In twenty minutes yesterday, at our regular service, we took pledges for \$115 for Missionary and Tract Societies' debts. We expect to get still more for the same purpose. We want to see these debts lifted. Your words in the RECORDER along these lines stirred our people up." Next come words from Pastor Burdick of Nile, full of good cheer, and from the Shiloh church, promising its quota toward the debts.

A "SISTER in Christ" in Minnesota, says: "The enclosed \$2 is to be used for the debts of the Tract and Missionary Societies. I am far away from my own church, and feel it a pleasure to do this much for my Master. I hope we can be free from debt by Conference time." Another sister in Central New York writes: "I read in the RECORDER about the Missionary and Tract Societies' debt, and though poor, I will try to help a little. I feel anxious that the cause of God shall prosper. Please find enclosed \$2 for myself and \$1 for Mrs. —." These words have the true ring, and are cheering indeed. There will be no trouble about paying the debt if all our people from "Dan to Beersheba," once get "stirred up" over it. Yes, and here comes another \$2 in an envelope from Rhode Island, just at hand. No word is written, but our editorial, appealing for the payment of the debt, was clipped and wrapped around the bill. So we know what it is for; and we also know that the heart of the sender

goes with the gift, if the spirit of the appeal is also the sentiment of the giver. The appeal was made from a heart burdened over the hindrance to God's cause, that comes by such a debt, and we trust that each response comes from hearts similarly burdened. Oh, what a blessing would come, if about 3,000 good friends would go and do likewise! One thing is certain, there would be 3,000 interested and happy hearts as givers, and the entire denomination would rejoice together. Those who make the greatest sacrifice for the good work will receive the richest blessing in heart and life. God proves his people to-day, and "pours them out a blessing" according to their "tithes and offerings," just as certainly as in the days of Malachi.

By the way, friends, we do not believe in saying "go ahead and pay it," when such work for God is the duty of the hour; but always prefer to say: "Come on, we'll all take hold together." So here is \$10—\$5 for each society. We all want to lift together; and we feel that the supreme duty of the days before Conference is to get the debts out of the way. Let us not fail. We gain the impression from correspondents, that some, at least, would do a good thing if they could be assured that the entire debt would be paid, and put out of the way. Well, who will respond handsomely along that line? Send on your money upon those conditions, if you feel like lifting with us in that way. We will promise to hold such gifts until enough is raised to pay all the RECORDER asked for; and if so requested by the givers, will return to them such gifts if the amount is not made up by August 25th. We hope all will be willing to give without any such conditions; making their free-will offering for God's cause, whether all the debt is paid now or not. But in case any should insist upon the return of the money if the amount asked for is not raised, we will receive it upon such conditions, providing the gift is not less than \$10. This offer is not made for any money except what may besent to the writer himself to hold for said purpose. Don't make any offer of this kind for less than \$10, but you can make it as much more as you please.

The following letter to F. J. Hubbard, Treasurer, from a lone Sabbath-keeper in Tom's River, N. J., is full of good cheer, not only upon the matter of paying the entire debt of the Boards; but also in its clear ring, showing loyalty to truth on the part of one who is isolated from all Sabbath-keeping influences. Scores who can "get a living and be

true under such conditions, put to shame the flimsy excuses of many, with the help of good Sabbath churches about them, who say they "can't live" and keep the Sabbath. All hail! to every lone Sabbath-keeper, who shows his sterling worth by being true where everything opposes. These will not be found wanting when we all join hands to place the Boards out of debt:

Dear Sir:—I saw the article in the RECORDER for July 13, showing how easily the denominational debt could be lifted, and have no doubt that not only 5,000—or yet 10,000—but every true Sabbath-keeper, whether a church-member or not, will gladly respond to the appeal. I have not the blessed privilege of being a church-member, as we are lone Sabbath-keepers, but have been keeping the Seventh-day Sabbath for some years. I inclose money order for \$1.40, and only wish I was able to send more.

Sincerely yours, A. W.

THERE is no doubt that we need better organizations. The fact that there is such a wide-spread conviction that we ought to have some unifying readjustment, is of itself evidence that something is needed. And we trust that the council of seventeen chosen men who have thought and prayed and planned over it for a year, will be able to suggest some definite plan which the Conference can approve and put into operation. But we must not forget that the best organization on earth is of little account, unless the people take an interest in the work. When the rank and file among our churches make the cause of missions their cause, and have the Tract Society's work upon their hearts, and feel anxious to see our schools prosper, until they think, pray, and talk and plan for their support, then the cause will go forward. No one branch should be neglected so as to cause it to suffer, but we should cultivate a broad denomination-wide enthusiasm, that will bring every branch so near to our hearts, that all will be provided for. Out of all our churches, only thirty-eight have given any aid to the Tract Society. This may be simply because there has been a lack of all-sided careful interest in the great work. We do not believe that there was any design to turn a cold shoulder to the faithful men who are carrying the load for us in the Tract Board. The fact, that the gifts for the year for both Boards has averaged less than \$1 per head, is the best kind of evidence that something has crowded the Lord's work out of mind. But we feel sure that when the public attention is called to these facts, they will respond and make it all up.

One Example.

upon the matter of paying the entire debt of the Boards; but also in its clear ring, showing loyalty to truth on the part of one who is isolated from all Sabbath-keeping influences. Scores who can "get a living and be