

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. Sec., 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. Salem, W. Va.

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., 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. 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.

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, 311 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 Association 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 Association 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. W. C. DALAND, Milton, Wis. 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. G. 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.

MUNN & Co 361 Broadway, New York

Small 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.

Pastors Hold the Keys. AFTER all, the keys to the whole problem are in the hands of the pastors. The tendency is so great for people to lose interest in every line of work that is not kept in mind and heart by wise and frequent reference to it by the pulpit, that there is constant need of care on the part of pastors, lest their people forget. The people who can become most interested in missions, and who do most for good causes outside their own church are, as a rule, the ones who do most for their own pastors. Indeed, the church that never gives for missions is hardly worthy the name of a church. For the spirit of missions is essentially the spirit of Christianity the world over. If our dear pastors throughout the land will only join hands with us in the effort now being made to get the Boards out of debt, we will see great things, both in temporal and spiritual blessings, to the denomination.

Young People's Attitude. A LEADER in one of the Associations gave the following summary of the attitude of the young people of his community toward the readjustment question, to be that of "confidence in our leaders, and hearty co-operation in the plans they make." This attitude on the part of such a loyal company of young people as we have to-day, ought to be a tower of strength for the cause we love. An army of such soldiers will be almost invincible in the face of any foe; and the army of the Lord, with such soldiers of the cross to stand for the truth, must certainly do great things for the Master. All hail! to the conscientious, sterling young men and women, whose motto is, "Confidence in our leaders, and hearty co-operation in their plans."

Home Life Settles It. In the same address, something was said about the necessity of reformation in the home life, if we expect to see more young people rally around our standards, and enter into Christian work. Indeed, each home is the fountain that sends out a stream of blessing or of cursing to the church and to society. If the tide of worldliness is ever to be overcome, it must be by the influence of the home life upon the young hearts, who must breathe its atmosphere. The influence of some homes is squarely against the children's becoming spiritual-minded. If the father and mother talk all the week of money-making, and leave the impression upon the children that this is the all-important thing, and never speak of spiritual things as being desirable; then they need not think it strange if the children go too far and take doubtful steps to gain the wealth about which father and mother were all absorbed. If the parents seem more animated over the social dance, or the card parties, than they are over the prayer-meetings and church work, they need not think it strange if the children ignore the church altogether, and live for the frivolous things.

Never Heard Father Pray. It is sad to think of the many children who know nothing of any family altar. One of the speakers in Associations, we will not say where, told of a fine young lady of one of our churches, who wept bitterly over the fact that she never heard father pray. That

father's name was on the church book; but here was an immortal soul—a beloved child being molded for time and eternity—who had lived for years in that home, and never heard a prayer for her soul's safety, or thanks rendered for all God's goodness! People often wonder why the pastor cannot get better hold of the young people in certain homes. This is not so strange after all. The pastor only has them for an hour or so on Sabbath, and it may be has opportunity with them now and then in some family visit; while the home influence in which they live every day is squarely against his preaching. Does the dividing line run through any family where the RECORDER goes? What evidence have you that those who sat with you about your table to-day, would sit down with you in the kingdom of heaven? Is father lost? Is mother lost? Are some of the children outside the ark of safety? Oh! for such a rebuilding of family altars among us, as to ensure a sweeter, holier, purer home atmosphere for the dear children to breathe.

Advantages of Educated Farmers. DURING the closing hours of the North-Western Association some one passed the following question, written on the scrap of a leaf from his memorandum book: "Pres. Gardner—If you can get opportunity, please tell us the advantages of an education for one who contemplates being a farmer." The opportunity did not come, and we do not know the writer; so will answer his question here, hoping that some others, as well as the questioner, may be interested. The advantages of an education to any class of people are not measured by dollars and cents. Indeed, the financial advantages alone stand among the least of the considerations in favor of a thorough education. Yet even in this respect, the farmer will find it to his advantage to secure an education. To be sure, the education for a farmer may not require everything included in a classical course. Electives, looking toward proficiency in the special work proposed, are always in order, and the farmer's life-work is no exception. Any study that broadens and deepens the reasoning powers, and quickens mental acumen, thus enabling one to form safer judgments, will be of advantage to the farmer, as certainly as to the teacher or the business man.

Enlarges Your Life. THE first great advantage is the enlarged life that comes from education. How it does open a man's eyes to the wonders of the universe to educate him! There is vastly more in the world of the man whose eyes are thus opened than there is in the world of an ignorant man. He sees more, he feels more, and enjoys more. His conscious being is enlarged, and his vision widened, until he is able to drink from fountains of knowledge of which the ignorant can never be conscious. Many a farmer lives all his days, surrounded by the Divine messages on Nature's pages, only to have "his eyes holden," so that he misses the highest inspirations and strongest uplifts that can come to souls from God's handwriting in Nature. Is it not to the advantage of the farmer, if he has had the training that enables him to rise above the mere humdrum of daily toil and live in the broader

world of thought life? The heavens that "declared the glory of God" to the ancient Psalmist, reveal a hundred-fold more of that glory to one who views them in the light of an extended course in astronomy. The hand-writing of God in the rocks, the fields, the mountains and valleys, and glacial moraines is all hidden from him who spurns the light that education brings. Is it not to the advantage of the farmer, if he is able to commune with the Divine and get more of the hopeful uplift that comes to one prepared to read his record of world-building in Nature? Is it not to his advantage, if he can go forth to his work with the education in chemistry, that gives him knowledge of the chemistry of soils and makes him better able to determine the proper fertilizers, and surest crops for his land? The college-bred man ought to have sounder judgment along all lines. He should be better able to rise to emergencies, and to master unexpected situations, than the uneducated. He ought to be a better teamster, a better manager, and safer adviser.

Puts Culture into his Home. THE educated farmer will not be satisfied with the bare walls and bookless tables of the uneducated. But he will fill his home, as far as he is able, with works of art, and books and magazines, and means of culture. Is it not to his advantage, to have his children become familiar with those things that place them in the ranks of cultured people, and that give noble inspirations for the higher life? These things are sure to come to the educated farmer's family. And while they do not detract from his success as a mere tiller of the soil, they do add immensely to the enjoyment of living. The world of the educated farmer is a much broader, grander and more interesting world than can ever come to the uneducated. If he has made thorough study of the Physical Sciences, he understands, not merely the passing phenomena of Nature; but he is able to penetrate the secret chambers of Nature's laboratory, and comprehend the underlying laws that cause the phenomena. Is it not to his advantage to understand all about the laws of mechanics, of gravitation, of sound, and light, and electricity?

Takes Him Out of His Little Valley. AGAIN, supposing our farmer has taken the course in literature, and held communion with the men from Chaucer to Longfellow, who have made our world of books; and has communed with men of mind, in all lines of literature? It takes him out of the narrow valley in which he lives and makes him a citizen of the world. He holds communion with all the best minds of earth, comes into touch with those who have shaped the world's destiny, and breathes the spiritual atmosphere of the truest and best of earth, until his life is uplifted, his ideas enlarged, and he occupies a vantage ground over all the hosts of the unlearned. If a man is wanted for any public service, any position of trust, any office requiring ability, this educated farmer will be sought after for such places, ten times where the uneducated man would once. Young man, if you are expecting to spend your life on the farm—a splendid place to spend it—which of these two conditions think you will be most advantageous; the

education that brings the things described above; or the ignorance that closes all the avenues to an enlargement of your being, and leaves you blind to so many things that make for good? The world in which some of us now live is a hundred fold better, and fuller of good things for immortals, than ever we dreamed of before we sought and obtained an education. Is it not to your advantage to enlarge your world, and deepen your power of thought? Is it not to your advantage, to so master your own mother tongue, as to be able to express your thoughts in clear and forcible language? Indeed, is not everything in favor of the farmer who has the broadest and best education?

Banish the Anarchist. THE new law on immigration against Anarchists went into effect on July 3. Under this law all certificates of naturalization are hereafter to be rejected if they fail to state that the man is not opposed to organized government, and has never affiliated with any organization that is so opposed. It must also state that he has never violated any provision of the law. And no naturalized person can obtain a passport, unless the application is accompanied by court records, showing the applicant to be free from all impediments set forth in the law. This is good as far as it goes. But we believe that, in view of all the king-killing, President-murdering business, the government would be justified in sending every avowed Anarchist, or every man who can be proved to be an Anarchist, whether he has avowed his principles or not, into exile. Why should such people be allowed to stay under the protection and benefits of the government they are constantly plotting to destroy. If all civilized nations could combine and banish every Anarchist to some island of the sea, and keep them there, where they could enjoy the life they want; with nothing to hinder them from putting their notions into practice, perhaps they might be cured. It would certainly rid the governments of a most subtle foe.

Pope's Heart Laid in Crypt. THE strange custom of depositing the body of the Pope in one church, and his heart in another, is being adhered to in the case of Leo XIII. While the body was being taken to St. Peter's, his heart was being taken in an urn, under guard, to the church of Saints Vincent and Anastasius. The crypt had not been opened since 1846, as the heart of Pius IX. was not placed there, owing to fear of a mob, if it were carried through the streets. The heart of that Pope was placed in St. Peter's, but now the rector of St. Anastasius asks that the heart of Pius IX. be transferred to his church, so there will be no break in the succession of Popes' hearts for over three hundred years. When the procession bearing the heart reached the crypt, no key could be found, and they were obliged to break down the door. These strange customs seem out of place in these days of enlightenment. Several times while in Rome, did we meet with the strange stories growing out of similar customs, by which two or three churches claimed the same honor. For instance, we are shown where the head of St. Paul is buried in one church and his body in another. And, while there seems no certainty that Peter ever saw Rome, yet they

show his tracks in several solid rocks, and where he bumped his head and made a great dent in solid rock, in the underground prison, and where he tugged at his chain, and caused a running spring to come from the rock to quench his thirst. Strange that one able to perform such miracles could not have broken that old chain! What a pity that good Pope Leo could not have been buried altogether, where his ashes could rest in peace. Who knows but what some monk will be turning a crank to uncover his heart for backshesh, a few hundred years hence, as is now the case with St. Charles Borromeo, in the Cathedral at Milan.

HOW TO GET TO SALEM.

I. The best trains from the East are No. 3, leaving New York, foot of Liberty Street, at 7 P. M., and dropping you at Salem the next morning at 10.40, if on time.

II. No. 55 from Philadelphia, 24th and Chestnut Street, at 7.40 A. M., leaves you at Salem same day, at 7.54 in the evening. People from Plainfield can get this day train, if they desire, by taking 5.17 train, reaching Philadelphia (Reading Terminal) at 7.12; giving twenty-eight minutes to make the transfer. If No. 55 started from New York as it used to do, it would be the best train to take, because it would give a good night's rest in Salem before Conference.

No. 3 above is not due there until ten minutes after time for first session to begin.

III. People from Chicago will find the Monon route makes good connection at C. H. & D. Junction, just outside of Cincinnati, for No. 12 on B. & O. S. W. R. R., for Parkersburg and Salem.

The 9 P. M. train, Monon route, will put you in Salem at 5.17 P. M. next day. There may be other ways just as good. This is the only way I have tried lately and it works well both ways.

You can leave Salem at 7.45 P. M. and be in Chicago at 12 next day.

Alfred people can best consult their own time table to Pittsburg. The 8 A. M. train at Pittsburg B. & O. station, via Uniontown, Fairmont and Clarksburg, puts you in Salem at 4.29 same day.

The 5 P. M. train from same point will leave you in Clarksburg at 11.30, fourteen miles from Salem. You would in this case take our early morning train from Clarksburg to Salem. My way of late has been, to go on the Erie to Bradford, and take 12.45 train on B. R. & P. to Pittsburg. But this train is often late; and when on time, gives only thirty minutes for 8 o'clock B. & O. train. Two other ways are left: One via Youngstown, Ohio, and the other, by Buffalo. Have made good time both ways. I think the Youngstown route gives more margin for transfer in Pittsburg, and lands you near the B. & O. station.

Look these matters up from your end of route to Pittsburg; and if I find that any change of time has been made on B. & O. 8 o'clock train, will report same later.

THEO. L. GARDINER.

Reports show that about 400 deaths have occurred, mostly from lockjaw, on account of Fourth of July accidents.

RAILROAD RATES TO CONFERENCE.

The Committee on Railroad rates has secured a rate of one and one-third fare for the round trip to Conference. The instructions issued by the Passenger Associations are printed herewith.

Please note particularly that it will be necessary for persons desiring tickets to see in advance that the local ticket agent has certificates. Don't put this off till the last minute and then wonder why this hasn't been provided for.

Note also that each person will be required to pay twenty-five cents at the time of depositing his ticket with the Secretary at the Conference, in order to secure the one-third return fare. This change has been made this year; formerly the expenses of the Passenger Associations were paid by the Conference in bulk; this year it is done by the individuals.

(Signed) IRA J. ORDWAY, Railroad Committee. D. E. TITSWORTH, Committee.

SUGGESTIONS TO SECRETARIES OF MEETINGS IN INSTRUCTING THEIR MEMBERS RESPECTING A REDUCTION OF FARE ON THE CERTIFICATE PLAN.

A reduction of fare and one-third, on the certificate plan, has been secured for those attending the Seventh-day Baptist General Conference, Salem, W. Va., Aug. 17-25. The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from Aug. 17 to 25, consequently you can obtain your tickets not earlier than Aug. 13, nor later than Aug. 19. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.
2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train.
3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.
4. On your arrival at the meeting, present your certificate to E. P. Saunders.
5. It has been arranged that the special agent of the Trunk Line Association will be in attendance to validate certificates on Aug. 23. A fee of 25 cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than Aug. 23, after the special agent has left, you cannot have your certificates validated, and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.
6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than 100 persons holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than 75 cents on going journey, provided, however, that if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificates, they shall be reckoned in arriving at the minimum.
7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled up to Aug. 28 to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare.

ON HIS BLINDNESS.

JOHN MILTON.

When I consider how my light is spent,
Ere half my days in this dark world and wide,
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide:
"Dost thou exact day-labor, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work, or his own gifts; who best
Bears his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

THE HISTORICAL BOARD.

ORIGIN OF THE BOARD.

At the General Conference of 1863, the Committee on Resolutions presented the following:

"Resolved, That a committee of five be appointed to take into consideration the propriety of organizing a Seventh-day Baptist Historical Society; said committee to report to the Conference at its present session."

The resolution was adopted, and the following committee appointed: Wm. M. Jones, J. Allen, J. Bailey, E. G. Champlin, W. B. Gillette. This committee reported as follows:

"The committee on the formation of a Historical Society recommend the appointment of a Historical Board of four persons, one from each Association—one of whom shall serve as secretary, and with whom historic records shall be deposited, and who shall make an annual report to Conference. The committee also recommend that arrangements should be made with Alfred University for the safe keeping of all documents collected."

WM. M. JONES,

Chairman of Committee."

This report was accepted, and W. B. Gillette, John Maxson, Jonathan Allen, and Stillman Coon were appointed as such "Historical Board." J. Allen was made chairman and secretary of the Board.

[Mrs. Jones states that the original resolution was made by her husband at her suggestion.]

LIST OF MEMBERS.

From 1863 to 1901 the following persons rendered service on this Board: J. Allen, Geo. H. Babcock, J. Bailey, Chas. A. Burdick, Stephen Burdick, E. G. Champlin, Joshua Clarke, W. L. Clarke, Stillman Coon, G. J. Crandall, B. C. Davis, S. D. Davis, S. H. Davis, E. M. Dunn, W. H. Ernst, T. L. Gardiner, W. B. Gillette, G. W. Hills, N. V. Hull, Wm. M. Jones, M. B. Kelly, A. H. Lewis, L. E. Livermore, A. E. Main, D. E. Maxson, John Maxson, L. A. Platts, A. B. Prentice, L. F. Randolph, P. F. Randolph, L. R. Swinney, W. C. Titworth, J. M. Todd, E. M. Tomlinson, Geo. E. Tomlinson, Geo. B. Utter, S. R. Wheeler, Thos. R. Williams, Albert Whitford, Mrs. Albert Whitford, Mrs. Ruth H. Whitford, William Clarke Whitford.

About one-half of this number have filled up their day of toil, and have entered upon eternal rest. Many labored zealously in this field; and the denomination owes much to such men as President Allen, James Bailey, W. B. Gillette, Wm. M. Jones, Geo. B. Utter, Thos. R. Williams, President Whitford, and others.

ITEMS OF INTEREST.

In 1870 this Board was placed among the "Standing Committees" of the General Conference.

In 1874 it was resolved that the Professors and Librarian of the Theological Department of Alfred University be the Historical Board; and this action was in force until 1880. In 1874 it was also enacted that all collections of the Board be placed with the Theological Library of Alfred University, and that the Librarian of the same be made, ex officio, secretary of the Board.

In 1882 was begun the custom of appointing the Board at the Conference previous to the one to which it was to report, so it might have the whole year in which to carry out the purpose for which it was appointed.

THE END IN VIEW.

The objects for which this Board was created, and which it aimed to accomplish, may be briefly stated as follows:

1. The collection of the writings of Seventh-day Baptists in England and America.

2. The securing of bound volumes of all our own periodicals, Conference Minutes, Reports of Societies, and Catalogs of our Educational Institutions.

3. To stimulate the writing of histories of all our churches, living and extinct.

4. To urge and help forward the publication of biographies of the leaders of the denomination, from the beginning down to the present.

5. To gather materials for a complete history of the denomination—these materials to include "histories of churches, biographies of pioneers and prominent workers, statistics, letters, abstracts, photographs, papers, periodicals, pamphlets, sermons, catalogs, mementoes, diaries, records, and all matters of historical interest."

SYNOPSIS OF RESOLUTIONS AND SUGGESTIONS.

A review of reports and suggestions by the Board, and the action of the Conference thereon, may be of interest and profit.

In 1877 all "churches and individuals having valuable papers or books relating to our denominational growth or history," were requested to "deposit them in the care of the Historical Board."

In 1881 the conviction was expressed "that a manifest need of the denomination at the present time is a concise, but complete history of its rise, progress and present condition." And after some views as to what should be its contents, it is added "that such a history, properly written, would do much to inspire the present generation with respect and veneration for the ancestors who have done so much to place them in a position to enjoy and to use efficiently their present vantage ground."

In 1884 reference was made to the "importance of gathering materials for history while history is being made," and the following action was taken:

1. That this Conference hereby extend a general invitation to individuals and churches, throughout our denomination, to preserve by writing or printing such facts relative to ourselves and our work, as they may deem valuable for future reference and use.

2. That we request those who do not wish to make other use of the materials thus preserved, to forward the same to the committee on denominational history, to be placed in the library of the Theological Department of Alfred University.

That the Committee on Denominational History be hereby empowered to make direct application to persons or churches for historic material, to be thus deposited, as in its judgment shall be deemed best.

In 1887 attention was called to the inadequate effort being made "to collect and preserve the valuable materials necessary for a clear understanding of the origin and growth of our churches and our benevolent and reformatory organizations in this country for over two hundred years." It was further stated that "we are losing yearly the knowledge which our aged people have of important incidents in the lives of our leaders, and salient events in the career of our communities, a knowledge which ought to be used in

the near future in giving to the world illustrated accounts of our chief operations in the distinctive work assigned us."

In 1888 the Board recommended, and the Conference resolved:

1. That our churches be requested to prepare, through their pastors or some other members, full and accurate histories of their existence.

2. That it is very desirable to complete the efforts already begun in collecting the materials and placing them in a permanent form, relating to the operations, from the first, of our Missionary, Tract and Education Societies.

3. That we suggest it to be the duty of families or immediate friends of deceased leaders of our denomination, to secure the preparation of suitable biographies of them for publication.

In 1897 the Board recommended, "That church clerks and others who may have in their possession old church records and other books or documents which are no longer in use, but which will be valuable to the future historian, be urged to place such records or documents in the libraries of our colleges, as they now are, in the hands of private persons, they are exposed to many chances of loss or destruction. When once lost, no labor or money could replace them. Deposited in the library of Alfred University, Milton College or Salem College, as might be found most convenient, the possibility of their destruction would be reduced to its lowest terms, and they would always be accessible, not only to those to whom they belong, but to all others interested in the history of our churches and people."

In 1898 the report of the Board, as adopted by the Conference, reiterated the recommendation of the previous year, urging church clerks and others to place in our college libraries old church records and other documents of value.

In 1899 the urgent recommendation of 1897 and 1898 was again repeated; and it was asked, "Cannot some of our people, especially the older ones, look carefully through their collection of reports, papers and miscellaneous works of our denomination, some of these running back almost to the beginning of the century, and send them for safe keeping and immediate or remote use to the libraries of our institutions of learning? The importance of these in preparing biographical sketches of Sabbath-keepers, and historical articles on phases of our denominational work, cannot be over-estimated. Their worth will increase rapidly as the years pass away."

In this year's report, renewed emphasis was laid upon the felt need, "particularly in our Sabbath-schools and Endeavor Societies, for a history of our denomination at home and abroad, prepared for the young men and women in our churches. The benefits of such a work to meet this need must be apparent to all, in creating in the minds of our youth a stronger interest in the character and movements of our people."

The above are but brief extracts and samples of the reports (often lengthy) which were made to Conference by the Board every year. With but few exceptions they indicate the aim and spirit of this movement. And although the hands that wrote them, and the tongues that spake them, have crumbled back to dust; yet may their words speak to us with increased emphasis, stirring up all of us to the duty which is ours now to perform.

[TO BE CONTINUED.]

CAPTAIN HUBBARD HONORED.

The people of Union county, N. J., were much interested in the laying of the cornerstone of the new courthouse in Elizabeth on the 30th inst. The first trowel-full of mortar was laid by Captain J. Frank Hubbard of Plainfield, who for many years has been President of the County Board of Freeholders, and has had the oversight of the work. The building will cost \$600,000. It falls to the lot of but few men to be kept in important public service so many years by his countrymen, as has Captain Hubbard, who has been thirty-six years on the Board of Freeholders, and its President for a score of years. The beautiful silver trowel used on the occasion bears this inscription:

"This trowel was used by Captain J. Frank Hubbard to lay the corner-stone of the Union county courthouse, Elizabeth, N. J., July 30, 1903."

The silver plate on the handle says:

"This handle was made from wood taken from Union county courthouse, erected 1811; demolished 1902."

NEWS OF THE WEEK.

A study of the statistical exports from the principal exporting countries of the world, as published last week, shows some facts of especial interest to the people of the United States. One of these important facts is that the United States, which occupied fourth place in the list of exporting countries in 1870, now shows a larger total in the final column, which represents the latest available year, than does any other country of the world.

The death of Cassius M. Clay removes a figure of singular force and daring in the life and politics in Kentucky of fifty years ago. Barrackaded in his old Kentucky home for years, this once prominent man had almost dropped out of memory. When United States Minister to Russia, in Lincoln's day, Mr. Clay persisted in refusing to remove his hat in the presence of the Czar, unless the Czar would remove his own hat.

The Pope's will has been read; and in it he bequeathed all his property to his successor, to be used for the Church. A present is to be chosen from his apartments, for each of his relatives. He provides that his body shall be laid to rest in the Church of St. John Lateran. This is the ancient home of the Popes, and many of them are buried there.

President Roosevelt has taken a firm stand upon the principle of no discrimination between union and non-union labor. The occasion for the issue at this time, was his re-instatement of W. A. Miller, the assistant foreman in the government book bindery at Washington, who had been discharged on complaint of the union men, because he was not a union man. He had been expelled from that order, and their constitution forbids their working with a non-union man. The President insists that union and non-union men have equal rights in government employ. The fight is on, and everybody will watch the result with interest.

The steamship Umbria was crossing the Atlantic when the Pope died, and when the panic and failures occurred in New York. Her passengers received by wireless telegraphy, while at sea, the news of both events. She was in communication with the Etruria for three days, and at no time were the two ships within sight of each other.

Cardinal Gibbons arrived in Rome on July 26, and was warmly welcomed by Cameslengo. After a brief rest the Cardinal drove to the Vatican to pay respects to Cardinal Oreglia, who received him cordially.

The magnificent United States battleship Kearsarge has broken the world's record in speed for such craft, in the race against time from Portsmouth, England, to Bar Harbor, Me., a distance of 2900 miles, in nine days, four and one-half hours. The highest speed reached was fifteen knots and the lowest ten knots. The ship had adverse currents, and head winds to encounter all the way; and had to be "slowed down" three times during the trip, once on account of the nearness to an iceberg, and twice on account of very dense fogs. After a voyage of 8,200 miles visiting Germany, Denmark and England, in which journey there was no mishap of any kind to the vessel or machinery, the captain reports his ship in splendid condition and ready for action.

The worst panic since the last revolution, occurred in Panama July 25. The Governor and wife, after a mob had destroyed a Liberal paper, and soldiers were on the way to capture them, fled to the British Consulate and found a refuge there. It is believed by some, that the effect upon the Columbian Congress will be favorable for the canal treaty now pending.

On July 29, terrific explosions of powder magazines in Lowell, Mass., destroyed a score of lives and much property. Fourteen homes were blown to fragments, seven of which caught fire and burned to ashes. Three of the twenty killed were caught and burned to death in the ruins of their homes.

According to late reports from Rome, Cardinal Rampolla is gaining in his prospects for being elected Pope. He seems to be at present the favored candidate, and has bright prospects of election.

The World says that a secret stairway has been discovered in Old City Hall, New York, leading into a subterranean room, wherein was found a cook-stove, table and chair, formerly used by the Tweed ring to escape the angry multitude.

General Antonio Ramos, one of the last of the revolutionary chiefs in the field in Venezuela, surrendered to the government his force of 400 men with arms and ammunition.

RAISING THE DEBT.

NILE, N. Y., July 28, 1903.

To the Editor of the SABBATH RECORDER:

I am glad to write that the people at Nile are interested in President Gardiner's plan to pay the debts against the Missionary and the Tract Societies, before Conference. Last Sabbath morning I took as text: "We are laborers together with God." "Every man according as he purposeth in his heart, so let him give; he not grudgingly, or of necessity, for God loveth a cheerful giver."

I called attention to the obligations resting upon us to seek the salvation of the lost; to make known the Sabbath truth to the Sunday-keeping world; and to encourage and help one another in the denomination. These obligations are in a large measure being met by us through the work of the Missionary and the Tract Societies. The members of the Boards of these Societies carefully plan how they can satisfy the cries for assistance that come to Seventh-day Baptists from all parts of the earth, and not run the denomination

in debt. But it is not being done, and the debts against the Societies are increasing.

What shall be done? Recall our missionaries from China? Withhold financial aid from Holland, the Gold Coast? our small churches? Shall we stop our publications?

No, as "laborers together with God," we must gladly meet these obligations. We must pay off the debts, and we must give more each year. By showing the probable income of the membership of this church, I showed that if all of the members of the church had paid the tithes, in addition to the good work we have been doing during the past three years, we might have kept these two Societies from increasing their indebtedness.

Then I presented President Gardiner's plan for paying these debts. To meet this we must raise \$102. If a few will pay \$10, others \$5, \$2.50, \$1.20, and 60 cents, this can be quickly raised. Pledges then came in faster than I could take the names, and after Sabbath-school I had received \$40.40 in cash, and pledges for \$36 more, and now I have pledges for more than I asked for, with several yet to hear from—and I haven't asked a person for money, only as I laid the matter before them on Sabbath morning.

I have never before seen the people at Nile so moved as they are in this effort to pay the debts, and many pledges have been at considerable sacrifice, yet with great gladness, and with this desire expressed, "I wish I could give more." As pastor of this church I have been greatly rejoiced, not only in this grand attempt to raise the debts and continue our work, or enlarge upon it, but also in the gracious work among this people, almost as good as a revival, and also in the assurance I have that old and young at Nile are more than ever before interested in the obligations that are ours as Sabbath-keepers, and that they will meet these obligations with their sympathy, prayers, money and service.

Seventh-day Baptists, let us assure the good men on the Boards of the Missionary and the Tract Societies, that our people are not losing "their interest in the distinctive work that makes us a denomination!"

WILLARD D. BURDICK.

MOTHER'S BLESSING.

WILLIAM SHAKESPEARE.

Be thou blest, Bertram! and succeed thy father
In manners, as in shape! thy blood, and virtue,
Contend for empire in thee; and thy goodness
Share with thy birthright! Love all; trust a few;
Do wrong to none; be able for thine enemy;
Rather in power, than use; and keep thy friend
Under thine own life's key; be checked for silence
But never taxed for speech. What heaven more will,
That thee may furnish, and my prayers pluck down,
Fall on thy head!

NORA had been told to say at the door that her mistress was not at home when certain callers appeared upon the scene.

It evidently went much against the grain for her to make herself responsible for even so small a white lie, but she promised to do so, and, with certain modifications, she kept her word.

"Is Mrs. Blank at home?" queried the caller.

"For this wan toime, Mrs. Smithers, she ain't," said the maid, "but hiven help her if you ask me again. I'll not loie twice for anybody livin'!"—Philadelphia Ledger.

Missions.

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

EVANGELIST M. B. KELLY writes July 23 of the Gospel tent work at Dell Rapids, South Dakota: We are having a hard pull here. Some are evidently working against us. On the contrary, others are very kind. The meetings are fairly well attended, with quite a deep interest. Some are earnestly seeking the Lord, and professing Christians are becoming aroused. Last night, a company of rowdies (some of them church-members, we afterwards learned) disturbed the meeting by driving past the tent, singing, laughing, and blowing horns two or three times. The devil is evidently becoming uneasy, as he has started his emissaries to work. Pray that the work may go on and result in much good.

EVANGELIST J. G. BURDICK writes from Salem, W. Va., July 19: Am here on the field getting the material together for a choir. Spoke yesterday for Pastor Witter. We shall meet every night this week. Must get as far along as possible now, for the nearer the Conference, the busier it will be for them here. President Gardiner's stirring appeal has touched the right string, and he should keep it humming. We shall do something here next Sabbath, and I am thinking of giving a concert by the choir for the benefit of the two Societies, before Conference. If all our choirs would do it, I believe the debts called be easily lifted.

YES, if all the churches would wheel in line, according to President Gardiner's appeal and plan, the debts could and would be easily canceled. They ought to be lifted. Why not do it now? The little church at Stone Fort, Southern Illinois, has taken action on the influence and strength of that appeal, and sent in \$5 to each of the two Societies, Missionary and Tract, toward lifting the debt. This church is the first, so far as we know, to do it. Who will be the next? Keep the ball rolling right up to Conference, and during Conference. Pastors, are you putting the matter before your churches? If not, hustle. Conference is nigh. Why carry the debts any longer, and the Societies be handicapped in their work? There is no better time than now to go up to Conference with the books balanced, and to start the next Conference with a clean page. Let us forego some pleasures, some extras, and lift our debts. Let us do it!

Who is going to Conference? Let us accept the sincere, big-hearted invitation of Salem and our West-Virginia brethren, and so fill their homes, and their beds, that they will have to fill up Salem College with cots to accommodate the multitude. They can feed us, they have never failed us yet; they can sleep us, sure. You have heard their young people, and old, too, sing "The West Virginia Hills." It is nice to hear about them in song, but there is nothing like seeing them, and climbing them, too, and there is a good chance for you at Salem. You have heard Gardiner tell of the multitude of young people in West Virginia, how many to the acre we do not just now remember, but such nice, grand young people, and it is all true as the Gospel, but that is nothing like seeing them, shaking their hands, looking into their bright, kindly faces, and hearing their earnest

words for Christ and the church, and for our cause, for they are loyal Seventh-day Baptists. Then this is Readjustment Conference. Great questions to consider, problems to solve, methods and plans to adopt or reject. We are to settle down, if possible, to some way of doing our work as a denomination, that will so inspire and unify us that our cause will move forward with greater impetus and power; so that our missions, our Sabbath Reform work, our schools, our churches, our Sabbath-schools, our young people's work, all, shall take on new life, force, power, unity, consecration and devotion. Churches, are you going to send your pastor to the Conference? Have you not taken steps to do it? If not, begin at once. You cannot afford not to send him. You will be as much the loser as he if you do not send him. You say, we are not able. Well, where there is a will, there will be a way to do it. God will open up some way. If one church cannot possibly do it, let two or three churches combine and send some one. Let him who is thus sent bring back to you in word picture the whole Conference, what it was and what it did. Come, be sure to send some one. Go yourself.

THE following is an account of the visit of Bro. F. J. Bakker of Rotterdam, Holland, and Bro. Christen Swendsen of Viborg, South Dakota, to the little church at Asaa and scattered Sabbath-keepers in Denmark, and at Harberg in Germany, as given by Bro. Bakker, which we publish in part this week because of its length, the remainder next week. This account of their visit will be of interest to the readers of the RECORDER, especially to our Scandinavian brothers in South Dakota:

ROTTERDAM, Holland, July 10, 1903.

Rev. O. U. Whitford, Westerly, R. I., U. S. A.

Dear brother in our Lord and Saviour—Now we, through the goodness and mercy of our Heavenly Father have returned home safe and well. I will try to give you some account of our trip, experience and the conditions, needs of our people in Denmark and Germany. We, Bro. C. Swendsen of Viborg, South Dakota, U. S. A., my wife and I, did leave Rotterdam Tuesday night, June 2, 7.30 P. M., on express train and arrived at Aalborg in Denmark, the next day, Wednesday, at 9 P. M. We had a good and pleasant journey together, but we were somewhat tired of the long way sitting in the train, especially Mrs. B. We were all well and in good health and safe condition. The next morning (we had to stay all night in Aalborg), 10:30, we took the train to Dronninglund, the nearest station to Asaa, where Bro. A. C. Christensen lives.

We arrived by post carriage at 2 o'clock in the afternoon, Thursday, June 4, at the home of Bro. Christensen. We found him and his dear wife safe and well, whom we were glad to meet once more on earth. O, how happy Bro. Swendsen was to see and tread his dear fatherland after thirty-five years' absence. Tears stood in his eyes sometimes, and he could not find words enough to express his feelings and thoughts. He was a young man of twenty-two years of age when he went to America, now he is fifty-seven, and it was always his highest wish, especially in the last years, to see his native land, his kindred and friends again, and also our brethren Seventh-

day Baptists. Bro. Swendsen was born in this part of Denmark, and he has a brother, his stepmother and other relatives here, so you can easily think, dear brother, how glad he was to come here. There was much to talk and explain between us. Especially Brother Christensen and Brother Swendsen had much to talk about, many, many things, so that you can easily understand how the hours did fly.

The following day we visited a sister, Martine Andersen, the only member of our church in Asaa besides Brother and Sister Christensen. She is a very steadfast and sound Christian woman of fifty-six years of age. Brother Christensen is sixty-nine and his wife about fifty-eight years old. On the next Sabbath we held a meeting in the afternoon at 2 o'clock. There were not many, only ten persons, present. Some came five miles with their carriage; after the meeting was closed we three, Bro. Swendsen, my wife and I, went with this brother and sister to their home. Because we had planned the day before how we in the best way could divide our time on the field, especially to hold meetings and visit the people in the three weeks we could stop here, and make the best of it, under the blessings of God.

The next day, Sunday, June 6, we had two meetings, one in the home of our dear brother, P. Sorensen, at Skoohus, as he calls his farm, at 3 o'clock P. M. The room was well filled, about thirty persons, of whom only eight or ten of our people, the others were Lutherans, and Baptists. They listened well. Brother Swendsen also spoke always some good words after I closed. He is a very able man to work for the Lord, and an earnest Christian who makes himself lovely in the sight of all men. I do love him with all my heart. May God bless him. At 6 o'clock in the evening we held another meeting at Smalby, a little place about a mile distant, in the home of a brother, a Baptist. There we again had a full house, and after we closed our meeting we planned to have a meeting next evening, Monday night, at 8 o'clock, at Skoohus.

In the daytime we, Bro. Swendsen, my wife and I, visited some people. And so we had a meeting, first a short preaching or exhortation, and then a prayer meeting on Monday night at Skoohus, on Tuesday night at Smalby and on Wednesday night at Smalby again, but in another house, because the homes of the people are much spread in the country. Let me say we had very good and interesting meetings. It seems to me that the people like to come to listen and pray in this corner of Denmark, and I would like to be and stay there, if I had not this place here at Rotterdam to work. O, brother, how I feel at home with those honest, calm, earnest people. What a difference between a noisy, cursing, swearing and drinking people in a large city as ours.

Thursday, June 11, we three went to Asaa again. Bro. P. Sorensen's only son, a clever young man of twenty-one, took us with his carriage from Skoohus there, because the next day, Friday, we should go back again to Dronninglund by boat to Hellum, about eighteen miles distant from Asaa, to stay there Sabbath, June 13, and the next week. Our brother, Lars Andersen, whom I sent word some days before of our coming, was there at the railway station with his carriage and two nice, clever Russian horses, to meet us. We

were very glad and thankful to see one another again. After a ride of about two hours we came safe and well at Brondbak,—so calls Brother Andersen his farm. His dear wife, Petrine, they call her only "Trine." [They call them only by their so-called Christ-name, John, Peter, Andrew, Anna, Maria, Christine or Itine, and so on,] with her little grandson, Christian, stood out of doors waiting for us. "Welcome, welcome," and tears of joy stood in her eyes.

Now, I can say, you dear brother, that I again was very glad and thankful to meet these dear ones. O, how hearts can find one another, and feel the same gladness and joy in our dear God and Father. The next day, Sabbath, it was very rainy, and some of them must come five or six miles—one of them did travel seven miles. But about the time, 2 o'clock P. M., they all were there, and many others too. One old man, a Baptist brother of nearly eighty years, walked more than a mile to come to our meeting. About thirty were present. We had a very good meeting. My words were out of Deut. 33:29. Afterward Brother Swendsen did speak some good words too. Our Lord be praised, amen.

The next day, June 14, Sunday, we had a meeting at the home of a brother near by. There were not many present, but nevertheless we received blessing. This week we visited the brethren at their homes, and I believe it is a good thing to call on them and talk with them about the things concerning the kingdom of God. It gives them new courage, it strengthens them. We had planned to meet the next Sabbath, June 20, at Skoohus again, because at that place the most people do come to the meeting. This place lies about six miles south of Asaa. Brother Swendsen was going to his relatives on Monday, June 15, and on Friday, June 10, we came again together at Skoohus. On the Sabbath we had a good meeting. There were also a few others, Baptists and mission people, the Orthodox Lutherans. The next day, Sunday, June 21, we had two meetings, one here at Skoohus at 3 o'clock in the afternoon. The house was well crowded, more than thirty were present. This was what I would call our farewell sermon, because on the next day we had to leave. I read out of Phil. 4:1-8, and took to my text 2 Cor. 13:11. They all listened well. May our God give a blessing to it. On the same evening at 7 o'clock we had our last meeting at Smalby. There was also a full house. Here I spoke out of 1 Cor. 3:11-15.

The day following we had to leave these dear friends and their lovely homes, which we always shall remember. May God bless them in my earnest prayer. We took the train to Aalborg, where we had to stay the night. On Tuesday, June 23, we, Brother Swendsen, his sister, who has been with us the last four days, and my wife and I, had to part, because we must go to Thast on the way home, and he would stop there. It was just a month ago, on the 23d day of May, that this dear brother arrived at our home, 21 Ketenstreet, Rotterdam. Bonds of love and sympathy in the way of serving God, bound us together. We talked about many, many different points of the word of God, and agreed very well. The parting was not so very light anyhow. This I felt so much. O, how the love of God can melt hearts together, unspeakable. But however we must part. We have not here an abiding city. We took the train at Aalborg,

8.56 A. M., and arrived at Thast at 5 P. M. Very soon we were at the home of Brother Troelstrup and his dear wife, Sister Karon Swendsen. O, brother, when you hear that sister talk, how she, when a girl of nine years, took care of her father's sheep, and prayed to God and spoke with him in her childish sense, then one can see the leading of the Spirit of God so clearly that none can deny it. She is a very devoted Christian woman.

[CONCLUDED NEXT WEEK.]

THE UNSTABLE EARTH.

Some prominence has recently been given to the statement put forth that the water is gradually encroaching on Boston and adjacent regions. Some writers have contended that the Atlantic coast is sinking. The fact is, however, that the steady encroachment of the sea is not confined to our Atlantic coast alone, but is more perceptible on the coast of France. This may be traced to a great law of nature. The seas are filling up. Every time it rains millions of tons of earth are being displaced, and the great common carrier, water, is dumping it into the seas, and the laws of gravitation are the displacing conditions. Take a bowl of water and pour sand into it and you will displace the water, and have a bowl of sand. These are the conditions that are slowly but surely going on all over the earth, so that it is only a question of time when the mountains will be washed to the seas and the seas removed to other channels. New continents are thus being formed in the great seas.

Eruptive forces are also at work. The Sandwich Islands are one grand illustration that thousands of acres are being added to the islands every ten years by volcanic action, while other continents are being formed by the accumulation of gases in the earth, and the outburst of such accumulation. Reports are constantly brought home by ships' captains of great disturbances at sea, brought about by "tidal waves." That the compression of gases under the seas would be greater than under the land surface is readily understood. The great natural conditions slowly going on will not only destroy Boston and the State of Massachusetts, but will treat New York and every other portion of ground higher than the seas in the same way. The laws of gravitation are the same all over the earth.

The earth may fairly be likened to a bowl of dough, from which the housewife intends to make bread. The dough is seen to sink in one part and rise in another—changing its shape every few moments from the action of the gases formed by fermentation of the yeast used to "raise" or "lighten" it. It is well known that in the Hudson Bay region the margins of some streams have changed very perceptibly within the memory of living men. If one could take a chair and sit down and watch a hill for a lifetime, one might not be able to observe any change in its shape. But could the sitter stick to his chair long enough, and live long enough, he would behold a complete transformation of the hill; so true is it that the earth is being constantly, though slowly, molded and reshaped by the mighty forces of expansion and contraction, and by the wonderful law of motion which the telescope and the microscope are increasingly revealing to our weak and imperfect sense of sight.—Christian Work.

Woman's Work.

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

"GOD GAVE ME."

"God gave me a little light
To carry as I go;
Bade me keep it clean and bright,
Shining high or low.
Bare it steadfast, without fear,
Shed its radiance far and near,
Make the path before more clear
With its friendly glow.

"God gave me a little song
To sing upon my way.
Rough may be the road and long,
Dark may be the day,
Yet a little bird can sing;
Yet a little flower can sing;
Yet a little child can sing;
Make the whole world gay.

"God gave me a little heart
To love whate'er he made;
God gave me strength to bear my part,
Glad and unafraid.
Through thy world so fair, so bright,
Father, guide my steps aright!
Thou my song and thou my light
So my thirst is stayed."—Selected.

You will all be glad to read Mrs. Townsend's letter and know more of her work. We hope to hear from her frequently in the future. We are most interested in what we know the most about; so a better knowledge of Mrs. Townsend's work will increase our interest, and so tend to replenish the treasury. A recent personal letter from Mrs. Townsend is dated at Garwin, Iowa, where she has recently gone to engage in work. She is spending her time in calling on the people and arousing interest in her work. She conducted the Sabbath services, which included the meetings of the Senior and Junior Endeavor Societies. The Benevolent Society at Garwin is to be reorganized, and they hope to interest the younger women in the work. There is some talk of taking up Via Christi in the Society.

LETTER FROM MRS. TOWNSEND.

Dear Sisters in Benevolent Work, for our Dear Christ and the Church:

I wish I could see you all face to face and speak many things which I cannot write. At the suggestion of the editor of the Woman's Page, I am delighted to tell you something of my work:

First of all I want to say, what perhaps you all already realize, that our sisters are, all over, doing much more than is ever reported. In the first of the conference year I organized a small society at Rock House church, Wisconsin, with officers which had served a society then extinct, and with renewed consecration and zeal for the Master and truth took again the interest of the church and enlisted the young women in the work. This always brings enthusiasm and recourses. Depending on Via Christi for a source of reading and helpfulness, they have held their meetings monthly, rendering interesting programs, and by one entertainment placed ten dollars into the treasury of the Woman's Board, besides something for repairs on the church building.

At Coloma, where a Benevolent Society already existed, although seriously weakened by sickness in the president's family, we gave encouragement and organized a junior society of bright, loyal boys and girls. We utilized the older young people as officials of the society, and gave them to the Benevolent Society to mother, which they have done to the best of their ability.

The Benevolent Society of the Cartwright

church was organized before I came on to the field, but I have aided it with encouragement and substantial help according to my ability; and their willingness of spirit to do and co-operate with the interests of the church has been a great blessing to themselves, not only in the local church but to the denomination at large. A parsonage has been beautified and enlarged, painted and papered, a much-needed woodshed, large enough for both parsonage and church, and finished off like a building, has been wrought by the energy and perseverance of these faithful sisters. In this, of course, I claim no credit only as I have aided in encouragement and a little financially.

I have held Mothers' Meetings, Young Women's and Children's Meetings, urging in the Mothers' Meetings a greater interest in the rearing and care of children; in sanitary and hygienic influences, food, etc., in which—especially our young mothers—ought and are much interested. To our young women I have emphasized their power and influence over their associates, and their possibility in producing a sentiment of temperance, social purity, Sabbath-keeping and higher planes of thought and life. These have been very interesting and I am quite sure prolific of great good.

In the Junior Societies which I have organized, sometimes with just members enough to fill the offices and with rather a discouraging outlook, I have been surprised at the growth and grace of stick-to-ative-ness manifested, and their interest in prayer and conference meetings. In this field, the Benevolent Societies have fertile ground to sow seed, watch and train for a grand harvest. Every Benevolent Society should be closely identified with the children and youth through kindly recognition and hearty commendation, prayers and co-operation; for in them lies the future of our church, and who or what can better develop them than mother-love and intelligent consecrated young womanhood.

I have organized one Benevolent Society, two Junior Societies, added thirty-three to Benevolent and twenty-nine to Junior Societies; have held fourteen Mothers' Meetings, nine Young Women's Meetings and given twenty-one talks to Juniors and children. I have distributed over four hundred pages of literature: For mothers' use, "Child Truth," "Reverence," "Food," and many others. For young women: "White Life for Two," "Physical Culture," and for the children, "Mercy to Animals," "Cigarette Habit," "The Twelve-Round Ladder." Could you all see the eagerness and attention given to these and many other subjects, you would take courage, I am sure, my dear sisters, and feel that possibilities and opportunities are unlimited when our hearts are moved by Divine pity like unto that which filled the heart of him who so loved the world that he gave his only begotten son for its redemption. Upon our own shores, and upon our own land, are hungry souls starving for physical, moral, and spiritual enlightenment; and as this is wrought, in the same degree will Sabbath reform be wrought. So let us work diligently, ask largely, forgetting not our loved ones abroad, for in due season we shall reap if we faint not. I fear I have written too long a letter for the space on our Woman's Page, so will add more anon.

Yours in most precious bonds,
MRS. M. G. TOWNSEND.

WHAT GRANDMA KNOWS.

Did you ever know the spot
Where the mint is to be got,
Where the pennyroyal grows?
Grandma knows.

Did you know that goldenrod,
Crown of August, bane of sod,
Just to cure the fever grows?
Grandma knows.

Did you know, when April rain
Brings hepaticas again,
They're a hidden cure for pain?
Grandma knows.

Smartweed, catnip, boneset, sage,
Plantain, mullein—I'll engage,
Cures for every ache and age
Grandma knows.

Why do children's faces brighten?
Why do tired hearts seem to lighten
When she comes? Well, I suppose
Grandma knows.

Good Housekeeping.

WE MUST GROW OR DIE.

A passion for growth, a yearning for a larger life, is characteristic of all great souls. A man is measured by his power to grow, to become larger, broader, nobler. The intensity of his desire to reach out and up defines his capacity for development.

Any one, young or old, possessed by a passion for growth is constantly adding to his knowledge, always pushing his horizon a little farther. Every day he gains additional wisdom; every night he is a little larger than he was in the morning. He keeps growing as long as he lives. Even in old age he is still stretching out for larger things, reaching up to greater heights.

Men like Edward Everett Hale and George T. Angell, and women like Mary A. Livermore and Julia Ward Howe, and a host of other noble souls that might be named, many of whom have long passed the three-score-and-ten mark, are still learning, are still fresh and responsive to new thoughts and ideas. And so it should be, for—

"Man was made to grow, not stop."

But, despite this natural law, many people cease to grow in early life. They get into ruts, and development ceases even before they reach their prime. There are men and women who at thirty or thirty-five years of age begin to fall behind. They have no sympathy with new inventions or ideas. They cling to old things, old methods, and the ways in which they and their fathers and mothers have been accustomed. They put a limit to their capacity for growth, often through a mistaken sense of reverence for the past, through a deifying of the "good old times" of their ancestors.

We often find plants and trees that are not fully developed, but have reached the limit of their growth. They cannot be made to respond to the wooing of enriched soil or copious watering. The power for the extension of cell life seems to have departed.

There are many human plants of similar nature. Early in life they settle into grooves from which nothing can displace them. They are dead to enterprise, to advancement along any line. New movements, new systems of business, larger conceptions of life, and similar things in the living, moving present do not appeal to them. Immovably bound to the past, they can step only just so far this way, only so far that way. There is no further growth, no more progress for them. They have reached their goal.

Employees often think that they are kept back designedly, and that others less deserving are pushed ahead of them, when the real

trouble is with themselves. They have ceased to grow. They continue to move in a circle. They have not kept pace with the trend of the times.

"Forward!" is the bugle call of the twentieth century. The young man or woman, or the old man or woman, who has ceased to grow, is to be pitied. Life holds nothing more for either.—Success.

Education.

THE CHRISTIAN COLLEGE.

REV. J. M. FOSTER.

The educational system has passed through these four stages: 1. The encyclopedic stage. But masses of information are not an education. The cramming process produces mental dyspepsia. It is not health or growth. 2. The specialist idea, preparing only to do some one thing. The departmental construction of the university has a tendency in this direction. 3. The utilitarian idea. The student will study only what will serve his purpose. 4. The complete education. This was Plato's definition of an education: "The complete development and training of the physical, mental, and moral nature, so that the man would be master of himself, and could use all his powers in the employment of the best means for the best ends." This is the mission of the Christian college.

1. The Christian college stands for Christian scholarship. Develop and train the physical alone, and you have the boxer, the bruiser, the brute. Develop the physical and mental only, and you have the dangerous man,—the Boss Tweed who exploited New York, the ex-mayor of Minneapolis, who was arrested in Maine, taken home, tried, and sent to the penitentiary for six years. Develop and train the body, mind and spirit, and you have the well-balanced, useful, efficient man. Man lingers longer in childhood than any animal. It takes more time to develop and train him for life's work. Child labor interferes with this and is a crime that should be punished by the judges. Young people are anxious to get through and begin life's work. Remember growth takes time. The development of body, mind and spirit, in harmony, takes time and patience and toil. Joseph Cook said: "Only complete circles will make wheels. The wheel of education has three sections—the physical, the mental, and the moral. Take away any one and you have a rock, but not a wheel." Get a liberal education first and become a specialist afterwards. And let me say, that industrial work is the best gymnastic for the body, and the ancient classics the best gymnastic for the mind, and the Bible the best gymnastic for the spiritual man.

2. The Christian College stands for Christian citizenship. When Daniel Webster was asked, "What can you raise up among the hills and rocks of New Hampshire?" he replied, "We raise men." The Christian college produces Christian men and women, capable of taking their place and filling office in the commonwealth. There are 22,000,000 children of a school age in our country. There are 17,000,000 in our public schools. There are 200,000 students in colleges and universities. The future of our nation depends upon the training and development of these children for Christian citizenship. In the charter of Leland Stanford University a sentiment

like this occurs: "It shall be the object not only to give the students a technical training that will fit them for useful vocations, but to train them to appreciate our civil and religious institutions and to lead useful and happy lives here and be prepared for eternal life hereafter."

3. The Christian college stands for the Christian state. The Christian state is the normal environment of the Christian citizen. The Pilgrim Fathers, before landing on Plymouth Rock, while in the cabin of the Mayflower, drafted a constitution which began: "In the name of God. Amen. For the glory of God and the maintenance of the Christian faith, etc." All the colonial charters and compacts contained similar acknowledgments. When the Supreme Court of the United States opens, a cryer announces: "The court is now open. God save this honorable court!" When the courts of Massachusetts open the officer calls: "This court is now open. You who have any cause, draw near, and you shall be heard. God save the commonwealth of Massachusetts!" There are chaplains in the army and navy, in Congress, and State legislatures and prisons. The oath is administered in our courts. The Bible is in our public schools. Christian marriage is legalized and the Christian Sabbath guarded by law. These facts indicate the purpose of the fathers to establish a Christian state, acknowledging Christ the king, and obeying his law.

DUTIES OF THE SEVENTH-DAY BAPTIST EMPLOYER AND EMPLOYEE TO EACH OTHER.

[Read at the Western Association, at Alfred, N. Y., June 5, 1903, by A. B. Kenyon, and by vote requested for publication in the SABBATH RECORDER.]

It is natural to assume that the committee, in assigning this subject, had in mind more than the ordinary mutual relations of employer and employee. Growing out of the peculiar circumstances in which Seventh-day Baptists often find themselves placed in the business world, there may be some added duties and responsibilities for Seventh-day Baptist employers and employees.

Doubtless these very circumstances add to the importance of even more carefully and thoroughly recognizing the ordinary duties, as well as these more special ones. The special duties should not be allowed to eclipse the ordinary and well-established rules relating to the mutual relations of employers and employees, which tend to the most successful results for both. There are sometimes temptations, especially on the part of young people, to overlook vital points, which may seem to them small and not worthy of serious consideration, while laying undue stress on some special duty or obligation which they think more important. For example, an employe, or would-be employe, might assume that he is entitled to hold a certain position because of his relationship to an employer, and yet be incompetent to fill it, and lack the necessary industry or ability to enable him to make himself competent. He should remember that the underlying principle of all business relations should rest upon the idea of value received for value given. Both employer and employe have obligations in the contract into which they enter. It is a business transaction which should be profitable to both parties. The employer needs the services of the employe. He needs the work done

faithfully, conscientiously, well. It means dollars and cents to him. The employe needs the opportunity to render these services, and it should be his aim to perform them faithfully. It means dollars and cents to him. It is the duty of the employer to pay for the services rendered their just value. It is the duty of the employe to perform his work so well that no question may arise in his own mind, or that of his employer, that he has given a full equivalent for the pay he receives. He will find it to his advantage to strive to render even more than a full equivalent for his wages. The employe who gives his services grudgingly and makes it his principle to give only what in his judgment represents the pay he gets, is not the employe whom the employer will be likely to select for promotion or for an advance in wages. But the employe who takes such an interest in his employer that he is willing to do his best, regardless of the wages, will soon be recognized and rewarded.

It is the duty of the employer to treat kindly and considerately his employes. It is policy for him to do so. It is no less the duty of the employe to render due respect and courteous consideration to his employer. The most satisfactory results will be attained when the most kindly relations exist between the two. The precepts of the Golden Rule should prevail in the business world as well as in the spiritual.

But what special duties and obligations devolve upon the Seventh-day Baptist employer and employe? It is, doubtless, conceded by all that, other things being equal, the Seventh-day Baptist employer should give preference to the Seventh-day Baptist employe. May we not go a little farther, and inquire if it may not sometimes be a duty to give some preference if all things are not quite equal? Suppose that, in a given community, there are Seventh-day young people needing employment and fairly well qualified to begin such work as some Seventh-day Baptist employer needs. Is not the employer under some obligation to give these an opportunity rather than to seek help elsewhere, sometimes, possibly, from those lacking equal ability or fitness, and, perhaps, principle and good character? When such instances are observed, is it not natural that they have a tendency to dishearten our young people, most of whom, we believe, earnestly desire to remain loyal to our denomination, but some of whom we find lacking the courage to face difficulties or to sacrifice temporarily for the truth. I say temporarily, because I believe fully that firm adherence to truth and to one's convictions ultimately wins success, and often very marked success. So let us appeal to Seventh-day Baptist employers to seek carefully after Seventh-day Baptist employes. As a rule, the supply will be found equal to the demand. Moreover, it will be a supply of the best material. If our young people observe that opportunity for doing good work in the best possible manner is provided by our own employers, they will not be slow in fitting themselves to meet the requirements. I am not contending that an employer must employ incompetents, simply because they are Sabbath-keepers, but that he look for competents among our own people. The outside world beckons and begs for their services. Have we done all we could in the past to furnish them the opportunities

we have to offer? Have we not sometimes yielded to the temptation to go outside for help, for this cause or for that, even when equally efficient help could be had at home? Have we not asked our own people to work for us for muchless remuneration than we paid outsiders for the same service? Even while we admit that we must sacrifice, at times, for the truth we hold, should we ourselves increase the burden of sacrifice to be borne by our own people?

Our young people are, for the most part, willing and anxious to fit themselves thoroughly for the duties of life in the various employments which our own employers have to offer. I believe that the cases are rare where one thinks that he should be given employment simply because he is a Sabbath-keeper, regardless of his ability or his fitness for the work. There, doubtless, are some such cases, and these must learn the lesson they must learn, that preparation is a duty. They cannot escape it by going outside of our own people. The law is universal. There is for each some work which he can do well if he will properly fit himself for it. And I believe that the great majority of our young people will gladly bend themselves to the task of making adequate preparation, if, on the other hand, our employers encourage them by giving them the opportunity to work. I further believe that, in the long run, this encouragement will add to the material prosperity and success of both employer and employe. It will also increase denominational growth and denominational loyalty. It will make us better men and better Christians. Let us, therefore, hope for all possible unity along this line. Let Seventh-day Baptist employers look for competent help among our people, especially among our own young people. We have a goodly host of them, and God grant that we do all in our power to encourage and help and hold them.

THE ELECTION OF A POPE.

When, on the first day of August, the cardinals are shut into their cells, for the conclave, to elect a Pope, they become prisoners, and must remain such until an election is secured. All the attendants who remain with the cardinals, must take an oath not to speak even with each other, upon the question of the election. Every avenue leading to the conclave is walled up by masons, excepting the eight loopholes; and one door for the entry of cardinals who arrive late, or to let out any one who may be expelled, or who for any reason may be obliged to go out. After one goes out he cannot return.

This only door has a combination lock, with one key in the hand of the marshal outside and one in the hand of the cardinal chamberlain inside; and neither one can unlock the door without the other. There are now sixty-three cardinals; and if all are there it will require forty-two votes to elect.

On one occasion a year and a half elapsed before a two-third vote was secured. The food sent in was diminished each day, to make them hustle up in electing, and we are told that the roof was even removed, and the cardinals exposed to the weather to compel them to agree. The general opinion is, that many ballots will have to be taken before the present conclave elects a pope. In this, however, they may be disappointed.

Young People's Work.

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

Testimony of a Tither.

Enclosed you will find check for _____, which I will ask you to distribute as follows: We are continuing to tithes our income, and find it much easier to give to the Lord and his work than in the old way. I am sure we feel much happier in knowing we are not using His money for temporal needs, and it is surprising how temporal needs are provided for. (This from a widow with three children.)

A Seventh-Day Baptist Lawyer.

Here is a letter from a young Seventh-day Baptist, which we want to pass on, hoping it will do others as much good as it has done us. Name and localities are omitted, but the principles are retained. What do you think of them? And does not the reading of this remind you of the promise you made yourself to "write something for the RECORDER?" Do it now.

"So far as the law is concerned, I am quite in love with it. As I go on, the field continues to open and broaden out, until I become almost awed by the vast opportunities offered by it to one whose ambition is to do the greatest possible good to mankind. If a man cannot do good in the law, he won't do good anywhere. To be sure, there are temptations, but where are there not; and who would shirk the task because of them?"

"The Sabbath? Let me tell you what I see. I see a little town down there in Blank county, a town abounding in good moral influences, where the Sabbath of Christ is taught and observed, and where a Christian character is rated of more value than money or high place; a town of one thousand souls, with a sister village only a mile away. I see a rich farming country all around those two towns, peopled by a strong, hardy race. And not a man of my profession in all that territory. I see in that community a field of usefulness too broad for any one man to think of covering in a single life-time.

"I shall have my work all cut out for me, and need not spend the first years in making my friends and my reputation for honesty. Is the field broad enough, think you? But I see more than that. I see an opportunity in that town such as is not offered me in very many places—the opportunity to practice my profession and still keep the Sabbath of Christ. Will I ever become a great man, shut up in that small, out-of-the-way place? That is as God pleases. But I can at least be a very useful man, as well there as in Chicago. I may never become as widely known; I may never write a check of six figures, if I live there and adhere to the faith of my fathers. But, thank God, if I do faithfully the work to which I believe He has called me, I shall have that which is better than place or wealth—the 'peace of God, which passeth understanding.' And if the time ever comes when I think He has called me for any other line of work, I shall be ready and willing to go."

THERE is one woman poet in New York who will read proof carefully until the edge of a recent error wears off. She spent two days on a touching poem, the pivotal line of which read: "My soul is a lighthouse keeper." When the printer finished with it the line read: "My soul is a light housekeeper."—New York Tribune.

OPEN DOORS FOR SABBATH-KEEPERS.

To those interested in business opportunities for Sabbath-keepers, the information given in the RECORDER of July 20, is certainly very encouraging. There are other items in the editorials of the same issue which give inspirations of loyalty to truth, principle and duty, which every Seventh-day Baptist should feel. Would that every one might read them, and that those who are interested might know of the open place. Read them again and feel the inspirations to "have strong principle upon the Sabbath question, and be true to conscience at any cost."

These places were not always open, or at least not easy to enter. A few years ago, a young man in one of our schools, having a mechanical inclination, went to one of our shops with his pastor, who interceded for his employment. Finding no place then open to him, not even the lowest—he was willing to begin there—he returned with some promise for the future, and waited for the opening. This was at length given him, and he worked for months at wages too small to pay his board, studying meanwhile for his chosen profession in a correspondence school of first repute. Then, with the consent of his employers, he went to the university of his state to learn his trade. After years of study and work he graduated there, and then went to another university, one having the best mechanical school of which he could hear. He took his degree from that school. During his preparation, expecting soon to be fitted for work, he applied without success to the manager of the shop where he had first worked. He also went to the proprietors of another one of our leading shops, with the pastor of our church in that city, who sought for his employment and received little encouragement, except at the lowest wages. His years of preparation seemed of little worth there.

When fully prepared for work, he readily found it, five days a week—not among Sabbath-keepers—at liberal wages, and was rapidly promoted. He soon received a call from each university he had attended to become an instructor. To-day, spending vacation in machine shops where he is wanted, while he would prefer working in the shops, he stands elected, without his solicitation, to a professorship in the mechanical department of one of the universities, at a salary about twice as much as one of our colleges pays its president.

These failures to find employment among Sabbath-keepers, occurred some time ago. It may be different now. A thousand thanks for the difference. Let parents who desire that their sons should be "near strong Seventh-day Baptist churches, where excellent Sabbath privileges are offered," rejoice and see that their sons are fitted for "the 500 or 600 places now filled by others." But how and where shall these young Sabbath-keepers, in view of the above example, fit themselves to be accepted in these places? In our shops and offices? In the school? Among non-Sabbath-keepers? Where?

Now, is there not here a suggestion to the proprietors and managers of our shops and offices? If they "would be glad to fill these shops with loyal Seventh-day Baptist men," might they not do a little more to help the boys fit themselves for the work? When the "boy does bone it a little, not satisfied with mere commonplace proficiency," does he re-

ceive all the encouragement that he should? We know that there is another side to this subject, and the questions are asked without any fault finding, but with a desire to enlist employers to join heartily in carrying out the RECORDER's appeal to the boys to fit themselves and enter these open doors.

P. F. RANDOLPH.

HORNETS.

REV. HENRY CHOCKER.

(Early experience.)

I see a little hornet
A-buzzing 'round a tree;
But I don't want that hornet
To come buzzing 'round me;
'Cause he has a little stinger
And it's sharper than a pin,
And when he takes a notion
He sticks it right in:
And it hurts like sixty;
And it makes a fellow yell;
And what it makes him want to do
I wouldn't like to tell.
So I don't like a hornet,
Nor any such a thing:
I'll steer clear of any bug
That's mean enough to sting.

(Later.)

I've seen all sorts of hornets;
But the meanest of them all
Is the good-for-nothing species
That into churches crawl:
They'll buzz around the pulpit;
Or drop down in a pew,
And they'll make the people fidget
Till they don't know what to do;
And when they get offended
They'll do the meanest thing—
They'll light right on the parson,
And exercise their sting:
So I don't like church hornets:
There's mischief in their wings;
But worse than that, I tell you
The devil's in their stings.

THE CHURCHES MUST ANSWER.

Under this title there has just been sent from these Rooms a sheet containing the responses from a number of missions in obeying the instructions of the Board to "restrict operations within the measure of the means furnished." In giving these instructions the Board explicitly said, "for all limitations or suffering thus occasioned, the churches must answer." It is known to all our friends that, in accordance with these instructions, the Committees have felt compelled to reduce salaries by ten per cent and the appropriations for regular work, including native agencies, about thirty-five per cent. This action brought tears to the eyes of those who saw no escape from taking it. Since then, as will be seen by the report of receipts on the first page of this number of the Herald, the necessity for this action has been demonstrated. But the missions, as was to be expected, cry out almost in despair. What they say will be found upon the sheet that has just been sent to each pastor, the substance of which we hope will be presented in many churches. Some of our missionaries propose resigning in order that the cost of their support may go toward the maintenance of the native agency, which otherwise must be discharged. But we are not shut up to these alternatives if Christians recognize their duty and privileges. One of our missionaries, staggering under the terrible blow, utters this sigh: "Oh, for a week of self-denial among all our churches; a week of renewed consecration to Christ and his kingdom! How easily could all this work be done!" The "answer of the churches" thus far has not been encouraging. Is there not to be another and a better answer than that yet given? Shall it not come soon?—The Missionary Herald.

Children's Page.

THE KITTEN'S COMPLAINT.

I am a kitten just six months old,
A regular beauty, I've often been told.
You may search through all the country 'round,
But a finer kitten will not be found;
And though it is true, as poets sing,
That beauty isn't the principal thing,
It surely is nothing more than 't'ight
To be glad one wasn't born a fright.

I think that I must have had a mother,
But before I could tell one paw from the other,
Somebody took me out of the bay,
Carried me miles and miles away,
Saying, coolly, "I thought that baby."
You'd like a kitten to please the baby?
Please the baby! Just think of that—
What a horrible, horrible, fate for a cat!

Mean little wretch, what his mother can see
Lovely in him, is a wonder to me!
He clutched at my throat till I gasped in despair,
He jerked at my whiskers, pulled at my hair;
He poked his fat fingers straight into my eyes,
And laughed with delight at my pitiful cries.
Once, when he dragged me about by my tail,
And nobody came at my sorrowful wail,

I gave him a scratch in his face so red—
And what do you think his mother said?—
Beat me, and called me an ugly old cat!
Called him her lamb, and such nonsense as that.
Now I should really like to know,
If there's any reason that you can show,
Why a baby, that can only creep and cry,
Has a better right in the world than I?

I've made up my mind that the case is clear,
That if somebody doesn't interfere,
And take me away from that horrible child,
My cruel tortures will drive me wild;
Somebody surely 'll find me lying
One of these mornings, dead or dying.
And then, if your heart has ever known pity,
Pray say: "Here lies an unfortunate kitty,
(Who might have lived to be known to fame,)
Killed by a baby!—what a shame!"

THE GREEN MARBLE.

MRS. F. M. HOWARD.

Mary Ellen loved marbles. She had a little yellow bag with a drawstring run into the hem, and she had more marbles in it than she could count, still she wanted more, and when her mother called her in to do an errand for her that one day she begged for a nickel to buy marbles with in payment.

"Run right along fast then," said Mrs. Pierson, "for Nora is in a hurry for the raisins." Mary Ellen had on a pretty pink dress with the ruffles over the shoulders, and a hat with long sash ends which streamed out behind her when she ran, so she felt very good and obedient, and skipped away so briskly that the wind carried her hat ribbons out like banners.

She gave her orders at the grocer's, then went into the drug store, where a large jar stood on the shelf filled with marbles. Her nickel would buy but five of the handsome glass ones which she liked, but as the druggist turned them out she found six that she was sure that she must have, they were all so lovely.

"Which will you have?" asked the druggist. He was getting tired of waiting for Mary Ellen to choose between the green marble and the pink-mottled one which she held in her greedy little hand, and another customer was coming.

"Please, sir, I want them all," said Mary Ellen.

The druggist laughed, for he had a little girl at home of his own. "Pick out the five you like best, sissy, and drop the other into the jar, as he tossed her nickel into the drawer, and went to wait on the other customer. She was all alone, and the two marbles looked more and more beautiful as she tried to choose between them. Four had already been slipped into her pocket, and but one more was honestly hers.

Poor Mary Ellen, she had never taken anything which did not belong to her in all her life before, but—oh, they were so pretty—and there was no one to see—and she turned and fled from the store with a very red face and with six marbles in her pocket. It was a very unhappy little girl who went slowly into the pleasant sitting-room where her mother was hemming the strings for her new dress.

"Did you buy your marbles, Mary Ellen?"
"Yes, ma'am." All the marbles but one came out of her pocket.

"They are real pretty, but what ails you, child? Does your head ache?"

"No, ma'am."

"Did you leave the order?"

"Yes, ma'am."

Mary Ellen went out to the barn and took the green marble from her pocket. It did not look nearly so green and pretty as it had in the store, and the little girl most heartily wished it was back there again, safe in the jar. A little friend came to visit her a few days later, and she gave it to her, hoping to lighten her mind of its trouble.

"Why," said the little friend, in surprise. "It's the very prettiest one you have. I wouldn't think you would give it away."

"I don't care much for it," replied Mary Ellen, with a thankful heart, as she saw it going into her friend's apron pocket. A week after the little friend came back with the marble.

"I guess I don't want it," she said. "It is always rolling away and getting lost. I think it is home-sick for you."

Mary Ellen tried to laugh at the funny idea, but with a very sick heart; she was the unwilling owner of a green glass marble.

She tried to lose it, but some one would always come running with it, "Here's your green marble, Mary Ellen," until she hated the very thought of it.

Mr. Sanborn, the druggist, was a friend of Mr. and Mrs. Pierson, and often came to the house for a friendly call, and Mary Ellen had always liked him and enjoyed his visits. She saw him at the gate one day and almost shrieked aloud, in her fear that he had come to complain to her mother of the wicked little girl who had come to his store and stolen a marble, and she slunk away as fast as she could and hid in the barn.

"Why, Mary Ellen, I was real ashamed of you," said her mother after the caller had gone, and the guilty little girl had come in.

"Mr. Sanborn likes to hear you say your verses, and wanted you to sing that nice little song for him which you learned."

Mary Ellen hung her head and made no reply. She could never sing for Mr. Sanborn again she knew, with that naughty heart of hers throbbing so fast and hard, and after that she would go a block out of her way rather than meet him or pass his store.

Mrs. Pierson awoke one night in alarm. Mary Ellen was moaning and crying in her cot, her face flushed, her hands hot with fever. "Don't take me to jail, please don't, Mr. Sanborn. I stole your marble, but here it is. The green one—" and then her heavy eyes opened to look up into her mother's anxious face.

"You will take it back to Mr. Sanborn, and tell him how sorry I am," she sobbed, after the story of her naughty act was told, and all of the sorrow and shame it had cost her.

Mary Ellen was a very sick little girl for many days, and even after kind Mr. Sanborn had sent her a bag of cool, sweet oranges as a token of his entire forgiveness, the green marble haunted her dreams. She never cared to play with her marbles after she was well again, and never, never, never did she take anything which did not belong to her.—Christian Work and Evangelist.

OBSCURE MARTYRS.

SIR EDWIN ARNOLD.

They have no place in storied page;
No rest in marble shrine;
They are past and gone with perished age;
They died and "made no sign."
But work that shall find their wages yet,
And deeds that their God did not forget,
Done for their love divine—
These are the mourners, and these shall be
The crown of their immortality.
Oh seek them not where sleep the dead,
Ye who shall find their trace;
No graven stone is at their head,
No green grass hides their face.
But sad and unseen in their silent grave—
It may be the sand or the deep sea wave,
Or lonely desert place:
For they need no prayers and no mourning bell,
They were tumbled in true hearts that knew them well.
They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost sight;
We shall know at last by a certain token,
How they fought and fell in the fight.
Salt tears of sorrow unheeded,
Passionate cries unchronicled,
And silent stripes for the right—
Angels shall count them, and the earth shall sigh
That she left her best children to battle and die.

A SIGNAL FROM MARS.

Prof. Percival Lowell, of Boston, Mass., has made a special study of Mars. His opinion on the fiery planet therefore carries weight. So when he tells us that the brilliant projection which has appeared on the edge of the Martian disk is susceptible of no natural explanation, and consequently must be artificial, we are duly impressed. Can it be that the Martians (if such there be) are trying to signal the earth? It may well be that they have something of importance to communicate. But what is it?

Sir Robert Ball's calculations lead him to conclude that if we should attempt to "wig-wag" Mars we should need for that purpose a flag of about 32,500 square miles in area, which would demand an inconveniently long flagstaff and entail some mechanical difficulties in handling it. Or, if we should try it with lights, we should need an electric light as large as the city of London, which would be expensive to maintain. We may come to this by and by if the occasion exists, but meanwhile it would be a great pity if Martian romance were eliminated from our pseudo-scientific literature. It is a lovely planet to speculate about, and has had some pretty stories woven about it and its putative inhabitants. Everything points to the conclusion that the conditions over there are in many respects quite similar to those existing here. We hope their climate is more equable than ours, and that their fiscal and industrial arrangements are on a more stable basis than those of earth.

Mars will continue to interest us, not because it makes any possible difference what the people of Mars, if there are any, are doing, but maybe because it is really none of our business, anyway, and has additional fascination for that reason. Then, too, no member of the solar system can escape being influenced by all the other members; they form a sort of union in which feeling is closely akin, and perhaps life itself may be bound up.—Christian Work and Evangelist.

Our Reading Room.

BROOKFIELD, N. Y.—Sunday evening, July 19, was the occasion of the fifth anniversary of the marriage of Rev. and Mrs. T. J. Van Horn, and the event was celebrated at the Seventh-day Baptist parsonage by the gathering of over one hundred members of the Elder's congregation and friends. Among those from a distance were Dr. and Mrs. A. C. Davis of West Edmeston, Rev. I. L. Cottrell and Arthur Cottrell of Leonardsville, Prof. and Mrs. J. B. Cottrell and children of Brooklyn, Miss Jennie Franklin of Hamilton. During the evening there was singing by Miss Frances Spooner, Mr. and Mrs. Lute Burdick, Mrs. J. B. Cottrell, Mrs. H. E. Maxson, Rev. and Mrs. Van Horn, and others. The fifth anniversary being often called the wooden wedding, a gift of six dining room chairs, with a rocker to match, was very appropriately presented to the married pair in commemoration of the occasion. Dr. H. C. Brown made the presentation speech, which was responded to by Rev. Van Horn. Rev. I. L. Cottrell made appropriate remarks, and Dr. A. C. Davis read a poem prepared for the occasion. Ice cream and cake was served to all. It is needless to say that the evening was enjoyed by all present and that the guests went home wishing many happy returns of the anniversary to Mr. and Mrs. Van Horn.

HAMMOND, LA.—A very pleasant farewell reception was given Rev. and Mrs. Sayre at the home of Ralph June, on Saturday evening, July 18. They took their departure for New York state, Monday morning on train No. 4, via Cincinnati, where Mr. Sayre will enter the Theological department of Alfred University. Their going leaves the Seventh-day Baptist church of this place pastorless for a time, where their services for two years and a half have been very efficient and acceptable. A large number of his congregation were at the train to bid them good bye.

MILTON, WIS.—President Daland is on a trip through Iowa, Kansas and Illinois in the interest of Milton College. He will attend the Seventh-day Baptist General Conference at Salem, W. Va., before returning home.

Miss Agnes Babcock of Leonardsville, N. Y., who has been a guest for some time at the home of President and Mrs. Daland has gone to Denver and Salt Lake City.

Western members of the committee to plan the re-adjustment of the Seventh-day Baptist societies met at the home of Dr. Platts, Sunday, July 19, and progress was made in the work of the committee. Members of the committee present were Dr. G. W. Post and Mr. C. B. Hull of Chicago, William B. West and Dr. and Mrs. Platts.

GENTRY, ARK.—"Caught on the fly" by the Juniors at Gentry, Ark., from Pastor Hurley's sermon: Live good lives in our homes and be the same at home and abroad. If we love God, we will do his will. We should be more willing to reach out a helping hand to the fallen. We are not anxious to see the lost coming to Christ. We do not study the Bible enough. Christ has wondrous power and love, and can save to the uttermost. Be cheerful and happy in the midst of pain or sorrow. If any one does us a wrong, forgive and try to do them good. Be temperate, and that means do not overload your stom-

ach. If we hold fast to the cord of faith, and do our best, we will not be lost. Hope more in Christ.

These thoughts were handed in by Dee Morris, Myrtle Maxson, Mabel Severance, Arlie Fuller and Mary VanHorn. There were many more beautiful thoughts secured, but we do not wish to occupy more space.

Our Juniors have opened up correspondence with children in the southern part of the state, where there are no Junior Societies, and have received some very interesting replies in return. They also save their Visitors, and send them in packages to different families. One mother writes that her children are very proud of their papers and are very careful with them.

They have sent two dollars to Bro. Dawes, and will send some money to help the Boards out of debt. SUPT.

JULY 27.

WHAT HAVE I DONE?

LILLIAN FEARING.

I lay my finger on Time's wrist to score
The forward-surge moments as they roll;
Each pulse seems quicker than the one before;
And lo! my days pile up against my soul
As clouds pile up against the golden sun;
Alas! What have I done? What have I done?

I never steep the rosy hours in sleep,
Or hide my soul, as in a gloomy crypt;
No idle hands into my bosom creep;
And yet, as water-drops from house-eaves drip,
So, viewless, melt my days, and from me run;
Alas! What have I done? What have I done?

I have not missed the fragrance of the flowers,
Or scorned the music of the flowing rills,
Whose numerous liquid tongues sing to the hours;
Yet rise my days behind me, like the hills,
Unstarred by light of mighty triumphs won;
Alas! What have I done? What have I done?

Be still, my soul; restrain thy lips from woe!
Cease thy lament! for life is but the flower;
The fruit comes after death; how canst thou know
The roundness of its form, its depth of power?
Death is life's morning. When thy work's begun,
Then ask thyself—What yet is to be done?

POPE LEO XIII.

It was on March 2, 1810, that Giovacchino Pecchi was born at Carpineto, Italy. In 1832 he became a priest; in 1846 a Cardinal; in 1877 Chamberlain of the Sacred College, and in 1878, on the death of Pius IX., he was chosen Pope. It cannot be questioned that the Sacred College made an admirable choice in electing Cardinal Pecchi as Pope. He certainly exemplified a rare combination of qualities fitting him for his position. He was an ascetic, a man of exemplary piety and simple tastes. He was, too, a shrewd diplomatist, and used the limited powers at his disposal to the best possible effect in advancing the interests of his Church. He was a fine scholar, a devotee to poetry, and Latin rolled from his tongue and his pen with the facility of his native Italian. He was, too, broad-minded. In earlier years only kings and emperors ruled by divine right; there was no room in the divine scheme for republics and presidents. But Leo changed all that. He took early occasion to declare the legitimacy of the French Republic—a position which was resented, but vainly, by the Bourbons, the Orleanists and the Napoleonists. So, too, he regarded with great favor the United States, and naturally endeavored to induce our government to send a Minister to the Roman Curia to represent the United States at the Vatican; but our government, as that of Great Britain, has persistently refused to accede to the request, as it will continue to.

We have spoken of Leo as devoted to poetry. He was a poet, and a Latin poet, too,

of no mean order. The reader will recall these lines translated from the Latin and written by the Pope last March. They carry a peculiar significance at the present time:

Leo, now sets thy sun; pale is its dying ray;
Black night succeeds thy day.
Black night for thee; wasted thy frame; life's load sustains
No more thy shrunken veins.

SEMPER IDEM.

But however lovely in character Pope Leo may be, it must be borne in mind that as vicegerent, as spiritual head of his Church, the Pope is ever the same autocratic ruler that his predecessors have been. Even his encyclicals, praised as they have been, yield not one jot of the supreme authority of the past; indeed, since the decree of Papal infallibility issued by the Vatican Council, the Pope has been more autocratic than ever. For example, in his encyclical *Aeterni Patris* (1879) the scholastic philosophy of Thomas Aquinas was imposed on the faithful as being the distinctive philosophy of the Church, the implication being that the Roman Church may and does select the philosophy which its adherents shall accept and teach. Certain it is that later Rosmini's works were condemned; and Mirart in England and Zahm in the United States are notable men who have felt the disciplining rod because daring to take up with an evolutionary philosophy. We have said the Pope recognized the popular government of the world's two great republics, and it is true. But it is also true that Pope Leo refused to accept Mill's definition of Liberty of "the power delegated to the government by the people." In his encyclical *Immortali Dei* (1885) he condemned the doctrine of the absolute equality of men, and protested because the Church no longer is allowed to control public worship, public instruction and the laws of marriage and divorce. In *Libertas* (1888) he held that liberty of worship was not to be admitted; that liberty of speech and writing and teaching were evils, and liberty of conscience as well, if it be held to mean the right to worship God or not to worship him. In *Sapientiae Christianae* (1890) he ruled that while the two loves of country and of church should not be antagonistic to each other, nevertheless "when conflict does arise between civil and ecclesiastical powers the latter must be obeyed." We see, then, that however lovely the character of a Pope may be, he is yet ever the same autocratic, unbending, absolute ruler. *Semper idem*—always the same—is the legend that stamps the character of the Roman hierarchy—Christian Work.

O thou whose boundless love bestows
The joy of life, the hope of heaven;
Thou whose unchartered mercy flows
O'er all the blessing Thou hast given;
Thou by Whose light alone we see;
Thou by Whose truth our souls, set free,
Are made imperishably strong;
Hear Thou the solemn music of our song.
Grant us the knowledge that we need
To solve the question of the mind;
Light Thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou has wrought of old;
Reveal Thyself in every law,
And gild the towers of truth with holy awe.

O God, make of us what Thou wilt;
Guide Thou the labor of our hand;
Let all our work be surely built
As Thou, the Architect, has planned;
But whatsoever Thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.

Popular Science.

H. H. BAKER.

A SPOUTING WELL.

We learn from Indianapolis, Ind., that there is a spouting well of water on the Tillet farm, about four miles west of Peru, on the north bank of the Wabash River; that the grounds surrounding it are becoming very popular as a resort for pleasure parties; that along the river, on either side, for a half mile or more, there is a dense growth of tall sycamore, elm and walnut trees, which make a fine shade. This well is between the old Wabash and the Erie Canal bed and the river, and is one thousand feet deep.

Three years ago a company of men, while boring for oil at this place, struck a stream of water at this depth, and, as the water rose to the surface with force, the further boring for oil was abandoned. As the water continued to flow over the well casing all round in an inch stream, it was decided to cap the casing, and force the water to flow through a two-inch orifice in the cap. The water spouts from this two-inch hole in the cap a distance of twenty-five feet in the air; and has continued it now for three years without any variation or diminution in pressure. The water appears to be very pure, and, indeed, has rather a sweetish taste.

Here is a well a thousand feet deep, and which chanced to meet in boring, a flowing stream of water coming from somewhere, and going to another where, under a remarkable pressure. Science informs us that the little particles, or globes of water, will continue to tumble over each other continuously until they find their level, where they will forever remain unless they are disturbed by force. Where then, is the fountain of this stream, and what must be its elevation, from which it starts on its underground journey?

This stream evidently commences its unknown course, and then accumulates an energy sufficient to overcome all friction; throws itself upward a thousand feet, and then through a two-inch hole twenty-five feet, against the pressure of the atmosphere, before the power in the rear is overcome, and its energy lost. Is it not an axiom, that water, of itself, cannot run uphill, and is it not an axiomatic fact, that our earth is a globe; then on what self-evident principle does water run on the surface thousands of miles in any direction, over several degrees of latitude or longitude, to find a resting-place for itself?

"Water to the ocean runs
Nor stays in all its course."

[Bro. Baker leaves an open question in the closing sentence. The terms "up" and "down" are arbitrary terms, indicating the direction of gravity or the opposite. "Up," therefore, means away from the center-of-gravity—or center of the earth; while "down" means to move from a point, more remote, to a point nearer the earth's center. The great wrinkles on the globe that uplifted the continents, left depressions where the oceans now are. These great wrinkles cover thousands of miles, with sloping sides from the highest points to the lowest depressions. Sometimes the incline is very steep and sometimes so slight as to be almost imperceptible. Water differs from solid matter, in that its particles move more freely upon each other. Hence under the law of gravity, all water works down these great inclines, into the lowest basins, making oceans.

True, these great water-sheds are on a "globe," and are "many leagues" in length, yet the water is always creeping or rushing nearer the center of the earth, until it finds a pocket strong enough to hold it. This may be some lake, or inland sea, until it is full enough to overflow, and then it moves on to the pocket nearest the center—the ocean. In swift currents, it moves rapidly toward the center; but a slow current shows that it makes only a little progress toward the center of the earth. Of course, the "self-evident principle" asked for is the law of gravity.—T. L. G.]

MARRIAGES.

HARRIS—RICHEY.—At the residence of the bride's parents, Mr. and Mrs. John Richey, in New Auburn, Minn., July 15, 1903, by Rev. A. G. Crofoot, Warren S. Harris, of Shiloh, N. J., and Elsie L. Richey.

CARTWRIGHT—WALKER.—In a grove on the shore of the lake at Chetek, Wis., by Rev. A. G. Crofoot, July 21, 1903, Leo Cartwright and Beryl Walker, both of Auburn, Wis.

DEATHS.

STILLMAN.—J. W. Stillman was born at Westerly, R. I., July 20, 1871, and died at Farina, Ill., July 20, 1903.

In 1888, he united with the Seventh-day Baptist church and remained in that connection till death. Sept. 7, 1897, he was married to Miss Jennie Switzer. The circumstances attending his death were very sad. He was visiting with his wife and little daughter, at the home of his mother near Hardy, Ark. On April 22 while hunting, accompanied by his stepfather, E. S. Clark, he was struck by a bullet fired by a neighbor, which took effect in the upper part of his shoulder, passing through the neck, causing paralysis of all below the wound. His mind was unimpaired to the end. A noble personality had won for him a large circle of friends and associates, who gave proof of their affection by sending a surgeon, Dr. Akester, of Farina, to attend him, and after he was removed to his home, vied with each other in doing everything that could be done for his comfort and recovery. His loving wife and faithful brother Norman, were at his side continually through the weeks of anxious suspense. All efforts were in vain. He succumbed at last, after a fight for life of unexampled fortitude. He was very cheerful through all his suffering, and calmly made his arrangements for the inevitable. L. D. S.

CHILD.—Harmon A. Childs was born at Richburg, N. Y., June 27, 1856, and died at his home near Farina, Ill., March 29, 1903.

The deceased was a grandson of the late Rev. Leman Andrus, with whom the family moved to Farina in 1867. He was married to Lucy E. Dye, April 10, 1886. The bereaved wife, daughter, sister and aged mother, are left to mourn their loss. Brother Childs was baptized in February, 1870, by Elder C. M. Lewis, uniting with the church, and remained a consistent member till called home. An invalid for ten years he endured his sufferings with Christian fortitude and patience, rejoicing in the hope of eternal glory. L. D. S.

CHAMPLIN.—Abigail Champlin, wife of Horace Champlin, and daughter of Amos and Mary Rogers, was born at Preston, Chenango county, N. Y., Aug. 12, 1825, and died at Farina, Ill., April 13, 1903.

When a girl, Sister Champlin was baptized by Elder V. Hull. She was a constituent member of the church on Dow Creek, Kan., and at New Auburn, Minn. She was married Sept. 24, 1850, to Horace Champlin, who, with a brother and daughter, is left to mourn their loss. L. D. S.

CLARK.—Deacon W. S. Clark was born at Brookfield, N. Y., Nov. 22, 1823, and died at Farina, Ill., May 21, 1903.

When a young man, Brother Clark removed to Walworth, Wis., and made his home for a time with his uncle, Dr. Clark. He married Jeannette Coon, July 3, 1849, and they established their home among the pioneers on Big Foot Prairie. He was identified actively with the early history of the Walworth Seventh-day Baptist church, of which he was ordained a deacon. After the death of a lovely daughter in 1868, and his faithful wife, April 6, 1878, he removed to Colfax, Ill., where he dealt in lumber. He was again married to Lettie A. Walker, May 4, 1881, and removed to Farina, Ill., where he again engaged in the lumber trade, and later dealt in grain, hay, cattle and hogs. He was an

energetic business man, highly esteemed for his integrity and fairness. The infirmities of old age and the ravages of disease were insufficient to drive him from his work. He was overtaken by apoplexy while engaged in the discharge of his customary duties. In religion Brother Clark was a liberal supporter of the church work, a faithful and interested attendant at all its services. The remains were taken to Walworth, and laid to rest with the loved ones gone before. Funeral services were conducted at the Walworth church by the pastor, Elder Stillman. L. D. S.

BRACEWELL.—At her home near Stone Fort, Ill., July 21, 1903, Mrs. Serena Bracewell, nee Keel, in the 76th year of her age.

She was born in the State of Georgia, where she was united with Deacon Matthew Bracewell in marriage in her sixteenth year, in which relation they lived more than sixty years. In 1847 they came to this state, and soon after settled on the farm a few miles east of Stone Fort, on which she died. She was converted, and with her husband joined the church, General Baptist, in 1855, with which they remained until 1871, when they, with five others, united in the organization of the Stone Fort Seventh-day Baptist church. She was a good Christian woman, and will be missed by the church, and by the family and a large circle of friends. She leaves the aged husband, and five children with families of their own behind. The next day, July 22, funeral services were held, led by her pastor, after which the body was laid to rest in the family graveyard on the old homestead. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." R. H.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists, price 75 cents.

Hall's Family Pills are the best.

Employment Bureau Notes.

WANTS.

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. BRODRICK, 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.

REAL ESTATE.

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

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.

Table with 2 columns: Date and Lesson/Scripture reference. Includes entries for July 4, 11, 18, 25, Aug 1, 8, 15, 22, 29, Sept 5, 12, 19, 26.

LESSON VII.—SAUL TRIES TO KILL DAVID.

LESSON TEXT.—1 Sam. 18: 5-16.

For Sabbath-day, Aug. 15, 1903.

Golden Text.—"God is our refuge and strength; a very present help in trouble."—Psa. 46: 1.

INTRODUCTION.

The earliest manuscripts of the Septuagint omits several passages from this portion of the Book of Samuel: for example, two passages from the present lesson and the connection with last week's lesson, namely, chapter 17: 55-18: 5, and 18: 10, 11. We are not to conclude, however, that they are not a part of the original Book of Samuel, but rather that the translators or editors of the Septuagint were intentional in omitting paragraphs that interfered most seriously with the harmony of the narrative.

The best way to harmonize the discrepancies is, as has been before suggested, to recognize them as the statements of different historians writing with varying information and from slightly different points of view. One source from which our author of the Book of Samuel drew represents David as first introduced to the court of Saul upon the day that he killed Goliath; another represents him as coming to Saul to charm away by his music the disorders of the king's mind.

The love between Jonathan and David which is first referred to in the early part of chapter 18 served as the model example of affection between friends from that day to this. It is probable that that affection was some time in developing although it appears that these two men were close friends almost at first sight.

From several other indications also it appears that the time of our present lesson was months if not years after David's first introduction to the court of Saul. If the slaughter of the Philistines referred to in v. 6 is the same as that of the previous chapter, we must admit that David had been a warrior long before that day. For the singing woman would scarcely refer to tens of thousands slain by a youth who had overcome but one man in a single combat—even if that one man were of great stature. It is also unlikely that Saul would in a few days after David had rendered such a distinguished service be in such a frenzy of rage toward him that he would try to kill him with his own hand.

TIME.—Probably a few months or years after last week's lesson.

PLACE.—At the court of Saul and elsewhere in Israel.

PERSONS.—Saul the king; David the favorite of Israel.

- OUTLINE: 1. David becomes Saul's chief captain. v. 5. 2. Saul's Envy is Aroused by the Praises of David. v. 6-9. 3. Saul Attempts David's Life. v. 10-12. 4. David becomes the favorite of the People. v. 13-16.

NOTES.

5. And David went out whithersoever Saul sent him. We are to infer that Saul made David one of his trusted servants and gave him important commissions in connection with the public service. Behaved himself wisely. The margin renders, prospered. The verb really has both these meanings, and both at once. The meaning is that David prospered, and that he prospered by reason of his prudent conduct. Set him over the men of war. Saul made David one of the commanders of his forces. And it was good. This promotion of David was so manifestly the proper thing that the people heartily approved, and the officers of Saul's court were not envious. Saul's servants. The high officials of an oriental court and the commanders of the army, are frequently spoken of as the servants (literally, slaves) of the king.

6. When David returned from the slaughter of the

Philistines. The last word in this line is translated equally well as singular or as plural. The reference may be to the slaughter of Goliath, but more likely to a campaign of a few weeks or months by which the Israelites followed up their victory. The women came out singing and dancing. It is said that to this day the Bedouin women come out to meet the armed men of the tribe as they return from a successful expedition. Compare the coming forth of Jephthah's daughter to meet her father. Judg. 11: 34. See also Exod. 15: 20, 21. The dancing of David before the ark was perhaps something similar. 2 Sam. 6: 14. Timbrels. Something like our modern tambourines. Instruments of music. The word thus translated is to be regarded as the name of some other particular instrument. Very likely the triangle is meant.

7. And the women sang one to another. We are to regard them as singing in two choruses, the one waiting for the other to reply. Saul hath slain his thousands, and David his ten thousands. The first line was evidently sung by one chorus, and the second by the other. It is probable that this was the refrain of a song of several stanzas which afterwards became very popular. Compare chapter 21: 11, and elsewhere. It is not at all necessary to suppose that Saul had killed a thousand men with his own hand, or that David had actually slain anywhere near the number ascribed to him. The song was intended to glorify the ability of the great warrior of Israel.

8. And Saul was very wroth, etc. This is not very unnatural either. It is almost a wonder that the women dared to sing such a song. But the people had noticed how Saul had honored David, and had already begun to appreciate the deliverance that had come to them through the prowess of this young man. The women thought before that no words of praise were too good for him, and were careless that they were suggesting a comparison to the disparagement of the king. What can he have more but the kingdom? Saul inferred that David had the first place in the affection of the people, and that he had virtually deprived him of all his rights and privileges over the people except of his rank as king. He meant to say that he possessed the empty title of king while David had all else. We are not to suppose that Saul had any knowledge of the fact that Samuel had anointed David to succeed Saul as king.

9. And Saul eyed David from that day and forward. That is, with suspicion and jealousy. We might translate, with the modern expression, Saul kept his eye on David. He hated David and hoped to have him out of the way.

10. And it came to pass, etc. This verse and the next are omitted by the Septuagint. See introduction above. Compare the parallel account in chapter 19: 9-11. Our author has perhaps inserted this direct attack of Saul upon the life of David too early in the narrative and neglected to give time for the gradual development of Saul's enmity. On the other hand we may regard this incident as in the right connection, and conclude that Saul was overcome by a moment of frenzy and was not regarded as responsible for his act, either by David or by the courtiers that happened to be present. An evil spirit from God. Literally of God. Compare ch. 16: 14, 15, 16 and elsewhere. The point of view of our author is apparently that every spiritual influence is from God. So when a spiritual influence was a damage rather than a blessing he speaks of it as evil. We are not to think here of a personal evil spirit, but rather of an influence. The use of this expression is to be compared with the statement that God hardened the heart of Pharaoh, which is but the way the sacred writer had of saying that Pharaoh's heart was hardened. And he prophesied. We are to understand that he was moved with the frenzy of the ecstatic state. Other men in this condition gave utterance to divine truths, but Saul raved. Some think that we should translate, "And he played the prophet." Then the implication would be that Saul feigned, that he was moved with the prophetic inspiration. This would account for unusual movement and gestures, and would lead the bystanders to think that he was not responsible. And David played, etc. Better "while David was playing" with no punctuation mark preceding.

11. And Saul cast the spear. Many would render the verb "raised" or "brandished." They think that Saul did not actually throw the spear till the time mentioned in chapter 19: 10. It may be said in defense of this interpretation that the Hebrew text will bear such a rendering. But this incident loses its force entirely if Saul only threatened to throw his spear at David. The translation of our versions is to be preferred, even if we have to consider these two verses, 10, 11, parallel to chapter 19: 9-11, rather than as the account of a preceding similar event. For he said. That is, said to him-

self, thought. I will smite David even to the wall. What he meant was that he would pin David and the wall together.

12. And Saul was afraid of David. He recognized that David had the divine favor, which he had lost. He very likely thought also that David had been preserved from death at his hand through the divine interposition.

13. Therefore Saul removed him from him. He would no longer have David as his armor bearer and court musician, and wished him out of his sight. And made him his captain over a thousand. It would scarcely answer for Saul to banish David or to give him a dishonorable position, since he was the favorite of the nation; so Saul makes him commander of a detachment of troops in the field.

14. And David behaved himself wisely. David has thus greater opportunities for serving the nation and made good use of these opportunities.

15. He stood in awe of him. Saul could not avoid perceiving that David was showing himself the very man for the nation. He feared him, therefore, yet more.

16. But all Israel and Judah loved David. In contrast with the dread and hate of Saul toward David, we have the love of the people. It was not only the southern or northern portion of the land that was well disposed toward David, but both; not only his own tribe, but the others as well.

THE GERMAN SEVENTH-DAY BAPTISTS IN PENNSYLVANIA.

CHAS. H. GREENE.

(Continued from RECORDER of July 27, 1903.)

In 1763, Catherine Snowberger, a Sabbath-keeper of Franklin county, Pennsylvania, bought a farm about three miles above the modern village of Waynesboro,—a farm of about thirty-one acres—which contained a neat dwelling and the usual farm buildings. Peter Lehman from Ephrata came preaching here from time to time, and in 1790 Catherine Snowberger and three other women of the same name formed themselves into a sort of monastic society on the same plan as that at Ephrata. Others joined them from time to time, though the property was owned by the Snowbergers until the year 1825, when Andrew Snowberger sold to a chartered company known as "the Seventh-day Baptists' Monastical Society of Snow Hill." This was too ponderous a name for the average citizen to handle, so it became shortened by the irreverent outsider to "Snow Hill Nunnery."

The house was enlarged at various times and new buildings were added as needed. A chapel in the meadow nearby was built in 1829. This is the house now used by the Snow Hill congregation for Sabbath worship; the average number residing in the Nunnery was about fifty for many years. After the nineteenth century was well commenced the Snow Hill church eclipsed the one at Ephrata completely. The Bruderschaft at Ephrata greatly declined, so that it seemed that the ancient buildings that had once echoed to the worshipful voices of multitudes would become silent forever. At the request of the few remaining members left in the ancient Saal, the property was turned over in 1814 to the Seventh-day Baptist church of Ephrata and has been held by them for religious purposes ever since. At Snow Hill, as at Ephrata, those who entered the Nunnery were at liberty to depart whenever they chose, and they could take with them whatever they brought in but not what they had acquired while in residence. At their death their heirs were at liberty to claim the property of the deceased, and the privilege was often used.

The Geschwister busied themselves in the Nunnery at some useful employment; one feature of this society, as well as those better known and organized in Europe, was the writing and illuminating of manuscripts. The

pen work of these brothers and sisters became known as something very fine, and was an art in itself. No paintings, sculptures, beads or emblems of any sort were used in their worship. They were a plain God-fearing community, who knew little and cared less for the outside world; they sought to cultivate the spiritual side of man and to that end they devoted all their energies.

About 1865 the society began to run down, and thereafter its decline was sure and steady. The Nunnery Society, which owned the property, became extinct with the death of Obed Snowberger in 1895. Certain lawyers of the county, who think they see a fat fee for themselves in the deal, have tried to have the property forfeited to the state; we are not certain that this has yet come to pass, however. A caretaker and his family reside in the old Saal, but beyond this the buildings are entirely bereft of any occupants.

Peter Lehman came to reside permanently at Snow Hill in 1800. The writer has no data as to the actual numbers of the congregation at this time, presumably fifty or sixty. One family moved from Snow Hill to "Morrison's Cove," Bedford county, in the year 1790; being the first family of Sabbath-keepers in that county. They were named Snowberger. Peter Lehman served the church as long as he lived. In 1748, the Eckerlings came back to Ephrata for a short time, but left again for the western wilderness in 1749 or 1750. They removed to far Western Virginia, towards the Ohio river, about eight miles below Morgantown, Monongahela county, West Virginia. There they bought a tract of sixteen thousand acres of land, partly located in Green county, Pennsylvania, though the greater part of it was in Virginia. There they maintained a trading post with the Indians, and themselves followed the occupation of hunters and trappers. They maintained worship on the Sabbath-day, a little church of six or eight members, of which Emanuel Eckerling was pastor. This was broken up by an Indian raid in 1757.

On the banks of the Rhine river, Germany, between Worms and Oppenheim, in the village of Gimbshheim, lived Johann Peter Beissel, an elder brother of Conrad of Ephrata. After Conrad Beissel came to America, correspondence was kept up between the brothers until Peter Beissel came to America in 1749. Whether the letters of Conrad Beissel had any influence on the brethren at Gimbshheim, or whether the Sabbath came to them in some other way, certain it is that they were all observing the Seventh-day Sabbath as early as 1742, at least. It may be that some remnant of the disciples of Carlstadt and Sternberger had survived the persecution of the times and now appeared. Many, in that part of Germany, were, about this time, greatly persecuted for Sabbath-keeping. This coming to the ears of the brethren at Ephrata, the community sent funds to Gimbshheim to pay the congregation's passage to America. The first consignment of emigrants reached Ephrata September 28, 1749, and others followed within a few weeks. These were promptly baptized in the congregation and assigned homes in the community. Still others followed in the next two years, including Johann Heinrich Lohman and Johann Jacob Kimmel, preachers and leaders of the German emigrant congregation. These new arrivals would not acknowledge Conrad Beissel as absolute

autocrat, and this made more or less friction and trouble. This first showed itself when Kimmel and several others refused to be baptized.

During the autumn of 1750, these new emigrants became so dissatisfied that they determined to set up for themselves; so they removed to the extreme northern part of York (now Adams) county and settled in the valley of Bermudian creek. This new settlement of German Sabbath-keepers soon became very flourishing, and fully organized into a German Seventh-day Baptist church (after the kind at Ephrata, minus the monastic features); in 1752. In 1753, Pastor Kimmel's wife died and he returned to Ephrata to spend the rest of his life in the Bruderschaft (monastery). He died November 25, 1784.

After the return of Kimmel, Heinrich Lohman was sent to them and labored with zeal and success to build up the young church. The membership was greatly strengthened and increased. Rev. George Adam Martin assisted him for a time. After the death of Lohman the society dwindled but did not go out entirely until about the nineteenth century. The society was absorbed by Snow Hill and Ephrata.

Shortly before the death of Peter Lehman, he ordained Andrew Fahnestock to the gospel ministry, and Fahnestock succeeded him as leading Elder in the church. Elder Fahnestock was a married man, which his predecessors had not been. During his ministry the membership of the monastic household at Snow Hill increased from 180 to 227.

In 1840, Benjamin Specht was called to the ministry and ordained by Elder Fahnestock, but he died in 1842, and in 1846 John Riddleberger was ordained by Elder Fahnestock to be his assistant. The house of worship erected in 1829 is 35 by 45, with a small kitchen attached and is of stone and in good condition to this day. In 1862, John Walk was ordained by Elder Riddleberger. Elder Fahnestock died in 1863 and Elder Riddleberger was called home in 1887. The church is now under the care of John Walk, who is well stricken in years and quite feeble. There is also residing here the chief revivalist of the German Seventh-day Baptists,—one Rev. John Pentz, who is a convert to the Sabbath of some years' standing. The membership is about ninety. In 1901 two new Elders were ordained at Snow Hill, but their names I have not.

(To be continued.)

THE QUAKER'S TRANSFORMATION.

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

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

In the Quaker home of a century ago the sweet influence of song was unknown. The Bible and the writings of early Friends were the only books; no pictures adorned the walls, and Puritan austerity was the rule of life. In the Quaker home of to-day we find music, paintings, and an abundance of books; means of recreation abound, and a daily paper has become almost a necessity.

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. GARDNER, 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.

THE twenty-eighth annual meeting of the Seventh-day Baptist Churches of Iowa, will convene with the Welton Church, in Clinton county, beginning at 10 o'clock A. M., Sept. 4th, 1903. Essayists: Bernice Furrow, Frank Hurley, Mae Van Horn, Mrs. G. W. Burdick, Mrs. C. A. Looftoro, H. R. Looftoro, Mrs. Carrie Shanklin, Frank Mense, Charles Mitchell; Committee: W. L. Van Horn, Marshal Haskel, J. G. Hurley, J. O. Babcock; Moderator, Wade J. Looftoro; Secretary, L. L. Looftoro.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, C. B. Barber, 10 Ladywell Place, Dover, Kent.

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

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

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

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

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

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.

TABLE OF CONTENTS.

EDITORIALS.—No. They Give Their Time and Service; The Churches Respond; Lone Sabbath-keepers and Individuals in Churches; Not "Go," but "Come"; One Example; Machinery No Good Without Men to Operate; Pastors Hold the Keys; Young People's Attitude; Home Life S. ties It; Never Heard Father Pray; Advantages of Educated Farmers; Enlarges Your Life; Puts Culture into His Home; Takes Him Out of His Little Valley; Banish the Anarchist; Pope's Heart Laid in Crypt.....481-483
How to Get to Salem.....483
Railroad Rates to Conference.....483
The Historical Board.....484
Captains Hubbard Honored.....485
News of the Week.....485
Raising the Debt.....485
Missions.—Paragraphs.....486
The Unstable Earth.....487
WOMAN'S WORK.—"God Gave Me" Poem; Townsend; What Grandma Knows; Poetry; We Must Grow or Die.....487-488
EDUCATION.—The Christian College.....488
Duties of the Seventh-day Baptist Employer and Employee to Each Other.....489
The Election of a Pope.....489
Young People's Work.—Testimony of a Tutor; A Seventh-day Baptist Lawyer.....490
Open Doors for Sabbath-keepers.....490
Hornets, Poetry.....490
The Churches Must Answer.....490
CHILDREN'S PAGE.—The Kitten's Complaint; Poetry; The Green Marble.....491
Obscure Martyrs, Poetry.....491
A Signal from Mars.....492
OUR READING ROOM.—Paragraphs.....492
What Have I Done? Poetry.....492
Pope Leo XIII.....493
FORA! A SCENE.—A Spouting Well.....493
MARRIAGES.....493
DEATHS.....493
EMPLOYMENT BUREAU NOTES.....493
SABBATH-SCHOOL LESSON.—Saul Tries to Kill David.....494
The German Seventh-day Baptists in Pennsylvania.....494
The Quaker's Transformation.....495
SPECIAL NOTICES.....495

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.
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.....\$ 40
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, by order of U. S. Subscriptions should be sent to Rev. O. U. Whitford, Westery, R. I.; sermons and editorial 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. VELTHUYSEN, 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 for 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, Trustees, Alfred, N. Y.
Mrs. John Holleran, Hornellsville, N. Y.
Amount needed to complete fund.....\$36,546 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 State 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. INGRAM, Milton, Wis.
Secretaries—W. W. DAVIS, 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. 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, 611 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. 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. TITWORTH, Vice-President, Plainfield, N. J.
JOSEPH A. 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. STILLMAN, COUNSELOR 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.
CORLISS F. RANDOLPH, Rec. Sec., 185 North Ninth St., Newark, N. J.
JOHN B. COTTRELL, 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. SWINNEY, DeRuyter, N. Y.; I. L. CORTELLI, Hornellsville, N. Y.; H. D. CLARKE, Dodge Centre, Minn.; OKLEY HURLEY, Gentry, Ark.

HERBERT G. WHIPPLE, COUNSELOR AT LAW.

St. Paul Building, 220 Broadway.

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.

O. S. ROGERS, Special Agent.

MUTUAL BENEFIT LIFE INS. CO., of Newark, N. J., Tel. 3987 Cort.

D. R. P. C. MAXSON, Office 225 Genesee Street

ALFRED UNIVERSITY.

First Semester, 68th Year, Begins Sept. 15, 1903.
For catalogue and information, address Boothie 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. 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.

Westery, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
WM. L. CLARKE, President, Westery, R. I.
A. BABCOCK, Recording Secretary, Rockville, R. I.
O. U. WHITFORD, Corresponding Secretary, Westery, R. I.
GEORGE H. UTTER, Treasurer, Westery, 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, Westery, R. I.
O. U. WHITFORD, Corresponding Secretary, Westery, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 3rd Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1087 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 19-24, 1903.
Rev. T. L. GARDNER, Salem, W. Va., President.
Rev. L. A. PLATTS, 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.

President, Mrs. S. J. CLARKE, Milton, Wis.
Vice-Pres., Mrs. S. B. MORTON, Milton, Wis.
Cor. Sec., Mrs. W. C. DALAND, Milton, Wis.
Cor. Sec., Mrs. NETTIE WEST, Milton Junction, Wis.
Rec. Sec., Mrs. E. D. BLISS, Milton, Wis.
Treasurer, Mrs. L. A. PLATTS, Milton, Wis.
Editor of Woman's Page, Mrs. EDITH W. MAXSON, 661 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, Miss AGNES L. ROGERS, Belmont, N. Y.
South-Western Association, Mrs. G. H. F. RANDOLPH, Fouke, 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 2340. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill.
Miss MIRIAM SHELDON, 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, Dodge Centre, N. Y.; W. L. GREENE, Alfred, N. Y.; C. U. PARKER, Chicago, Ill.; LEONA HUMSTON, Hammond, La.

60 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. Our agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American.

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by newsdealers.

MUNN & Co., 361 Broadway, New York

Branch Office, 625 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. 32. AUGUST 10, 1903. WHOLE No. 3050.

"HOPE DEFERRED."

HENRY W. JESSUP.

Be patient, weary one; His ways are not as thine. His mills grind slowly. Yet if He mark the sparrow's fall, much more he sees thine, He thinketh on the lowly.

Wait patiently for Him; eternal are His plans, And thee He useth. The Master Workman will not break His tools, Yet thee he bruiseeth?

Still trust in Him: Thy prayer unanswered seemeth? But it was heard. And shall be answered—lo! the promise gleameth Clear in His word.

Then wait and trust—so shall He give to thee Thy heart's desire. Tho' He defer it till thy gold's refined In cleansing fire.

SHU They Come. LETTERS from churches and individuals continue to come, showing how widespread is the desire to see the debts of the Boards paid.

A friend in Oklahoma writes: "I hope you will keep this matter before the people, until it is done. Will send you my share. I think our Boards ought not to be oppressed by debts." We cannot make extracts from all the good letters, coming to us now, with words of cheer, and cash for the debt. We only hope that they may continue to come, either to the treasurers of the two Societies, or the Summer editor, until not a dollar remains unpaid. Whatever is sent to this office will be placed in the hands of the treasurers designated by the senders. But these orders or checks should be made to Theo. L. Gardiner. If the friends send direct to Missionary Society, then Geo. H. Utter of Westery, R. I., is the man; or if direct to Tract Society, then F. J. Hubbard of Plainfield is the man. It might be well to remember that the debt of the Missionary Society is now more than twice as large as that of the Tract Society. In case any funds are sent to Theo. L. Gardiner, at the RECORDER office, especially for the debts, after the Tract Society's debts all paid, we shall send all such sums to the treasurer of the Missionary Society until that debt is paid. The idea is, to make sure of the entire payment of both debts. And in case money on our call comes to us after the debt of one society is all paid, then such sums shall all be turned in on the unpaid debt until it too is paid off. Of course, there must be no let up by the people,—no taking it for granted that others will do so well as to make it unnecessary for us to do so much,—and so have things go by default. This will leave us still in debt. Every section should do its full share, if we succeed. Several have spoken of as a hopeless case. "You can't do it," and

similar expressions come to our ears now and then; but we believe the people can, and will do it. It will be a great thing to do, in so short a time; but loyal Seventh-day Baptists can do great things when they try. And if every church and lone Sabbath-keeper will respond now, it will be done; and that too so easily that every one will be surprised, and no one will feel burdened. Hustle up, friends, let's put it through without fail! There is only one more issue of the RECORDER, before the Conference week, and no time to lose.

THE Philadelphia train had just started out, well loaded with passengers, so that many had to take the "sunny side." By the way, there are some places in which the "sunny side" is all right. We would that more people might find the sunny side of life than now do. But the sunny side of a train, in a hot summer day, is not so desirable. So one of these sunny side fellows, with a good degree of assurance, arose and seized hold upon the window shade, with the evident design of lowering it to shield himself from the sunshine. But the shade stuck fast, and he persisted in his effort for some time, hoping to loosen it. See him tug and pull with all his might, until he gets red in the face, with everybody looking, but the stubborn thing will not "budge one inch." Chagrined by his failure, he redoubles his efforts, until finally, he drops disgusted into his seat, and abandons the undertaking. Just then a plain-looking, unassuming man in the next seat leaned forward, and, pointing out the cause of the failure, said, "Mister, there's a catch in it;" whereupon our hero renewed his efforts, and found that when he touched the right spot, in the right way, the shade yielded readily to his effort, and was quickly adjusted. After it was all over, we set to musing upon the lessons suggested by this little incident. That "catch" reminds one of some of the many catches that thwart men in their enterprises, and head them off in their work.

MANY a man seizes hold of some undertaking with as much confidence as did that man in his effort to draw the shade, and yet is just as ignorant of the necessary means of success. With no painstaking forethought as to conditions, and no ability to adjust themselves to new emergencies as they arise, they tug and strain at great length, only to find some "catch" that heads them off, until they sink

down in despair. Here, for instance, is a young man starting out in business. He thinks he knows it all, and asks no advice of any one. Ambitious to get rich, he works for the dollar only, and begins to trifle with conscience. He forgets the law of friendship for all who would have friends, and lives for self alone. Under some business pressure, his weakened conscience fails him, and he appropriates money not his own. Then step by step he goes deeper into sin, covering one false step with another, until brought up by the law. The sheriff levies on his property, and he finds himself headed off in the midst of all his plans, and flees the country, an exile for life. No man can be foolhardy, selfish, impetuous; violating the principles of honesty, without finding "a catch in it," that sooner or later brings him up with a round turn.

HERE comes a bright boy who is full of life and wants his own way. He disregards the advice and commands of parents; calls father "the old man," ridicules mother, runs wild in the street, seeks evil company and goes to the bad. He has a bad name in the community, and no one can respect or trust him. He thinks it is fine to do as he pleases, and flatters himself that he is more of a man than the boy who is obedient and gentlemanly. Now this wayward boy starts out in search of a good position in business. He has been on the wrong track, developed evil habits, and cannot have the necessary commendations. Business men ask about his habits and the kind of company he keeps, and of course they don't want him. Every promising door closes, and he tries hard to open them, only to fail. Headed off all around, he gives up in despair, and finds too late, that "there is a catch in it" for the boy who has a bad name. The man on the train was wise enough to mind the catch, just as soon as it was shown to him. May every boy who reads this, mind the catch herein pointed out, for the good of all boys. When the man on the train pointed out the cause of failure, the man quickly made things go. There are many to-day who might remedy their failures, if they only had some friendly hand to point out the way. It was an easy matter for the man on the train to do this. The world would have fewer failures to-day if, when men with good intent, take hold of things the wrong way, and try to do work wrong end foremost, there could be some good brother at hand to point out the "catch in it."

Reminds of the Catches in Life's Work.

as ignorant of the necessary means of success. With no painstaking forethought as to conditions, and no ability to adjust themselves to new emergencies as they arise, they tug and strain at great length, only to find some "catch" that heads them off, until they sink