

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 Run It; 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," Townsend; What Grandma Knows, Mrs.; 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 Tithing 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

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THE SABBATH RECORDER.

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

VOLUME 59. No. 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.

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.

Reminds of the Catches in Life's Work.

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It was an ideal morning in early summer, and everything was bathed in sunshine. Central Park seemed throbbing with life. The birds and bees and animals seemed to unite with throngs of people in showing gladness of heart over the beauties of nature. All the finger boards on one path bore the legend, "to the cave." Soon we were at its portal, and in we went. The experience was novel, and we determined to explore its depths. It took a little time for one used to sunlight to become accustomed to such a change; but soon dim outlines began to appear, and we could study the surroundings. The contrast was so great between the atmosphere and our environments in that cave and those out in the world of light and beauty, that one could hardly believe the two conditions were so near together. But hark! What is that low spirited melancholy muttering coming from out the shades of that darkest corner? A little closer inspection reveals a row of sad-eyed, gloomy, moping owls, looking about assullen and unhappy as anything could be. Why any birds with wings and freedom to choose surroundings, should mope away their days in that cold, sunless spot was a mystery. Not more than twenty paces away, all is light and sunshine, where every living thing seems basking in the splendors of that June morning. The park above was alive with birds and animals, all seeming to delight in the freedom of a world of sunshine. And crowds of people walked amid flowers, fountains and groves, charmed as though the poetry of earth had been set to heavenly music. Any one of all these happy beings might have gone into that cave and growled and sulked away the hours with the owls. But no, there was too much of joy and beauty for them to leave for such a life as that. And how could the owls enjoy such a life? We could only say: "It seems to be the nature of the bird."

Qwly
People.

WALKING out from that grotto into the light, it occurred to us that those owls were not so very different from some people. You meet with plenty of those who seem to take to gloom as naturally as those owls took to the cave. They always look on the dark side of every question. Nothing seems to please them. They seem to have a liking for tears and sighs, and suppress every smile as if it were a sin. Such people look at their troubles with both eyes, and turn their backs upon their blessings. If you should in some way chance to bring them out of the gloom into sunshine, they would creep back into the cave as quickly as one of those park owls. If trouble is not actually at hand, they make themselves miserable by imagining troubles just ahead. A pleasant day is spoiled to them because "it is only a weather breeder." It is always too hot or too cold, too wet or too dry. The dinner never suits, the bed is always miserable, and something is wrong with everything. They frown and growl on the trains, and on ship-board. No day comes to them without its dark clouds full of coming evil. Everybody has to "take it," from the President and government officials to the pastor and trustees and deacons of the church. Other people seem to catch sunshine everywhere, and they never brood over dark places, even though living under the same conditions as those of the grumbler. But

then, each seems to be looking for something, and he finds what he looks for. It must be the owl element in their natures that make some people take so naturally to the dark sides of life. Something would be wrong if God had placed them in Eden. Oh, how this wretched habit does take the sunshine out of life, and turn every cup to gall! Scores of people pass by all the shining passages of love and invitation in the Bible, and fixing their eye upon some dark text about the "unpardonable sin," or "predestination," they settle down into the "slough of despond," just as though there were some morbid delight in imagining themselves a part of an eternal tragedy of woe!

You have seen your cat or dog on some chilly day get up and leave the dark chilly corner, and lie in the only spot in your room where the sunshine fell upon the carpet. Why can't God's children do as much in spiritual things? What folly, to leave a world so full of sunshine, and crawl into the one dark cave—and seek the darkest corner of that! My skeptical friend, come up out of that cave of unbelief into which you have gone; and enjoy the warmth and sunshine of God's love. Might as well go off down cellar and declare that there is no sunshine, as to stay in that cold, skeptical cavern and deny the reality of God's goodness and mercy. My gloomy Christian brother, do move out of the shadows of thy religious melancholy, and enjoy the sunshine of an overruling providence, who will keep you as under the hollow of his hand, and whose ear is ever open to your cry. Why make your life miserable over a single passage on predestination which you cannot understand, when there are scores of bright, clear passages of assurance and love about which there is no doubt? Life is too short for God's children to spend their precious time in sulky cave, taboos every thing, and nursing jealousies, because somebody chances to step on their toes, or because things don't go their way. This is a beautiful world, and this is our only chance to enjoy it. It is a place prepared for us by Our Father, just as certainly as is heaven; and everything needful is given here for the happiness of his children while in the flesh. If we will not love the sunshine and make the most of his blessings here, which are given to fit us for heaven, then we have no assurance of any greater love for sunshine when the characters formed here, enter that bright home above. What a calamity, to live in darkness both in time and eternity, when sunshine is so freely offered!

GETTING INTO TUNE.

Each human life is a whole orchestra in itself. But it is not always in tune, and before it can begin to make sweet music its many chords must all be brought into accord. This is the work of spiritual culture. It is achieved only by the submission of the whole life to God. This is the work which divine grace sets itself to do in us. If we would have this result achieved we must sweetly and earnestly yield ourselves to God that he may bring us into tune with his own Spirit and teach us to make heavenly music in this world.

Business in the Philippines has increased four-fold since the Americans took possession.

LEGAL STATUS OF REORGANIZATION.

The council which sat at Alfred last December adopted the following resolutions:

Resolved, That in the opinion of this Council a closer union of denominational organization should be accomplished by some form of merging or federating all our denominational lines of work, provided legal obstacles can be overcome;

Resolved, That this Council recommend and urge upon the executive boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, the Seventh-day Baptist Education Society, and the executive committee of the General Conference, that they shall each appoint a representative or representatives, who, with three members of the Council, shall be a joint committee to take under consideration the federation or consolidation of our denominational interests as represented by them, and that they be urged to employ competent counsel to pass upon the various charters and the legal interests involved, and if found feasible to formulate some form of union or consolidation, such committee to report to the Council before the next meeting of the General Conference.

In pursuit of this action, the following committee was chosen:

From the Council, Geo. W. Post, L. A. Platts, C. B. Hull; from the General Conference, Wm. C. Daland, Wm. B. West; from the Tract Society, J. F. Hubbard, Stephen Babcock, with Henry M. Maxson and J. M. Titsworth as alternates; from the Missionary Society, Geo. B. Carpenter, A. L. Chester; from the Education Society, E. M. Tomlinson, W. L. Burdick.

The following lawyers have been consulted by different portions of the committee: B. F. Langworthy, Chicago, Ill.; Dexter B. Potter, Providence, Rhode Island; Herbert G. Whipple, New York city; Milo M. Acker, Hornellsville, New York.

Reports from the attorneys are now all at hand. Where they touch upon the same points they substantially agree, and from the legal standpoint the following questions may be considered as settled:

1. It is possible to merge the societies in the Conference fully and completely, and without risk to their funds or officers.
2. This cannot be done by the societies, nor by amending their charters.
3. It can be done by decree of a court of competent jurisdiction, on petition from the societies.
4. The societies can legally include in their membership all the regular Conference delegates, either for the session, or for the entire Conference year.
5. If the Conference delegates are made members of the societies it is legal for the societies to report to Conference, and for Conference to elect the officers of the societies.

The possibilities of co-ordination are now clear enough. It remains to decide what we shall do. Full and complete merger is simple, direct, strong and elastic. On the other hand there are disadvantages. Conference if incorporated will be restricted by the laws of the state under which it is chartered. The valuable provision of the Missionary Society's charter which stipulates that its funds shall not be taxed will be lost. There are those who believe that centralization will prove synonymous with authority, and that it will

interfere with individual rights of churches and people. There are those who fear that boards appointed by Conference will not be as efficient as the existing societies. Now is the time to weigh all the points of this case, without prejudice, or excitement, or personal feeling. How can our denomination best carry on the Lord's business?

I quote the following from a letter recently written by a man who has been for many years one of our denominational leaders:

"1. If it can be done, I would have the General Conference an incorporated body under the laws of some state, say New York or New Jersey, having its charter, constitution, and by-laws. I would have all the business of the denomination, Missionary, Tract, Publication, Educational, Sabbath-school, etc., done by this one incorporated body through boards appointed by said body, the General Conference, instructed thereby, and amenable thereto. This would involve the transfer of the three societies, viz.: Missionary, Tract, Education, of their right, title, funds, and business to the General Conference, for its care, support, authority and prosecution. The simpler our machinery for carrying on our denominational work, the better, for there is more power in it, and less friction. But, if this cannot be done because of insurmountable legal obstacles, then

"2. I would have the General Conference incorporated any way. It should be more than an advisory body—it should be a body having authority. Then let all the societies present their Annual Reports to the General Conference as do the present boards, viz.: Sabbath-school Board, Woman's Board, etc. The Memorial Board is a chartered body, yet it gives its report to the Conference, I can see nothing in the way of the societies doing the same. The societies, having their own organization, of course, can elect their own officers, have their own headquarters, do their business as now; but I would have the president of Conference elected as the president of all the societies, so there would be virtually one head. In the quarterly or monthly business meetings of these societies, if the president cannot be present to preside, or it is not feasible for him to attend these business meetings, the first vice-president can preside at its usual business meetings, but at an anniversary or at General Conference the president presides over all. The advantage of such an adjustment is that at our Annual Convocation it is the General Conference from start to finish, one body, one presiding officer, one grand unity in action, in business, in service and exercises."

This article is written to keep the whole denomination posted as to the progress of this movement, and also to give notice of the results of legal investigation to the members of the sub-committee. I will call a meeting of the members of that committee whose names are given above, at the office of the SABBATH RECORDER at Plainfield, N. J., August 14, at 10 A. M., to prepare the report of the sub-committee to the Advisory Council.

The Council will meet at 10 A. M., August 17, at Salem, West Virginia.

GEO. W. POST.

CHICAGO, July 29, 1903.

GRANDMOTHER gave Annie and Willie an orange. "I wish there were two; but, if you divide this one," she said, "each of you will get a taste." As Annie took the fruit-knife

from the table, Willie remarked anxiously, "If one of us should sacrifice, I would get two tastes."

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. GARDNER.

TRUSTED HER FATHER.

Little Elsie's mother had taken her to bed and left her in the dark, with instructions not to be afraid, as the angels would take care of her. A few minutes afterward Elsie called down to her mother that she was afraid of the dark, to which the mother replied, "Don't be afraid, as the angels are with you." This satisfied the child for a short time, but presently she called again, and the mother replied as before, but this time Elsie was not satisfied, and said, "Mamma, won't you come up and stay with the angels and let me come down and stay with papa?"

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
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.

CONFERENCE FARES.

The fare via Parkersburg from Chicago to Salem is \$19.05 one way, with \$4.35 return, making round trip cost \$17.40.

Fare from New York is \$12.50 to Salem, with \$3.38 return, or \$15.88 round trip.

Fare from Alfred via Pittsburg to Salem is about \$13 one way. We do not have the exact figures.

It takes some seed a long time to come harvest. When we have almost forgotten that we sowed them, they ripen in the most inopportune time.

THE HISTORICAL BOARD.

(Continued from last week.)
RESULTS ACCOMPLISHED.

It will now be in place to make a brief statement of the results accomplished by this Board, or at least, through their influence, or the influence of the movement with which they were so efficiently connected.

1. A partial collection has been made of sermons, books, diaries, manuscripts, letters, etc., of early pioneers and preachers. A list can be furnished for publication, if desired.

2. The histories of a comparatively small number of our churches have been prepared, some printed and some in manuscript; and these are on file in our libraries, for inspection and use. A list will be given, at the end of this article, of all known Seventh-day Baptist churches in the United States, living and extinct, from which may be seen what churches have responded, and those which have not as yet complied with the earnest and long-standing request of this Board.

In 1866, appeared James Bailey's "History of the Conference," from its origin in September, 1802, to its Fifty-Third session in 1865. The Board pronounced this work "a most valuable and important acquisition to the historic literature of our denomination, and a work which should be not only in all of our libraries, but also in every family in the denomination." The Board at the time further declared: "It is the want of an historic denominational spirit and enthusiasm, a want of energy, unity and concentration of effort that is killing us tenfold faster at heart than we are adding by outside accretions through all of our tract distributions. This work, if we mistake not, is of the right kind to restore life and health at the heart." The report this year was signed by Jonathan Allen, Secretary of the Board.

In 1866, the Board recommended that Conference take measures to "secure the publication of a Military Record, or Roll of Honor, of all such Seventh-day Baptists as have served their country in the late struggle." J. M. Mosher, Jason B. Wells, Nathan Wardner and D. E. Maxson were appointed a committee to carry out this action. In 1868 this Roll of Honor was completed, as far as possible, and placed on file in the Library of Alfred University, where it may now be seen by any one interested. All the committee, except the first named, have answered the "roll call" above.

In 1871, the Board received from Rev. James Bailey a copy of the biography of his father, the Rev. Eli S. Bailey.

In 1873, a number of biographical essays, prepared by W. B. Gillette, were placed in the hands of the Historical Board, with a view to their publication by the American Sabbath Tract Society. It is hoped that this will be done in the near future.

In 1874, after several years of negotiation, an arrangement was reached by which the exceedingly valuable collection of Sabbath books (many of them dating back several centuries), owned by the New York City Sabbath Tract Society, was placed in a special case in the Library of Alfred University. Here they may be seen and examined by the antiquary or any one interested in Sabbath truth and Sabbath discussions. A full catalogue of this collection can be furnished for publication, if desired.

In 1883, the "Autobiography of Alexander

Campbell" was published and put on sale, and copies were placed in our college libraries. The Board of that year highly commended "the book to all our people as a valuable contribution to our denominational literature."

In 1884, was published a magazine entitled "The Seventh-day Baptist Quarterly," a periodical designed principally for the preservation of denominational, historical and biographical matter of interest and value. The one volume is rich in such matter; and it is a pity that its publication had to be suspended for lack of support.

In 1886, the Board especially commended "a narrative of the earlier missionary operations of our people," which had been furnished by Rev. A. E. Main for the SABBATH RECORDER.

In 1889, a biographical and historical page was opened in the SABBATH RECORDER, and sustained for several years. During this time, as also in preceding years, many valuable contributions to our historical literature were published in the columns of our denominational paper. The chairman of the present committee hopes, during the summer vacation, to make a complete index of all historical and biographical matter to be found in the files of our periodical publications, beginning with the Seventh-day Baptist Missionary Magazine, and going through The Protestant Sentinel, The Seventh-day Baptist Register, the SABBATH RECORDER, The Seventh-day Baptist Memorial, and The Seventh-day Baptist Quarterly. Such an index will aid some future denominational historian in his search for information as to churches and individuals, so far as that information may be contained in these publications.

In 1892, appeared the "Jubilee Papers," edited by Rev. Dr. Main. The Board warmly commended this book as furnishing "carefully written articles on various subjects of great historical interest to our denomination." This work, for the ground it covers, is, undoubtedly, one of the most valuable contributions to our denominational literature.

In this year also appeared a book of rare learning and value, "Paganism Surviving in Christianity," the result of many years of scholarly thought and research by its author, the Rev. A. H. Lewis, D. D., LL.D. The Board called attention to it as an "exceedingly valuable book, . . . largely a review of the beliefs and practices of the Christian church during the first four centuries of the present era; and it should find a place for reading and study in at least every family keeping the Sabbath."

In 1899, the Board called attention to the fact that at length effective efforts were being made to secure and bind full sets of all our available publications, so that copies shall be placed in the libraries of our three centers of learning, and the library of Alfred Theological Seminary. This has been a work of time and toil; it is among the things strongly and urgently recommended by the Historical Board from its very origin, but was not accomplished until undertaken by the Executive Board of our Tract Society; and now the grand result is due chiefly to the energy of its sub-committee, Corliss F. Randolph and Charles C. Chipman.

Still further, in the line of the work of the

Historical Board, substantially-bound copies of the Minutes of Conference, and of the Missionary, Tract and Educational Societies, are being prepared and furnished as rapidly as possible to our institutions of learning, and to the Societies themselves.

With full credit to all other agencies and instrumentalities, it is but fair to speak of the Historical Conference of 1902 as the result and the realization in part, of the aims and efforts of the Historic Board.

OBJECTS NOT YET ACCOMPLISHED.

Much has been done, as we have seen in the review just given. The work of the Board, so far, has not been in vain. Thanks are due to all who have responded to the recommendations of the Board, and who have supported and aided them in carrying out the work assigned by Conference. But there is still "much land to be possessed;" not all that the fathers planned and purposed were they able to bring to completion; they have left much for us to do.

1. With gladness was hailed the announcement by the Historical Board in 1896 that President Whitford, of Milton College, had made an arrangement with the Tract Board, to place in their hands, within two years, the manuscript of a "Popular History of the Seventh-day Baptists" in this country and in Europe. For many years he had been collecting materials for such a history. But sickness and pressing duties hindered him from accomplishing this work, until, at length, death removed him from this and other unfinished tasks. It is now found that, while he had done much in preparing for such a history, a great part of the preparation was still stored in his large brain, or, at least, not yet put in such form as to be available for the use of another historian. Hence his death is a great loss to us in this respect, as well as in many others.

The Historical Committee, therefore, call upon our pastors and people, who may have historical materials of any kind, or may be able to learn of the existence of such anywhere, to secure the same and forward it to the member of the Board for your Association, or to the Department of Church History in Alfred Theological Seminary.

2. One special effort of the Historical Board since its organization has been to stimulate every one of our churches to prepare in manuscript, or book or printed form, a complete history of its career from the very beginning, from the very earliest settlement, including biographies of prominent members. To this appeal many have heartily responded, realizing the interest and importance of such a work; but the history of a large number of our churches remains still unwritten. *We again earnestly appeal* to all such, for their own sakes, and for the sake of the denomination as a whole, to see that this important matter is attended to without further delay.

For many years there has been a strongly-felt need of a denominational history; but no satisfactory history can be written until the histories of the individual churches are in the hands of the committee, and also suitable biographies of the pioneers and prominent workers in the building up of our churches.

(To be continued.)

THE RECORDER of Aug. 17 will be a "Conference and Salem College Number, illustrated.

Obituaries

GOULD TROWBRIDGE.

"Know ye not that there is a prince and a great man fallen this day in Israel?" Such were the words of David on the occasion of the death of Abner, his general. In like manner the Seventh-day Baptist church in Adams Centre, N. Y., is called upon to mourn the loss by death of one of her deacons, a man of princely character and great in humility and kindness of heart. Two years before his birth the Adams church had been constituted. In the Green Settlement school-house, June 7, 1822, a number of brethren, members of the Berlin church, met together for the purpose of organization. On June 9 the introductory sermon was preached by Rev. W. B. Maxson, of Brookfield, from the text: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2: 20, and the organization was thereupon accomplished, the members receiving "the imposition of hands." "While attending to this ordinance," it is said in a record of those time, "the divine presence was evidently manifested in the assembly." William Green, at the same time, was ordained to the Gospel ministry, and became the first pastor; one deacon was also set apart. The church then numbered about twenty in membership. In concluding his report to the Seventh-day Baptist Missionary Magazine, published in Brookfield, in August of that year, the anonymous writer says, "The services of the day closed with prayer to the great Shepherd of Israel, that he would preserve this little flock in the wilderness, and build it up in its most holy faith."

I have been thus circumstantial because the subject of this sketch was born in Green Settlement and for the greater part of his life was a member of the church there organized, for twenty-three years serving as deacon. With the interests of the church he was through a long life identified, and to the last no one has loved the cause which it represents more than he. Deacon Gould Trowbridge, son of Deacon Adonis and Fanny Taylor Trowbridge, was born Aug. 16, 1824, the fourth of a family of nine children. Four brothers and one sister survive him. When about fourteen years of age the family moved to the town of Pinckney, Lewis Co., N. Y., and soon after Gould was happily converted, uniting with the Adams Seventh-day Baptist church and beginning that long life of triumphant spirituality which has been a benediction to our church and community, like that of John the Beloved Disciple. At that time Rev. Joel Greene held meetings in the Pinckney school-house, and it is quite probable that it was under his ministry that young Trowbridge was converted. It was in that school-house that meetings had been held for Seventh-day Baptist worship for some time prior to the organization of the Adams church in Green Settlement.

From Pinckney the first Seventh-day Baptists came and settled in the latter community. Meetings were also kept up in the original neighborhood long after the organization of the church. With a convert's love these meetings were enjoyed by the subject of this sketch, he remaining in the neighborhood until he was twenty-seven years of age. He

would also come over at intervals the long distance to attend the meetings of his own church. The type of piety thus early begun grew in influence and power as the years succeeded. It was a type that was to a very marked degree nourished by the Word of God and prayer. Deacon Trowbridge loved the Bible, was true to its guidance, and made it the daily manna of his existence. He was also a man of prayer, gifted in public and fervent in private also. He knew what it was to pass through tribulations; but with such streams of heavenly grace to irrigate his life because he loved the Word of God and prayer he came out of all such trials the better and stronger. He had chosen that good part in youth which never was taken from him.

He was married, Oct. 18, 1849, to Mary Alzina Corey, who is now left in sorrow because of his departure. A few years ago it was their good fortune to celebrate their golden wedding, fifty years most happily lived together upon the journey of life! Four children were given to them, of whom two are living, Frank Adonis, of the town of Adams and Eva Fanny Eastman living in the town of Rodman. Deacon Trowbridge was a kind, loving husband and father, no self-sacrifice being too great for him to make for the comfort and welfare of his family. His was preeminently a Christian home, the glory of which from its foundation at marriage was the family altar. Family prayers were uninterruptedly maintained. One Bible was worn out in such use. Another succeeded it, upon which his head rested in death. This thoughtful act of his daughter, the placing of the Bible beneath his head in death, was symbolic of the foundation upon which his entire character and life rested. He was a Bible Christian and true to his principles. He was careful in his observance of the Sabbath. Never an hour's unnecessary work was performed by him on that holy day or his horses allowed to be used for pleasure thereon, for the Sabbath was to him a day of holy joy and worship.

Upon occasion of the death of his father, Deacon Adonis Trowbridge, the son, together with Nathan G. Whitford, was elected and set apart to the sacred office of deacon. This was in the year 1880. The ordination took place on Dec. 11 of that year. The examination was conducted by Pastor A. B. Prentice, who preached the sermon; the charge was given by Rev. Alexander Campbell; and Deacons O. DeGrasse Greene and George Gardner extended the hand of welcome. Deacon Trowbridge was always a regular attendant at church, and it can be said of him that since his ordination to the office of deacon to the time of his enforced withdrawal from attendance upon the sanctuary by illness scarcely ever, if at any time was he absent from God's House on communion Sabbaths. The interests of the church at all times lay near his heart. Above all things else he desired that the church might abound in spirituality. This was his thought during his last few days on earth.

He was a life-long reader of the SABBATH RECORDER. He knew the value to the denomination and to each member of the denomination of this paper, and delighted to read it. Premonitions of the end came about a year ago, although none of us thought then that he would not live. In September his place in church was vacant. He never filled that

place in the earthly sanctuary again. Long months of illness and, towards the last, of great sufferings, followed. Every attention that could be offered him was given by loving friends and neighbors. Especially valuable were the assiduous ministrations of wife and son and daughter. Through all his illness he was never heard to speak one word of complaint. This was characteristic of him. Bright and cheerful he was ready to thank God that his sufferings were not worse. He was often heard to say towards the last: "Jesus can make a dying bed soft as downy pillows are." The room from which he passed into the life beyond as we look back to it now seems irradiated with light. Such a death was one of the many evidences of Christianity. He knew his friends even towards the last, grasped their hands, and in answer to the question if he knew the peace of God and the presence of Jesus, joyfully replied in the affirmative, even though he could not then speak above a whisper. His spirit triumphantly passed away on the Sabbath, July 11, 1903, just previous to a beautiful setting of the sun. The funeral was on July 13 and was very numerous attended. The sermon was preached by his pastor, the writer, from the words, "Arise ye, and depart; for this is not your rest." Micah 2: 10. S. S. POWELL.

MRS. ASHURST.

The sad news of the death of the wife of our brother, Rev. A. P. Ashurst of Georgia, comes to us in two papers of Columbus, Ga., from which we clip the following words of tribute to a loving Christian sister. Brother Ashurst will have the heartfelt sympathy of all the friends in our denomination. The Enquirer-Sun of July 30th, says:

Mrs. Rada Ashurst, the loving wife of Elder A. P. Ashurst, died last night at 10.05 o'clock, at their residence on East Highlands, after an illness of about six months' duration. She had been seriously ill for the past month, but despite all that medical science, careful nursing and loving hands could do for her, she died at the hour stated last night. She bore her suffering throughout her illness with a Christian-like fortitude.

She was in her 47th year and was the daughter of the late Col. E. W. Miller, of Buena Vista. She was married to Mr. Ashurst on February 24, 1874. Besides her husband, one daughter, Mrs. Lillian Brinson of Birmingham survives her.

The Ledger, same date, adds:

"She was a devoted Christian, a loving wife, a sister and friend, and her death is deeply deplored by her family and friends. The remains were taken to Buena Vista by the early train this morning, prayer service being held at the house before the departure for the train. The funeral and interment takes place at Buena Vista to-day."

A STORY TELLER.

Chauncey M. Depew recently called at the house of a friend, where he attracted the attention of a bright boy of eight. The boy asked his father, "Who was that man?" when the Senator had departed. "That is Senator Depew," answered the father, "the greatest story teller in the world." A few days later the Senator called at the same house, and the small boy advanced and said: "I know you." "Indeed, and who am I?" "My papa says you are the biggest liar on earth."

Missions.

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

A FEW WEEKS ago we noted the fact of the lack of ministers among our people to fill the pastorates and mission fields, and gave what we believe to be some of the causes of the lack. There is another cause we wish to note; that is, the too small salaries which our churches, as a rule, are paying their pastors. The missionary pastors are hardly getting enough to live upon, because the funds for the aid of the small churches are not adequate to give better help and support. There are no churches among us that are giving large salaries to their pastors. Those who receive \$1,000 or more, and they are very few, are pastorates where rents and living are high, and are getting no better salary than the pastor who gets \$600, where living is much cheaper. But it costs more to live anywhere in our country now than it did ten or five, or even three years ago, and the living the same, provisions, rents, fuel, etc., are higher. The farmer, merchant, manufacturer, lawyer, doctor, all find it so, and the pastor or minister is no exception. It costs him more to feed, clothe and provide for his family, and to educate his children. The minister of the gospel has to have not only the necessities and comforts of life, but he has to feed his mind in order to feed his flock. He must have books, papers, literature, to keep abreast of the age, and be an up-to-date preacher. If he does not study and read, he will fall behind, lose his pulpit grip on his people, and will soon have to take a back seat as a back number.

Now, this all costs money. The churches demand that their pastors shall dress well, and their families, too, their homes neatly furnished, and they are to live well, and not extravagantly. Where is the supply to come from to meet these demands if not from the churches? They that preach the gospel must live of the gospel. Some one has said that the average salary of our pastors and ministers is \$400; others estimate it at \$450. We know quite a number of our pastors and missionary pastors who do not get more than \$300 salary, and some less than that sum. A pastor, with a fair family in numbers, will have to figure very closely, and economize much to live on \$400, or \$450, a year in these times. It is said that ministers of the gospel, as a rule, are poor financiers. That is not the fact. We assert, and it can be easily proved, that ministers of the gospel, in view of their salaries, and the demands upon them in their homes, and in their calling, are better financiers than the average of men in other callings of life. They calculate more closely and make a dollar go farther than the most of men. The necessity is upon them in such matters, and they have to be good financiers to live within their income and not get into debt. Parishioners know very little of the anxiety of mind their pastors have, and how they are handicapped in their work; better work, too, that they would do, if they were not so trammelled by the anxiety and worry in financial matters.

WELL, you may say, what has all this homily about ministers' salaries to do with the lack of ministers among us? Very much. Young men who have leanings toward the

gospel ministry are pretty human. They naturally will look at the financial prospects; the question of bread and butter. They will make homes of their own, and in going into the ministry the question of support is no unimportant one. If the prospect is dark and forbidding, it has the influence of deterring one in entering the ministry. Those who feel, "Woe is me if I preach not the gospel," often shrink at the uninviting prospects, financially, before them. Some give up going into the ministry and become teachers, or enter into other work, because they can get better salaries, and have better living, and feel that the prospects for support and saving something for a rainy day, or old age, are much better. We have heard ministers' sons say they would never be ministers, for they never would pass through the financial anxieties and straits which their fathers passed through; they would never subject themselves to the financial experiences which their fathers and their families had to experience and endure. They would never engage in a calling that would make them feel at times that they were paupers, thrown upon the cold charity of men. You may say, these young men, having in view the gospel ministry, should never be mercenary, or look at the question of support; they should be self-sacrificing, and go forward and trust in God, who will care for them. That is well enough; but should all the sacrificing be done by the minister? Would it not even up better and make the world better, for the churches to sacrifice more for the support of gospel work and workers? While the chief cause of the lack of ministers among us to-day is the worldliness and the low spiritual condition of the home and the church, no small cause is the small and inadequate salaries paid by the churches to their pastors, and not infrequently the bad arrears on said salaries at the end of the pastoral year. While we are considering the important questions involved in Readjustment, would it not be well to include in them this question of the salaries of our pastors and workers?

The account of the visit of Bro. F. J. Bakker and Bro. Christen Swendsen to our people in Denmark and Germany concluded:

Very soon after our arriving, there came an old brother Sabbath-keeper, nearly eighty years old, who came three English miles—with his daughter, about fifty years old—to have a meeting. Because you know, dear brother, that I, several days before we came to a place, sent them word which day, and with which train we hoped to arrive, and that we certainly would have a meeting. Well, as soon as I heard this, it was very plain for me to hold a meeting—and though there were only six persons and two little girls—we prayed, sang, and read the word of God, and I held a meeting about an hour in all, preaching from Matt. 11: 28, 29.

Wednesday, June 24, I did some writing—letters for home, etc. Every Sabbath-day they had a letter of two sheets or more to read in our church, telling how we were getting on. In the evening we held a meeting in a little school-house at Kjolhar, five miles from Ghaast. The people live ten, fifteen minutes, or an English mile from one another, and at this time of the year it is not so good to get them together, for they have to work hard and long days, but at this time, 7.30, there were

about fifteen or seventeen people. This school-house was built by the Seventh-day Adventists, of whom there are some families here,—they become smaller and smaller here, because there is no preaching here, nothing at all. Last year, when I was here, there was a young Scandinavian lady who kept school, but they told me she went to America again. Some years ago the Seventh-day Adventists had a preacher, but this year there is none at all, they had not seen one. O, dear brother, if our Missionary Society could send a young, clever, earnest, God-fearing man—a Scandinavian—here, in this part of Denmark, at work under the blessing of God, there could come much good of it. May it soon be done.

We had planned to leave Ghaast on Thursday, June 25, at evening, to reach Harburg, Germany, on Friday, to stay there Sabbath, June 27, at the home of Bro. Hart. In the afternoon, Sister Karen went to some of her acquaintances and friends, to invite them at our last meeting in Denmark, and in all we were eleven persons. A small number, but not too small to talk to. I read, after praying and singing Psalm 84 to them, and made some remarks upon it. At 9.30 P. M. we took the train from Ghaast, via Skanderborg-Vamdrup-Hamburg to Harburg, and arrived there in good health and safe condition. The next morning about 10 o'clock Bro. Hart was at the station to welcome us. He is much better than he was last year when I saw him. But it seems to me that he has not much courage, and is downcast and disheartened. Sister Hart is a very steadfast and courageous woman about forty years of age. He is forty-six, but looks to be more than fifty. They have three children, two boys, sixteen and eleven, and a little girl of about one year. We had here, also, very much to talk about, and so the day was soon at an end.

On the next day, Sabbath, June 27, in the forenoon, we made some visits and calls, and told the people that we would have a meeting in the afternoon if they would be so kind as to come. But at the appointed time there was none coming, only our Brother Majler, a poor old man, seventy-six years of age, a strong, healthy man, the only person besides Brother and Sister Hart, who stands for our principles. There were also some families of Seventh-day Adventists here some time ago, but they became less, and they all forsook the Sabbath and left the Adventist doctrine. I believe could an earnest, praying, and good working man be here, things would be otherwise and better.

It was in our mind to visit our Sister Draber and her poor old weak mother in Oldenburg. I sent her word some weeks ago. But now she wrote us that her husband, an ungodly, really world-minded man, who left her many years ago, when her two boys were very young, and went to Poland, near Russia, took her again at his home in Poland, where he has a large shop. O, how she lamented that she could not meet us. But there was no chance. The first time I saw her—(it was so clearly the finger of God that I found her in that city where I never had been before)—was in the winter of 1890, thirteen years ago. Since then I have seen her five times, and we could agree so well in every point. She was a well educated woman, was converted to God in her maidenhood, and became a member of the Reformed church at

Gorlitz in Silezie, Germany, where her parents lived at that time. I belonged to the Reformed church, too; to say the separated Reformed church from 1834, and this church at Gorlieb was in the same synod as ours. I remember that the pastor of the Gorlitz church once held a meeting in our church at home. Afterwards she moved to Oldenburg, and there she came acquainted with Julius Stagnowski, the founder of the so-called "Christliche Apostolische Gemeinde," and so she and her mother came to keep the Sabbath. But she could never agree with the strange learnings and doctrines of Mr. S—. So she was so far away we concluded to take the train at once from Harburg, for the place where we were born.

On Sunday morning at 8 o'clock we said "farewell" to Bro. Hart and his dear ones, and about 2 P. M. arrived in our dear fatherland again. At the moment the train ran from the German ground over to ours, we had our apartments alone, and we, wife and I, sent our humble thanks to our dear Heavenly Father for his mercy and goodness in keeping us all the way, giving us such good health, and that we after a journey of nearly four weeks could reach this dear spot again, the same spot, very near where we were born, and went to school, and so on, until we were married. Later on we became Baptists, and still later, in 1885, came to the Sabbath, until in the year of our Lord, 1890, we came to Rotterdam. I think, dear brother, you can understand what our feelings were.

This week, from June 28 to Friday, July 3, we visited our relatives, friends, and the Sabbath-keepers in this community, and you can believe me, many, many words were spoken about good things. Very near all the time, I was out of my bed at 5 or 6 o'clock in the morning, one morning my wife and I were on our way at 5 o'clock in the morning to travel seven miles or more to see dear ones. The Lord be praised! On Sabbath, July 4, we were at the home of a sister, who with her eldest daughter, are members of the Haarlam church. (You must know, dear brother, that all the Seventh-day Baptists in our country, from North to South, and from East to West, excepting those who live in Rotterdam, all belong to the Haarlam church.) This sister, her man, and youngest daughter, do not keep the Sabbath. We had a good time together. The next day, July 5, we visited a widow, whom I always send our paper, "De Booschapper;" and on Monday, July 6, we came home again safe and well, and found all and everything in good order. Thanks be to our Heavenly Father who did protect and keep us all safely those five weeks from all and every danger, and that we, and especially Mrs. B— were so very healthy and well all this long journey. If she, in former years were on a train only six hours, the next day she was so sick that she must keep her bed for two or three days, and now nothing hindered her all the way. The Lord be praised and honored for all this, amen. On this trip I held fifteen meetings in all, made sixty-four visits and calls. May the Lord bless it, amen. In this quarter, April 1 to June 30, I held in all, 56 meetings, 151 visits and calls, wrote 87 letters and communications, distributed a good many tracts of several languages, uncounted, 375 Booschappers, several New Testaments in different tongues. They did have good meetings all the time in my ab-

sence. Bros. Velth and Spaan served our church. May 31 two women were baptized. Our numbers do slowly increase, amen. Yours in the Lord. F. J. BAKKER.

TREASURER'S REPORT.

For the month of July, 1903.

Geo. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury, July 1, 1903..... \$ 2,726 76

Collected by M. B. Kelly.....

Milton, Wis..... \$ 15 00

Wilton, Iowa..... 5 00

Marion, Iowa..... 2 00

Garwin, Iowa..... 9 11

Clinton, Minn..... 2 00

New Auburn, Minn..... 5 50— 41 61

Mrs. J. E. B. Santee, Hornsleville, N. Y.—Gold const..... 5 00

Memorial Board:

Missionary Society endowment..... 19 22

Share from D. C. Burdick bequest..... 51 57

Home Mission farm..... 48 74

Sarah Potter bequest..... 4 27— 117 80

Women's Executive Board:

China Mission..... 6 00

Home Mission..... 1 00

General Fund..... 43 50— 50 50

Young People's Permanent Committee:

Dr. Palmberg salary..... 150 00

General Fund..... 71 92— 221 92

J. D. Clark, Milton, Wis.—Gold const..... 15 00

S. C. Clark, Milton, Wis..... 5 00

In memory of H. M. Babcock, Brookfield, N. Y..... 5 00

Mrs. W. W. Brown, Bradford, Pa..... 2 16

George Bonham, Shiloh, N. J..... 5 00

Junior Society of Christian Endeavor:

Dr. Palmberg's salary..... 2 00

Evangelistic work..... 1 50— 3 50

Mrs. H. Alice Fisher, Northboro, Mass..... 10 00

Y. P. S. C. E. Alfred, N. Y..... 5 00

Henry W. Stillman, Edgerton, Wis..... 25 00

Sabbath School, Janesville, Wis.—Dr. Palmberg's salary..... 5 00

Railroad Surveyors, Mt. Jewett, Pa..... 10 10

J. H. Cook, Utica, Wis..... 2 00

George E. Greene, Hope Valley, R. I..... 2 00

Mrs. Eliza E. Stillman, Webster, Mass..... 2 50

Josephine Stillman, Phila, R. I..... 2 00

Mary A. Stillman, Boston, Mass..... 2 00

Maria S. Stillman, Providence, R. I..... 10 00

Mrs. Louise S. Prescott, Webster, Mass..... 2 00

A. G. Crofoot, Auburn, Wis..... 4 50

C. B. Hull, Chicago, Ill.—California field..... 25 00

Collected in the field by G. H. Fitz Randolph..... 60 50

E. B. Clark, Enfield, N. Y.—From sale of

Avarys property..... 15 00

Theodore L. Gardner, Saleu, W. Va..... 5 00

Alfred (N. Y.) Quartette..... 2 50

Sabbath School, Harlem, Holland..... 5 00

Income from Permanent Fund..... 681 67

Churches:

North Loup, Neb..... 7 00

Milton, Wis..... 28 56

Plainfield, N. J..... 38 01

Brookfield, N. Y..... 24 00

Independence, N. Y..... 15 00

Hopkinton City, R. I..... 16 00

Niantic, R. I..... 12 47

Shiloh, N. J.....

General Fund..... 6 12

China Mission..... 1 61— 7 73

Westerly, R. I..... 60 51

Rock River, Wis..... 21 50

Dodge Center, Minn..... 10 00

Hammond, La..... 4 70

Wilton, Iowa..... 6 00

New York, N. Y..... 65 16

Parina, Ill..... 8 50

Adams Center, Wis..... 37 50

Alfred, N. Y.—Home Mission..... 1 00

Boy's School..... 1 00

General fund..... 36 20— 38 20

Rockville, R. I..... 1 50

Dodge Center, Minn..... 8 67

West Edmeston, N. Y..... 10 00

Nile, N. Y.—Randolph School..... 2 00

Haarlam, Holland..... 12 77

Albion, Wis..... 14 00

Wilton, Iowa..... 22 00

Westerly, R. I.—Home Mission salary..... 14 00

Interest on deposits in Washington National Bank..... 2 22

Subscriptions for the Pulpit..... 23 75

Contributions specified for "reduction of debt:"

Churches:

Stone Fort, Ill..... 5 00

Alfred, N. Y..... 2 50

Nile, N. Y..... 60 00

Parina, Ill..... 45 00

S. C. Maxson, Utica, N. Y..... 4 00

Alfred, N. Y..... 9 75

B. F. Stillman, Lovville, N. Y..... 1 00

Winfield S. Bonham, Shiloh, N. J..... 5 00

Clara Maryott, Milton, Edgerton, Wis..... 2 00

Mrs. J. Laybourn, Andover, N. Y..... 1 20

Mrs. D. E. Maxson, Alfred, N. Y..... 2 00— 128 70

Loans..... 2,300 00

\$7,088 46

CR.

O. U. Whitford, balance salary and traveling expenses, to June 30, 1903..... 222 16

G. H. Fitz Randolph, balance salary and traveling expenses, to June 30, 1903..... 194 20

George Seelye, six months labor..... 50 00

R. S. Wilson, balance due to June 30, 1903..... 67 40

Advance on quarter ending Sept. 30, 1903..... 15 00— 82 40

W. L. Davis, Conneautville, Pa., quarter ending June 30, 1903..... 37 50

Churches:

Westerly, R. I., seven weeks labor..... 23 52

Niantic, R. I., quarter ending Dec. 31, 1903..... 18 75

Second Verona, N. Y..... 12 50

Richburg, N. Y..... 18 75

Hornesville, N. Y..... 31 25

Portville, N. Y..... 25 00

Boulder, Col..... 37 50

Wilton, Iowa..... 18 75

Table with financial entries and amounts, including Cartwright, Wis., Hammond, La., Delaware, Cumberland, N. C., D. H. Davis, Shanghai, balance to Dec. 31, 1903, etc.

Geo. H. UTTER, Treasurer.

QUARTERLY MEETING OF SOUTHERN WISCONSIN AND CHICAGO CHURCHES.

Again, the Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches has come and gone, the sessions having been held this time at Albion, Wis., July 24 to 26. The weather was fine; the attendance good, considering the time of year, when so many are away rustivating, recreating, etc. The sessions were all interesting and inspiring, and many helpful suggestions were made in the sermons, addresses, songs, prayers, and testimonies that were given.

At the Ministerial Conference Sixth-day afternoon, the topic for discussion was, "How can the Ministry lead the people to become more devoted to denominational doctrine and practice." Brother M. G. Stillman led in the discussion in his usual terse manner, taking Rom. 15: 14 as the basis. Several others followed with remarks and suggestions pertinent to the question, making the session a very helpful one.

In the evening following, Brother L. A. Platts preached an excellent sermon on "The Open Fountain," from Zech. 13: 1. Sabbath morning Brother M. G. Stillman gave us one of his characteristic discourses from Ps. 19: 7; 1 Cor. 2: 16. At 3 P. M. Brother G. J. Crandall spoke from 2 Tim. 2: 3, and on First-day morning from Phil. 2: 12, 13, giving us two excellent, practical discourses.

On the evening after the Sabbath, Dr. A. L. Burdick led an interesting and helpful prayer and conference meeting. First-day afternoon was given to the young people who furnished an excellent program, consisting, mainly, of the papers, one on "Unity," written by Miss Ruby Coon, of Walworth, and read by Abbie Babcock; the other on "Whatever He would like to have me do," written and read by Miss Ella Babcock, of Milton; and a sermon by Prof. Edwin Shaw, on "The Dew of Youth," text, Ps. 110: 3, last clause, which was an earnest appeal to the young to make the most of life's opportunities, which like the freshening and invigorating power of the dew, is possible in youth as at no other time.

Officers of the Young People's Union of the Christian Endeavor Societies of the churches in the Quarterly Meeting, were chosen as follows: President, Mrs. Edna Thomas; secretary, Miss Ella Crosley; treasurer, Philip Coon.

We were very much disappointed that President Daland, of Milton College, and Brother W. D. Wilcox, of Chicago, could not be with us. The next meeting will be held with the church at Rock River in October.

G. H. BABCOCK. July 28, 1903.

Woman's Work.

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

"KEEP SWEET AND KEEP MOVIN'."

ROBERT J. BURDETTE.

Hard to be sweet when the throng is dense,
When elbows jostle and shoulders crowd;
Easy to give and to take offense
When the touch is rough and the voice is loud;
"Keep to the right" in the city's throng;
"Divide the road" on the broad highway;
There's one way right when everything's wrong;
"Easy and fair goes far in a day."
Just

"Keep sweet and keep movin'."

The quick taunt answers the hasty word—
The lifetime chance for a "help" is missed;
The muddiest pool is a fountain stirred;
A kind hand clinched makes an ugly fist,
When the nerves are tense and the mind is vexed,
The spark lies close to the magazine;
Whisper a hope to the soul perplexed—
Banish the fear with a smile serene—
Just

"Keep sweet and keep movin'."

By the time this issue of the RECORDER reaches you, some of you will be getting ready to start for Conference, while many more will stay at home and think of Conference. In a way, we can all get ready, whether we go to Salem or not. Of necessity, some must stay at home. It makes no difference, however, to which class we belong, all are in duty bound to make careful preparation, and perhaps because we stay at home we can give to these preparations the more careful care and thought. There are many subjects to come before our people this year that will call for great wisdom. The matter of Readjustment, the debts of the Societies, the new work that is needed but cannot be undertaken because of lack of funds, the needs in China; what are we going to do about them all? It is nearly a year since some of us at Conference listened to Miss Burdick's stirring words, when she told of the needs of the work in China and pleaded for some one to go as a helper to Dr. Palmberg. What have we done about these things and what are we going to do? We can give of our prayers, in the first place; we can give of our means and even of our poverty; we can help in planning; and by our prayers and our thought and our gifts and our plans, help to solve the problems and lift the burdens that will come before our people at Conference. Because we cannot be there, we should feel even a greater responsibility in the work and aid as lieth in our power.

NEARLY six hundred students of colleges, normal and private schools were present at the Eleventh Summer Conference of the Christian Students Federation at Silver Bay, Lake George. This Conference was originated by D. L. Moody, and they formerly held their sessions at Northfield. Methods of work were suggested and discussed by able lecturers, while plans of church, Sunday-school and Settlement Work were suggested by those who had had practical experience in the work. The Outlook says: "Personal inspiration and practical training in different forms of Christian work were characteristic of the Conference." "The College Conference furnished hints for organized religious and philanthropic work during the academic year." Service where the need is greatest and the workers few was emphasized by the leaders. The reflex influence of such a gathering on the schools and colleges represented must be very great, in the deeper interest, the broader view and advanced methods that they will bring back to their work.

THE WAY OF THE WORLD.

A wandering minstrel, with her tiny harp, paced up and down the crowded streets of the great city. Day after day she sang over and over again the popular songs of the times, and thankfully received the pennies which were tossed at her, either in admiration of the song itself or because of pity for her forlorn face and dilapidated clothing. On sunny days, when the hearts of the multitude were stirred to joyous thoughts and benevolent impulses by the kindly sunshine, which is ever life-giving, her store of pennies seemed quite an income; but if the days were cloudy, neither her voice nor her harp could charm men and women to listen to her songs. Meeting her at the close of a long day with the salutation, "How fares to-day?" she told me this story:

"I earned pennies enough in the early part of the day to buy my supper and pay for my lodging, for gaily-dressed ladies were out with their little ones, and all paused to listen to my songs. If I can catch their ears, I sing of sweet home scenes, of brooding mother-birds in happy nests, of bright air-castles built for the future of our precious darlings, and then in the minor strains which this little harp gives forth in almost human tones, I whisper of the possibilities of empty cribs and vacant chairs, of the single tress of golden hair laid so carefully away, of the treasured garments that are folded away out of sight, and of the little graves where agonizing mothers kneel to pour out their wail of anguish and refuse to be comforted. Coins which are bathed in tears fall into my lap, while the mothers and the babies press on to make room for some depressed and discouraged man, whose very face suggests to me such songs as 'Don't kick a man when he's down,' or 'Say a kind word when you can,' 'Grin and bear your trouble,' or 'Don't let the world know you're hit.'

"One such man gave me a dime to-day, and then turned around and came back to hear me sing 'My mother's God bless you still rings in my ears,' after which he tossed me a nickel, and went away more briskly than he had come. A crowd gathered around me while I sang the comic songs of the street, and several who listened added to my handful of coppers.

"Toward sunset I had succeeded in drawing quite a company to the corner, where I sat upon the curbstone, sweeping my tired fingers over the harp-strings and singing such songs as seemed to please my listeners. As the sunset skies grew lovelier and the memory of my own loved Italy came over my heart, I forgot for the moment that I was singing for others and not for myself, and involuntarily there rose to my lips the songs I had sung in my childhood when I looked across the Mediterranean and watched the white-winged ships sailing away to the westward, bound for that free and happy America, where I so much longed to go.

"With eyes so tear-blinded that I neither saw nor cared for the approval of my audience, I gave voice to the anguish of my homesick, lonely heart, and of the disappointment that had robbed my life of happiness and my soul of hope. How long I sang I do not know. I only know that I longed for human sympathy and the touch of a kindly hand. In my songs I laid bare my aching heart and poured the story of my desolation into ears

which I was foolish enough to suppose cared whether I was glad or sad or would give as much as a single fig to add a grain of comfort to my necessities, even in so simple a way as to speak one gentle word.

"I did not want their pennies then. I only sang because I forgot myself, because a great loneliness and sense of desolation impelled me to plead for human sympathy and kindness, even in a word or look. But when my story was all told, I turned to find that I was alone. Nobody had cared, after all. So long as I had sung flippant songs and merry jingles, or strains which appealed to their own loves and interests, my audience was appreciative and my coppers plenty. But when I sang from the depths of my own full heart, gave them all I had, held out my hands aching for a touch of other hands, pleaded for food to satisfy a hungry heart, I learned how foolish I had been. Hiding my little harp under the folds of my ragged shawl, I crept away to comfort myself as best I might.

"I have told you my afternoon story, and this is the way of the world. One who seeks to be successful in its arena must sink his own cares and crosses out of sight, smother the aching of his own heart, choke down his own tears, and pat the world on the shoulder. If he can fit himself into the moods of others, smiles will be abundant, praise will follow, coppers will multiply, and the world will be as appreciative as he can wish."

THAMAR.

THE COMPLETE ANGLER.

HILDA JOHNSON WISE.

Gray sky, green trees, a shadowed stream,
A gilded spire-top's distant gleam,
A rod, a reel, a book of flies,
A dozen pleasant memories,
A homeward trudge through mist-wrapped night,
A heart and creel, in common, light:
Complete content—the day has brought it—
He fished for pleasure—and he caught it!

TO STOP IMMORAL WOMEN.

An order authorizing Immigration Commissioner Williams to appoint five matrons from the Civil Service eligible list to board incoming vessels was received yesterday from Washington. The duties of the matrons will be somewhat similar to those of the women inspectors who were appointed some months ago and dismissed as soon as their ninety days' probation had expired. Commissioner Williams recommended the dismissal of those inspectors at the end of the first month, their method of procedure having aroused much criticism. Pressure was brought to bear to have them retained, and the appointment of the five matrons was made as a compromise.

The matrons have not the power that the inspectors possessed. They can only give advice or protect unaccompanied women until they land, while the inspectors could question and summarily hold any suspected woman. As with the inspectors, their work will be among the women of the first and second cabins. They will be appointed as soon as possible, it being thought that there will soon be an exodus of immoral women from Europe who intend to come here to attend the St. Louis Exposition. It is the intention of the immigration officials to exclude such women.—New York Tribune.

Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.—Penn.

Publisher's Corner.

While we are talking about the payment of the debts of the Tract and Missionary Societies, the Manager would simply ask each subscriber to take note of the date on the address label of his RECORDER. If that date is in the past—remote or near—the duty of such subscriber is plain. If he cannot pay the arrears now, some proposition to pay in the near future would be appreciated by the Manager. The label tells the story.

THAT EDITORIAL.

That editorial of the RECORDER of July 13, in regard to the indebtedness of our Boards, was noticed by those who take that paper in Garwin and vicinity. The next Sabbath morning the pastor stated the conditions of the Boards and why they are in debt, as he understood the cause. Then he made an appeal to his congregation, how many would be willing to help in this good work of canceling the debt. As a result twelve responded to the call. I am glad to say this little church, with few members who pay the expenses of the church, is alive to the interests of our people. When we arrived on this field we found the good people ready to support our cause, as a denomination, with their means. Although it may be impossible to cancel these debts before Conference, we trust that that editorial and the prayers of our Boards will be answered by the brothers and sisters responding with their contributions until these burdens will be lifted by the time the Missionary Board meets in October next. God bless our Boards and their work. C.

GARWIN, August 3, 1903.

NEWS OF THE WEEK.

The President is winning laurels by his straight-forward unflinching course in pushing the post office investigation. Many new indictments are being found. It looks as if Machen had levied tax on every collector's satchel in the country. No wonder the Department could not pay expenses.

General Maximo Gomez, chairman of Commission, has completed the list of Cuban soldiers entitled to pay at \$1.00 per day, for services during Cuba's struggle for freedom. It will require \$60,000,000 to meet the bills. The list contains 50,000 soldiers, besides civil employees. Privates will receive \$900 and officers different sums. Some generals and colonels will receive as high as \$10,000, and the Commander-in-chief will get \$20,000. The list has been very carefully made out.

On Sabbath, August 1st, the balloting for a pope began at Rome. The vote was taken twice each day, until the seventh ballot; when Cardinal Giuseppe Sartos was elected. Day after day twenty to forty thousand people assembled in the great amphitheater in front of St. Peter's, to watch the smoke of burning ballots, as it came from the pipe after each unsuccessful ballot. When the election came, some 50,000 people crowded the church to see the new Pope. He assumes the title of Pius X.; by which name he will henceforth be known. He is 68 years old, well educated, progressive, and is said to favor friendly terms with the government. Pope Leo XIII. made himself an exile in Rome, refusing to ride on her streets, after civil power was taken from him.

Internal commerce conditions in the United States as reported by the Department of Com-

merce and Labor through its Bureau of Statistics show that the first half of the current year compares favorably with the corresponding period in 1902 or 1901. With a few exceptions the volume of trade thus far this year equalled, if not exceeded, that of last year, though occasionally falling below the high level of 1901. There is no evidence of a general recession in commercial activities, corresponding to the extraordinary shrinkage in speculative values. Western staples for this year have gained materially over last year, receipts of live stock at five markets having mounted to 15,126,661 head, compared with 14,958,345 head in the first six months of 1902, and 15,710,300 head in 1901.

The Department of Commerce and Labor reports over 100 million dollars worth of sugar brought into the United States during the year just ended; the largest importation of sugar in the history of the nation. These figures include that brought from Porto Rico and the Hawaiian Islands. The report shows a decrease of two-thirds in beet sugar, with a corresponding increase in cane sugar.

During the visit of King Edward and the Queen to Ireland, a poor old woman approached the Queen with a petition for the release of her husband, who was serving a six-months sentence. Inquiry showed that it was a suitable case for clemency, and with the King's permission, the Queen remitted the sentence on the spot. When the crowd understood what had happened, their enthusiasm knew no bounds, and cheer after cheer rent the air.

AN INFINITE GIVER.

EUGENE CLIFFORD FOSTER.

Think you, when the stars are glinting,
Or the moonlight's shimmering gleam
Paints the water's rippled surface
With a coat of silvered sheen,—
Think you, then, that God the Painter
Shows his masterpiece divine?
That he will not hang another
Of such beauty on the line?

Think you, when the air is trembling
With the birds' exultant song
And the blossoms, mutely fragrant,
Strive the anthem to prolong,—
Think you, then, that their Creator,
At the signal of his word,
Fills the earth with such sweet music
As shall ne'er again be heard?

He will never send a blessing
But have greater ones in store,
And each oft-recurring kindness
Is an earnest of still more.
If the earth seems full of glory
As his purposes unfold,
There is yet a better country,—
And the half has not been told!

LARNIN' UP A STEER AND A STOVE.

Two incidents related by President Spence, of J. S. Green College, at Demorest, Ga., manifest the eagerness of some Southern boys to acquire an education, and the almost pathetic price which is paid for it.

A young man entered the college office, and, touching the president's arm, asked in a peculiar mountain brogue, "Be ye the man who sells larnin'?" Before the president could answer, he asked again, "Look here, mister, do you uns run this here thing?"

The president replied, "Yes, my little man, when the thing is not running me. What can I do for you?"

"Heaps," was the only reply. Then after a pause he said, "I has hearn that you uns educate poor boys here, and, bein' as I am poor, thought I'd come and see if 'twas so. Do ye?"

The president replied that poor boys attended the college, but that it took money to provide for them, that they were expected to pay something. He was greatly troubled.

"Have you anything to pay for your food and lodging?"

His face brightened, as he replied, "Yes sir, I has a little spotted steer; and, if you uns will let me, I'll stay wid you till I larn him up."

Such persistence generally carries its point, and the lad remained and the little steer lasted for years. The president's closing comment upon the incident is thus: "I have had the pleasure of sitting in a pew while I listened to my boy, now a young man, as he preached the glad tidings of salvation. Does it pay to help such boys?"

The other incident is even more pathetic. A young boy applied for admission to the college. He had been prepared by a former student, and was able to enter the freshman class. He brought with him a supply of provisions, rented a room, and did his own cooking. For months he worked and studied, making rapid progress. One day the president met him, and found that he was greatly distressed.

As soon as he could control himself, he said: "I must go home; it is time to be at work with the crop, it has rained so much, and I am needed."

The president reasoned with him, and tried to show him the folly of giving up his studies at this time.

He broke down completely, and, sobbing as if his heart were broken, he said: "Brother Spence, I can't study; for, when I take up my book, I see on every page my mother with a hoe in her hand, working like a slave to keep me in school. I'd rather not be educated than be compelled to look at that picture." In all probability the boy had written home, stating that he expected to leave college that day, for at this juncture the mother appeared.

Mother-fashion she drew him into her arms, and said, "Davy, my boy, would you break mammy's heart? Stay! Mammy will work for her baby, and will never stop until you say, 'Mammy, here is my 'ploma.'"

A friend called to see the parents of Dave at their humble mountain home. It was the month of July, and the mother was cooking at the fireplace.

"Mrs. Green, you ought to have a cooking stove," was the comment of the visitor.

"I had one, but I put it in Davy's head," was the only reply.

The mother had sold the stove in order to keep her boy at school. She cannot read, but she was determined that her boy should have an education. At his graduation, she was happier than a queen, for she saw her boy receive his diploma, and also carry off second honors in his class.—Clarence Eberman.

GOOD ASSOCIATIONS.

We would be wise if we so adjusted our relations with others that all our days we should be under the sway of the good, the worthy, the pure-hearted, the heavenly. Then as their friends we should seek ever to bring into the lives of others only the highest, the most uplifting and inspiring, the most wholesome and enriching influence. We should aim always so to live Christ, that the Christ in us shall become the very breath of God to every one whose life we touch. If we do not we are living below our possibilities in the character and reach of our influence.

Young People's Work.

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

The Fellowship of the Saints

I am a rich man; and not the smallest part of my riches is the possession of friends in whom I have a confidence which nothing can shake. I am sure of them. I do not mean that they have no faults, that they never make mistakes. Aye, it is quite possible that they may sometimes do acts concerning which they have an uneasy consciousness at the time, and for which they feel condemned afterward. But I know that they never make any treaty with sin; their conscience is against it as soon as they see it to be wrong. Their spirit lusteth with the Holy Spirit against the flesh. They are God's children. My confidence in them is not based on their faultlessness, but upon them, what they are in their own souls. I know them. Sadly to be pitied is he who, because of the unfortunate experience of his life, or because of his native distrust, or because of the shallowness of his own soul, has never found such friends. To give of yourself without reserve, to "the uttermost farthing," to be admitted to the innermost heart of a brother man, and find it pure and sweet and sound to the core, what a buoyancy and joy it gives to living! That brings to mind a passage in the Forest of Arden: "To be at one with nature is a joy which makes life seem rich beyond all earlier thought; but when to this is added the fellowship of spirits as true and great as Nature herself, the wine of life overflows the exquisite cup into which an invisible hand pours it."

Character-Building.

There are other things quite as perplexing to deal with as willful disobedience; some of these are carelessness, dilatoriness, foolishness. When you think of that great thing, character—what these children are to be in manhood and womanhood—does it not almost make our hearts ache at times with the feeling of responsibility? O, those solid qualities of character, how we want them built into the growing structure which looms up so fast for good or ill. What are the children receiving through reading, companionship of comrades, example of parents, direct teaching, and home atmosphere? Are these plastic years giving the promise of truth, purity and honor?

Not to Ourselves Alone.

If our friendships end only in ourselves, if these streams which pour into each other's lives are to stop there, they will be but stagnant pools, losing the very freshness which the streams impart. But when two souls are drawn by the invisible ties, whose secret God knoweth, and band together to help each other, in order that God be honored, his work worthily done, and the world blessed, there is the basis for an affection that will never die.

Writing Letters on the Sabbath.

To my mind it is just like discussing talking on the Sabbath—it depends on what you say. Or like reading on the Sabbath, it depends altogether on what you read. Or walking on the Sabbath, or riding, it depends altogether on where you go and what for. Shaw's sermon in the Seventh-day Baptist Pulpit (No. 3, I think) fits the case admirably.

I translated it to my boys at a recent Friday night prayer-meeting.

J. W. CROFOOT.

WEST GATE, Shanghai, China, July 5, 1903.

Raise The Debt.

Young people, let us all take hold with might and main to clear the debt from the Tract and Missionary Societies before Conference. I verily believe it will be done, for I have confidence in our people. What a preparation for devotional readjustment that will be. Then we will all join hands, and sing with real meaning, "Onward, Christian Soldiers."

From Brother Dawes.

DEAR BRO. RANDOLPH:

I arrived in this city on Wednesday, July 29. I began preaching in the city on Thursday night. The colored population of this city is 35,000, about one-half of whom are living sinful lives. In the city there are 200 saloons and 100 gambling houses. I read in one of the city papers a few days ago that one of the gambling houses boasted recently that it makes \$1,500 a week. These saloons and gambling houses include white and colored. Dear Pastor, there is much to be done for the Master in this city. I found a colored gentleman and his wife who were once First-day Baptists, but through the instrumentality of the Seventh-day Adventists have become Sabbath-keepers. It is with them I lodge and board at cost of ten dollars per month. My fare here was \$15.60.

There are very many of the colored people living in the suburbs of this city. I perceive that more good can be accomplished among them than among those living in the city. But in the suburbs there is no building in which I could preach the word of truth to the people. I have therefore decided to get a small tent for that purpose. At present I have in hand \$20. I am thinking of laying out that amount in part payment for a tent which costs \$50. The tent will hold about 200 persons. I shall be thankful if you would devise some means by which you may be able to help me with \$30 more to make up the \$50. I am glad to inform you that the Master has prepared me physically, mentally, and spiritually to do his work; and I hope my brethren and sisters will help me financially.

J. C. DAWES.

1206 FLORENCE STREET, NASHVILLE, TENN.,
Aug. 2, 1903.

(I have sent Bro. Dawes the additional \$30, making \$50 which I have sent him. He is under the employment of the student evangelistic movement, and is to receive \$25 a month and expenses. This work is supported by voluntary contributions solely. The Missionary Board cordially approve of it, but do not feel, in view of the condition of their treasury, that they can appropriate any money toward it. I am personally responsible for the salary and expenses of Bro. Dawes and the Alfred Student Evangelists. I want your prayers and your help. Many contributions have already come in, and more will be gladly received. Would that the work might be greatly enlarged.)

L. C. RANDOLPH.)

The \$4,000 left by the dead Pope, over and above all other bequests, with which to pay his doctor bills, does not prove to be sufficient. The Cardinals will devise a plan to increase the amount.

Popular Science.

H. H. BAKER.

GUN POWDER.

The oldest explosive known is that of salt-peter. This, with a little sulphur and charcoal, forms a powder, that when ignited rapidly produces a powerful gas. History informs us that long before the Christian era, this gas was known among the Chinese. General Joseph Wheeler, United States Army, in a lecture a short time ago, before the Franklin Institute in Philadelphia, remarked, that in many localities in China and India, the soil is impregnated with niter and in places with sulphur; that all cooking was done over wood fires; and that the people lived in tents and huts, with earth for their floors. Evidently fires were made of wood upon the ground every day, and when the fires were extinguished, a portion of the wood must have been converted into charcoal, some of which of necessity would have become mixed with the other ingredients of the soil; therefore it was perfectly scientific that when another fire was built on the same spot, a flash, and perhaps a report, would follow. This would lead even a Chinese to investigate, and from the scrapings of the soil before building the fire he might produce phenomena that would astonish the natives.

However, this may have been, it is well authenticated by abundant evidence, that a kind of gun or cannon was made and banded with hoops, was used for throwing stones with force to despoil their enemies, far back in the dim ages of the past. Quintus Curtius informs us that Alexander the Great met weapons of fire in Asia, and Philostratus tells us that Alexander's conquests were arrested by the use of a big powder. History chronicles the fact that wise men living in India overthrew their enemies with tempests, and thunderbolts, thrown from the walls of their cities.

The Hindoos long before the Christian era compiled a code of laws, one of which prohibited the use of fire in any form in war. A pity this law had not been enacted over again by the Medes and Persians and never changed. Julius Africanus mentions a shooting powder in the year 275. Powder was used in the siege of Constantinople, in the year 668, and by the Arabs in 690. It was also used at Thessalonica in 904; and at the siege of Belgrade in 1073.

Powder was used by the Greeks in naval battles in 1098; and by the Arabs against the Iberians in 1147, and at Toulouse in 1218. It appears to have been generally known in Europe as early as 1300, when it worked its way into England, where it was manufactured in the reign of Queen Elizabeth, as the English used fire arms at the battle of Crecy in 1346.

From all we can learn about gun powder, it appears to never to have been invented but scientifically to have developed itself. The first formula, of which there is any record, was made by Marcus Græcus in 846, as follows: Six parts of salt-peter, two parts of sulphur and two parts of charcoal.

It is in evidence, that among the earliest uses to which the explosive powder was put, was to imitate lightning and thunder. It is narrated of Caligula, who was born at Antium, in Italy, Aug. 31, A. D. 12. He was the third emperor of Rome and was killed there Jan. 24, 41; that he had a machine that

imitated lightning and thunder and threw stones.

About this time we enter what is called the dark ages, and the gloom that hung over them precludes us from obtaining any trace of gun powder until about a thousand years later, when it appears again, and has made tolerable progress for the last thousand years. It is claimed to have aided civilization, but we fail to see how unless by causing the people to be civilized by keeping at a proper distance or be killed. Every possible effort has been made to civilize even savages in that way.

Dynamite, lyddite and other explosive agents are of great use in the arts of peace. We would suppose that a pound of gun powder properly used, would be sufficient to civilize any one man. Please read the scientific article in the RECORDER for the first week in February, and learn what has been accomplished by gun powder in the way of civilizing great numbers of people at a time, and at a considerable distance every way.

Children's Page.

THE FRIVOLOUS GIRL.

Her eyes were bright and merry,
She danced in the merry whirl;
She took the world in its sunshine,
For she was a frivolous girl.

She dressed like a royal princess,
She wore her hair in a curl;
The gossips said, "What a pity
That she's such a frivolous girl!"

(TWENTY YEARS LATER.)

She's a wife, a mother, a woman,
Grand, noble, and pure as a pearl;
While the gossips say, "Would you think it,
Of only a frivolous girl?"

ASPIRATION AND TRIUMPH.

"A penny for your thoughts, professor," said a member of the village circle, gathered about the stove of the Springtown grocery store.

"I'm thinking of a child. What leads my mind from these scenes and your trivia stories to him? They have nothing in common. I am thinking of a face, a dirty face," he repeated, and lapsed into silence.

"Tell us about the dirty face."

"You are acquainted with the little house just above the mouth of the Mt. Carmel Pike, the house in which old black Ephraim lived, and which, since his disappearance, has been deserted; windowless it has stood these many days."

Professor Drake rested his voice a second and then continued: "It is empty again." Following this short sentence came another interlude, when, as though by an effort, he added, "A very dirty face."

What could be troubling our village teacher? Never before had we heard him speak in such a desultory manner. Then he proceeded:

"Shortly after the beginning of the last school session, a gentle tap came on the school-room door. I opened it and ushered in a boy about ten years of age, leading a younger boy by the hand. They stopped and looked about in a frightened manner, and seemed inclined to retreat, when I said in a pleasant tone: "Don't be afraid, children. Do you wish to attend school?"

"We do, we do, Jim and me," spoke the older one, in a drawling monotone. He held out his hand, and in its palm rested a bright silver quarter.

"Mam said fer us ter come to skule till the wuth of this war taken out in larnin'."

"Dirty and ragged were these boys, dirtier and more ragged than ever children before were seen in the Stringtown school. I returned the money and seated them on the end of a bench away from the other children, with whom it was questionable whether they should come into personal contact. That afternoon they were detained after school, and I got their history. They came from Grassy Creek, and with a sot of a father (as I learned afterwards) and a mother, little if any better than he, lived now in the house deserted by black Ephraim.

"Be sure to wash your faces before coming to school to-morrow morning," I said, as they were dismissed. Next morning they came with clean faces, but in a few days they were as dirty as before. This time I spoke more positively.

"You must wash your face and hands before starting to school." And again the faces were clean, but within a week they were as dirty as when I first saw them. Gentlemen, I pleaded with, scolded, and threatened those children. I exhausted every power of persuasion and vainly exerted every possible influence. Had they seemed at all provoked, or had they resented my attempts to reform their slovenly habits, I should have been delighted; but their disposition was amiable and their deportment exceptionally good.

"Yes, sir," they would answer, when I gave my customary order concerning clean faces. "We'll be clean to-morrow," and for that once they would be clean, but not clean again until I gave the next order.

"Friends," and the professor now spoke to us directly, "men should weigh carefully their words. Who can tell when a hasty expression will turn to plague one's self? "Jimmy," I said one day to the younger boy, "you provoke me beyond endurance. Do you intend to go through life with a dirty face? Do you intend to be a dirty-faced man?"

"The child had been languid all that day. I can see now what I did not observe then—languid, spiritless, dirty. He looked up at me quickly; his black eyes peer at me yet. Ignoring my reference to the dirty-faced man, he asked:

"Kin a dirty boy git inter heaven, teachah?"

"No, only clean children go to heaven."

"I wants to go to heaven, fer I'm tired of livin'. Mam, she's in her cups ag'in and pap's in jail. Guess these clean children in skule hasn't got sech a mam and pap, else they wouldn't always be clean." He looked at his little brown fingers.

"We hain't got no soap in the house, teachah, and we hain't got no stove to heat water on. We fry our bacon and hominy in a skillet, when we have any bacon, and bakes our corn pone in the ashes. Guess of some of them children hadn't no soap and no hot water, and had a drunk mother, their faces wouldn't be so clean frosty mornin's. I breaks the ice in a pan when I washes. It's awful cold, teachah, and the dirt sticks mighty bad.

"Does God keep children out of heaven fer havin' dirty faces, ef—the child did not complete the sentence, but abruptly added: "I'll have a clean face, teachah, when you see me ag'in. I'm awful tired now, and I didn't have no breakfast."

"The two children turned to go, and go they did without a word from me. My heart was in my throat, remorse was in my soul.

"I will apologize to-morrow in some way," I said to myself, but no dirty children came on the morrow, nor yet the next day, nor the next. Never again did those little ones, dirty or clean, come to school, hand in hand, as was their wont, never." A tear glistened in the teacher's eye.

"One morning a gentle knock sounded on the school-room door, just such a knock as ushered in the children that first day, and, strangely enough, I thought of Jimmy and his brother before opening the door. In stepped the brother alone. He stood before me with a clean face, but his countenance was peaked and thin, very thin. "Teachah," he said, "Jimmy wants you to come and see him."

"Why did he not come with you?"

"He can't come. He's dead."

"Could any blow have crushed more directly on my heart?" I stood stupefied.

"Tell me about it, I said."

"Jim took the fever the nex' day after you told him 'bout heaven. He died this mornin'. But he knowed he war goin' to die, fer he said to me, 'Brothah, I wants to go to heaven, whar there ain't no dirt, ner fights, ner whisky. Take the quarter the teachah giv' us back and buy soap with it and scrub the shanty floah and my duds and wash me clean, fer I may die sudden.' And I did, teachah, and the good doctor brought Jim some fruit and some goodies, but 'twarn't no use.

"He war awful hungry all his life, but when the goodies come, et war too late, and he couldn't eat. He jest fingered the orange a minit, and then handed et to me. 'Eat et, Johnny, and let me see yer eat et.' And I did, teachah. Thar wan't no one in the room but Jim 'n me, and he laid still and smiled es pleasant like as ef he had eaten it himself. Yisterday mornin' Jim, said he, 'Brothah, wash me clean and put the sheet on the bed.' We haint but one sheet, teachah. And then he said: 'I want a clean face, fer I'm goin' to try and git into heaven, brothah, and when I'm dead, tuck the clean sheet close 'bout me and comb my hair, and then go for the teachah. Tell him to come and see how clean I am in the new sheet, and ax him ef he thinks I'll git inter heaven."

The child stopped. I could not speak. He mistook my emotion for a denial of his request.

"Please, teachah. You told Jimmy how ter git to heaven, and he was clean when he died. Won't you come and see him?"

Professor Drake covered his face with his hands.

"Is that all?" asked Judge Elford.

"That is all," replied Professor Drake. "As I have said, the cabin is empty again."—The Leader.

WE ARE CHILDREN.

ROBERT BUCHANAN.

Children indeed are we—children that wait
Within a wondrous dwelling, while on high
Stretch the sad vapors and the voiceless sky;
The house is fair, yet all is desolate
Because our Father comes not; clouds of fate
Sadden above us—shivering we eep
The passing rain, the cloud before the gate,
And cry to one another, "He is nigh!"
At early morning, with a shining face,
He left us innocent and lily-crown'd;
And now this late—night cometh on apace—
We hold each other's hands and look around,
Frighted at our own shades! Heaven send us grace!
When He returns, all will be sleeping sound.

Salem people are beginning to fear that the Conference delegation will be smaller than before.

Education.

EDUCATION IN AGRICULTURE AT ALFRED UNIVERSITY.

Seventh-day Baptist young people have not entirely failed to catch the spirit of the times which is seeking scientific instruction in agriculture, as well as in our other industrial occupations. Some of these young people have gone to other schools for agricultural training, and not a few have urged that they be given such instruction in our schools. Prompted by this thoughtful and urgent demand, the trustees of Alfred University have provided for the introduction of Agricultural Courses for the coming college year.

Claude I. Lewis, a graduate of the Massachusetts Agricultural College, and of Boston University, a young man of successful experience as a teacher, will give courses in Alfred University, beginning Sept. 15, 1903, which will include the various subjects of Agriculture as follows:

The study of soils; the uses of fertilizers, and their preparation and adaptation; the study of standard breeds of live stock; stock breeding, including feeding and general farm and barn management. The last part of the year will be devoted chiefly to the study of fruit culture and farm crops, with as much observation and experiments as possible upon fruit and crops grown in the vicinity of Alfred.

Students may pursue these courses in agriculture while pursuing other and related courses in the University. We are pleased to make it possible for our young people from the farms to take advantage of such superior opportunities in practical education. With scientific training, the farming industry, which is so important among our people, may be made attractive, and remunerative; and the farming communities may be spared the loss of their ablest and most promising young people, who now drift away from the farms, hoping to find remunerative employment in the cities and towns.

All persons interested in the scientific study of agriculture, are invited to correspond with the President.

BOOTH COLWELL DAVIS,
President of Alfred University.

VALUE OF THE DENOMINATIONAL COLLEGE.

POINTED FACTS. "THINK ON THESE THINGS."

1. It set the standard of American education and has maintained it.
2. It is the mother of college presidents and America's most prominent educators.
3. It is the college which has furnished the church with its ministry.
4. Its American patriotism has been tested by two wars, and not found wanting.
5. Its form of government is truly American and free from politics.
6. It is thoroughly Christian, yet free from bigotry.
7. Its scientific departments are manned by scholarly, Christian men.
8. It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.
9. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.
10. It is free from agnosticism and pantheism, the greatest foes of Christian truth.
11. Fundamental in its curriculum is love for all truth. It does not prejudice the stu-

dent against the truth of revelation by refusing it a place in the curriculum.

12. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.

13. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

14. It believes that teachers of youth should know the truth.

15. It is an institution born of sound doctrine, and fostered by those who have a vital faith.

16. Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the State.

17. It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

18. It is the safest investment of Christian money known to the church.

19. Its trustees are consecrated Christian men.

20. Its students, coming from the best Christian homes, help to create a clean, strong collegiate life.

21. Its students are taught to live economically, to think rightly, and to act nobly.

22. Its product is the well-trained, accomplished Christian citizen.—Herald and Presbyterian.

Our Reading Room.

NEW MARKET, N. J.—Golden weddings are not so common in any community as to rob them of their peculiar interest. Comparatively few who start out on the matrimonial sea ever reach the fiftieth anniversary; hence it becomes quite a noteworthy event when that goal is attained. During the writer's three pastorates in this church, covering a period of over twenty-six years, three golden weddings have been celebrated: Mr. and Mrs. John Smalley, Oct. 10, 1879; Deacon and Mrs. I. D. Titworth, Aug. 25, 1881; and Mr. and Mrs. George S. Larkin, July 14, 1903.

Invitations were extended to numerous relatives and friends of Mr. and Mrs. Larkin for the afternoon, and a general invitation to those of the New Market church and congregation who were not included in the first invitations, to come in the evening. In this way a larger company could be entertained, and their home was well filled with happy guests, both afternoon and evening. Those of the immediate family who were present were Dr. Eugene Larkin and wife of Chicago, Ill.; Mrs. Ella Larkin Dunn and family of New Market; the late William R. Larkin's family of Dunellen; and Dr. M. J. Whitford and family of New Market. Mrs. Hannah Larkin Crofoot, of our China Mission, though not present in person, was represented by life-like pictures of herself and family, and they were often present in our thoughts. Three of Mrs. Larkin's brothers were present: Thomas Titworth and wife of Plainfield; Lewis T. Titworth and family of Dunellen; and Prof. Alfred A. Titworth and family of Rutgers College, New Brunswick.

Numerous golden presents were made, consisting of articles both useful and ornamental, and when the time came for prayer and a ceremony appropriate to the completion of the first half century of their married life, it

was a pleasant incident to find that James Clawson, who was groomsmen fifty years ago, stood again beside the groom, while Mrs. Clawson acted as bridesmaid in place of Mrs. Rebecca T. Rogers, now of Providence, R. I. Many were the congratulations showered upon the happy couple, with heartfelt wishes for years of continued life and usefulness in this community. L. E. L.

SHILOH, N. J.—We beg a little more space in your columns for Shiloh, before Conference. If any one else, pastor of a church, has made the mistake I made, I want to tell you how God made the folly, if not the wrath, of man praise him, in leading us to pay our quota of the denominational debt. It may help you.

On Sabbath morning, after Gardiner's editorial on the debt, I preached, as some of you did, from Mal. 1, but I did not expect much. Was that like you, too? A brother of more wisdom than I came just before the benediction and said: "We can raise some money right here." Accordingly I said: "You who will help financially give your names to —. Let us each subscribe \$1 for the Boards." Thirty or forty did so. Before I reached home I found I had asked too little.

The following Sabbath morning I confessed my folly and asked for \$219, our quota of the debt. If they were willing to endure inferior preaching by giving up my intended Northfield trip, I would gladly give what this would cost me, and we as a church would pay the quota of our Boards' debts. In a few moments the money was raised. Thank God!

One other mistake I will tell you, for some one else may have done the same. It may save your church, as I believe the seeing it will save ours. I at first feared to present the claims of the denomination as immediate and imminent, while we were in debt as a church. God has now led us to see that it is "weariness," (Mal. 1: 13), and not the size of our debt, that we have been offering to him the "torn," the "lame," the "blind," and the "sick" of our flocks. A great joy and blessing has come to us.

The eighty-eighth annual session of the Ladies' Mite Society was held July 19, at which time \$45 was also raised for the Boards and the work in the Southwest, under Brother G. H. F. Randolph and wife. Mrs. Lizzie Fisher Davis, who labored for fourteen months on the field without remuneration, gave the society an interesting account of this work, and Dr. Sophia Tomlinson read a most excellent paper, giving the history of the society in its benevolent work for eighty-eight years, raising annually from \$30 to \$50.

Brethren, I plead for the systematic maintenance of our regular lines of work—the churches and our Boards. Let us pay up, get out of debt, and stay out, not by retrenching, but by a systematic concert of action. We bring reproach on the cause by our "weariness." Just think of a people whose homes are furnished with all the comforts, and even luxuries. Blessed as we are, and yet hiring and paying interest on sixty cents per capita, in order to get capital with which to carry on our work, to carry Christ and his Sabbath to a blind world.

I have not written to boast of what we have done, but to confess that but for your help, through the RECORDER, we could not have done even as well as we have.

Since writing this letter, I received a letter from a non-resident member, containing

money for this same cause, saying: "Shiloh church will, of course, pay her share." We would like to hear from fifty more just such. E. B. SAUNDERS.

NEW YORK, N. Y.—I am so glad you have let us know before Conference the amount of the Tract and Missionary debts, with the suggestion that we all put in our share and so easily remove them. I believe that when these debts are out of the way, the Boards will see their way to larger plans; but as long as they are handicapped by heavy debt, the extension of Sabbath Truth, the Crofoot Home, and Dr. Palmberg's helper, with all the other work, are crippled. Our pastor in the New York church spoke of your plan on our last Sabbath service in July, and those who were there were glad to respond. Most of our members are away from the city, but all have access to their RECORDER, and by your reports from week to week will be reminded of their opportunity; and I feel sure will send their subscription to the church treasurer, who will be in New York till Conference. Many of us, when we review our special blessings, will want to give a larger free-will offering than our proportion. A. L. W.

WESTERLY, R. I.—Rev. S. H. Davis, pastor of the Seventh-day Baptist church, tendered his resignation to the church Sabbath morning, Aug. 1, says the Westerly Daily Sun. The resignation is to take effect on Oct. 1, and a special church meeting will probably be held to consider the move taken by Mr. Davis. Mr. Davis has no special work in view as yet, but he probably will have before his resignation takes effect. While this action on the part of the pastor was not wholly unexpected, yet the greatest regret has been shown because of his resignation.

BROOKFIELD, N. Y.—Recent events which have taken place here will be of interest to your readers.

Extensive repairs are being made on the church building, which is owned jointly by the Seventh-day Baptist and First-day Baptist churches. A steel ceiling, fresh paint and paper, a new carpet, and other improvements are being put in. The expense, though shared equally between the two churches, is heavy, but in spite of this, our people have been effectively moved by the recent appeals in the RECORDER relating to the denominational debts.

At the request of several members of our church, the pastor presented the needs of the Missionary and Tract Societies last Sabbath morning, and called for pledges. The response was so generous and hearty that the people surprised themselves by pledging \$93, and before night the list had passed the \$100 mark.

On July 19 occurred the birthday and fifth wedding anniversary of the pastor, and his people descended on the parsonage and surprised the inmates. The day had been an unpleasant one, but somewhat over one hundred guests were present to wish the pastor and his wife many happy returns of the occasion. Refreshments were daintily served by the committee in charge of the affair, a poem written for the occasion was read by Pastor A. C. Davis, of West Edmeston, and appropriate remarks were made by Pastor I. L. Cottrell, of Leonardsville. Music was ren-

dered during the evening. In a tender and touching little speech, Dr. H. C. Brown, in behalf of the guests, presented to the pastor and his wife, a set of handsome dining chairs and a rocker. Such expressions as this of confidence and esteem make warm the hearts of the recipients, and incite them to more earnest efforts in the work to which they have set their hands. V. H.

SALEM, W. VA.—The people of Salem are making great preparations for Conference, and will be greatly disappointed if they do not have a good delegation from abroad.

Arrangements have been made for a fine popular lecture and concert course of entertainments for Salem during the coming winter. The Metropolitan Grand Concert will start this list on Nov. 7, 1903.

NORTONVILLE, KAN.—The Milton Journal announces the marriage of Will M. Davis, of Chicago, to Miss Gertrude Wells, of Nortonville, Kan., to take place in the Seventh-day Baptist church of Nortonville, August 3, 1903. The RECORDER extends congratulations.

In battle the only shots that count are those that hit.—President Roosevelt.

MARRIAGES.

DAVIS—MORRIS.—At the residence of R. P. Smith, of Los Angeles, Cal., by Elder J. T. Davis (father of the groom.) E. W. Davis of 539 South Olive street, Los Angeles, Cal., and Miss Ella May Morris, of the same city.

DEATHS.

SMITH—RALPH SMITH, son of Elias and Content Smith, was born in the town of Alfred, N. Y., September 15, 1827, and died July 13, 1903, at his home near Alfred Station, N. Y. His wife and two sons survive him. C. S. S. & B. F. R.

BURDICK—Cynthia Earetta Knapp Burdick was born in Stafford, Onondaga County, N. Y., October 1, 1817, and died at her home in Scott, Cortland county, N. Y., July 30, 1903.

She was nearly 86 years old and belonged to a family of nine children. Only one beside her has passed away. There remain two sisters and five brothers to mourn their loss, the youngest of whom is nearly seventy years old. She married Henry Lee Burdick in 1845, who died in 1890. They had two sons and one daughter. The sons, Emerson F. and Elbert W., died in early manhood, leaving the daughter, May E., to care for her mother for many years, which she did with much care and tenderness. She was baptized by Elder John Crum at this place, and after some years she united with the Seventh-day Baptist church here in 1840. For over half a century she has been a worthy and efficient member, a woman of strong faith and confidence in God. She fell asleep in Jesus without hardly a pain to mar her transit. The funeral was largely attended, at which the pastor spoke from the words, "The hoary head is a crown of glory, if it be found in the way of righteousness." W. H. E.

BEEBE.—Jeremiah Beebe was born near South Edmeston, N. Y., July 24, 1829, and died of a shock near Alfred, N. Y., July 30, 1903.

He was one of a large family in the home of Stephen and Dorcas Church Beebe. He moved to Alfred when he was about ten years old. He was married to Mary Reynolds February 4, 1852. To them was born three children, Myra (Mrs. O. L. Sherman), William R. and Mary, deceased. Mrs. Beebe died February 11, 1888. In October, 1895, he was married to Mrs. Roxie Hazard. They made their home at Friendship until a year ago last fall when, his health becoming very feeble, he came to live on the homestead with his son. He was a man of constant industry as long as his strength would permit. He was genial, companionable and had many friends. Especially in the home he was pleasant and kind. He was baptized when about forty years of age and joined the First Alfred church. In addition to a wife and two children, he leaves ten grandchildren and three great grandchildren. Services were held at the

homestead August 1, 1903. Pastor Randolph's text, John 3: 16. L. C. R.

BRAZIE.—On July 19, 1903, at her home in New Berlin, N. Y., Grace Crandall Brazie, aged 27 years, 9 months and 14 days.

Grace Crandall was the daughter of J. Arthur and Izora Crandall and was born in Brookfield, N. Y., Oct. 5, 1875. For several years she taught school in the districts adjoining Brookfield, and was greatly loved. She was active in church work, being a member of the Second Brookfield Seventh-day Baptist church. She was married March 5, 1902, to M. Lee Brazie of New Berlin, and their married life was peculiarly happy with all prospects of continued prosperity. The funeral was conducted by the Rev. Mr. Stearns of New Berlin and her pastor, T. J. Van Horn of Brookfield. About forty friends drove the thirty miles to New Berlin and return to be present at the services. V. H.

TROWBRIDGE.—In the town of Adams, N. Y., July 11, 1903, Deacon Gould Trowbridge, at the age of 78 years, 10 months and 25 days.

An extended notice will be found elsewhere in the columns of the RECORDER. S. S. P.

BATES.—In New York, N. Y., June 26, 1903, Samuel Fox Bates, Jr., son of Samuel F. and Eva Bates, aged ten days.

For of such is the Kingdom of Heaven. K. F. L.

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. FRICK, 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. BRODRECK, Pompey, N. Y.

18. A Seventh-day Baptist young man, 23 years of age, wishes a position as a clerk in a store. He will give good references as to character, ability, etc.

19. Wanted—A Christian Seventh-day Baptist young woman for housekeeper on a small farm. Must be fond of children. One who has no home preferred. State wages wanted. Address Box 24, Niantic, R. I.

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 of lesson dates and references: July 4. Israel Asking for a King. 1 Sam. 8: 1-10. July 11. Saul Chosen King. 1 Sam. 10: 17-27. July 18. Samuel's Farewell Address. 1 Sam. 12: 13-25. July 25. Saul Rejected as King. 1 Sam. 15: 18-23. Aug. 1. Samuel Anoints David. 1 Sam. 16: 4-13. Aug. 8. David and Goliath. 1 Sam. 17: 38-49. Aug. 15. Saul Tries to Kill David. 1 Sam. 18: 5-16. Aug. 22. David and Jonathan. 1 Sam. 20: 12-23. Aug. 29. David spares Saul. 1 Sam. 26: 5-12, 21-25. Sept. 5. Death of Saul and Jonathan. 1 Sam. 31: 1-13. Sept. 12. David becomes King. 2 Sam. 2: 1-10. Sept. 19. Absence from Evil. 1 Peter 4: 1-11. Sept. 26. Review.

LESSON VIII.—DAVID AND JONATHAN.

LESSON TEXT.—1 Sam. 20: 12-23.

For Sabbath-day, Aug. 22, 1903.

Golden Text.—"There is a friend that sticketh closer than a brother."—Prov. 18: 24.

INTRODUCTION.

Saul was not uniform in his conduct toward David. At first he attempted his life only in moments, while at other times he bestowed abundant honors upon him, even giving him his daughter to wife. At one time Saul spoke openly to his son and to the officers of his court, suggesting that someone kill David for him. But when Jonathan rebuked him for his ingratitude toward one who had done so much for Israel, he repented for the time of his evil attitude toward David and swore that he would not injure him. After a while the king renewed his hostility for David, who had therefore many narrow escapes from death.

The providence of God was evident in David's repeated deliverances. Especially was Jehovah's interference manifest when David had taken refuge in Ramah. The soldiers whom Saul sent to arrest David were overpowered by the prophetic ecstasy and failed of their object. Again and again Saul sent messengers, but to no purpose. Then the king went himself, but he also was overpowered by the prophetic ecstasy.

As years before when Saul had been first anointed by Samuel, so now the people expressed their wonder by saying, "Is Saul also among the prophets?"

In striking contrast with this malignant persecution on the part of Saul is the generous devotion to David on the part of Jonathan. The king's son refused to be envious of the growing popularity of David, and continued to intercede with his father for fair treatment of David. Not even the prospect of the loss of the kingdom could stand in the way of Jonathan's love for David.

TIME.—Some time, whether months or years we can only guess, after our lesson of last week.

PLACE.—Probably Gibeah.

PERSONS.—David and Jonathan.

OUTLINE:

- 1. The Covenant Between Jonathan and David. v. 12-17.
2. Jonathan's Plan to Inform David of Saul's Purpose. v. 18-23.

NOTES.

1. And came and said before Jonathan, What have I done? Before becoming an outlaw or fleeing from the land of Israel entirely David determines to make one more effort for reconciliation with Saul. He therefore seeks a private interview with Jonathan who had been before able to convince his father that David was too valuable a warrior to be put out of the way.

2. Why should my father hide this thing from me? Jonathan argues that since he is in such close touch with his father it would be impossible for Saul to have a plan to kill David and not reveal it to Jonathan. From his works we may almost believe that Jonathan knew nothing of Saul's attempt to kill David in his bed, and was unaware of the purpose for which Saul had sent messengers to Ramah.

3. And David sware. He had to use very emphatic language to convince Jonathan that he was not altogether mistaken. Let not Jonathan know this lest he be grieved. It would be very natural for the king to conceal from David's dearest friend the evil design that he had against him. We must infer that Jonathan supposed that his father was ignorant of the deep affection that he had for David.

4. Whatever thy soul desireth I will do it for thee. Jonathan puts no limit to his willingness to serve his friend.

5. Behold, to-morrow is the new-moon, etc. David proposes a plan for testing the disposition of Saul toward him. It seems that it would be a very serious breach of etiquette for a member of the king's household to be absent from the royal table at the feast of the new moon. The king's attitude toward David might be easily seen from the way in which he would receive a plausible excuse for David's absence from his table.

6. David earnestly asked leave, etc. So far as the test of Saul is concerned it mattered not whether David actually intended to go to Bethlehem or not.

8. Slay me thyself. David puts his life into the hands of Jonathan.

10. If perchance thy father answer thee roughly. David surmised what apparently actually was the case that Saul would be so angry with Jonathan that it would be very difficult and unsafe for him to have an interview with David after he had spoken with the king.

11. Come and let us go out into the field. So that Jonathan could explain accurately to David just how he would convey information to him when a personal interview should be impossible. The natural connection of this verse is with verse 18 and following.

12. Jehovah the God of Israel be witness. With a solemn oath Jonathan promises that he will find out Saul's purpose toward David by the method that David has suggested and that he will disclose this purpose to David. I have sounded my father. Literally, searched out.

13. Jehovah do so to Jonathan and more also. When he comes now to speak of the other alternative he invokes a curse upon himself if he does not tell the truth. In precisely what the curse consisted is left to the imagination. This form of oath was not uncommon among the Hebrews. Of course Jonathan would have a natural reluctance to confess the certainty of his father's base design against David. He makes therefore this strong oath in order to assure his friend that he will most certainly declare unto him all the truth. And send thee away, that thou mayest go in peace. If worse comes to worse, Jonathan guarantees that there will be a way for David to depart from the land without injury to himself. And Jehovah be with thee, as he hath been with my father. It is plain that Jonathan already perceives that David is to succeed Saul as king.

14. Show me the loving kindness of Jehovah. When one dynasty or family succeeded another in an Oriental kingdom, nothing was more naturally to be expected than that the new king would destroy all of the legal heirs of the late king in order that there might be no one left to lead a rebellion. To us it seems a little savage that Jonathan should suggest that it were possible to do anything but kindness to himself or to his children.

15. Thou shalt not cut off thy kindness from my house forever. For David's kindness to Jonathan's house see 2 Sam. 9. When Jehovah hath cut off the enemies of David. That is, his authority should be completely established.

16. And Jehovah shall require it at the hands of David's enemies. The meaning is that if David should fail to fulfill his promise, the expectation would be that Jehovah would require from him the penalty, and that punishment should come from Jehovah by means of David's enemies. [It is very likely however that the word "enemies" should be omitted. Then the meaning is that Jehovah would punish David for failure to keep his promise.]

17. And Jonathan caused David to swear again. Or much better, following the Septuagint, Jonathan swore again. Because of his great love for David he could not refrain from repeated protestations of his devotion to David at all hazards. As he loved his own soul. Or as we would say in idiomatic English, as he loved himself. The Hebrews did not use "soul" in our modern theological sense.

18. Then Jonathan said. The new paragraph should begin with this verse, and not with the preceding as the American Revision has it. Thy seat will be empty. At the king's table.

19. And when thou hast stayed three days. Jonathan makes a definite appointment as to time and place. Thou shalt go down quickly, etc. This is certainly not a very good translation of the Hebrew text. It is almost certain that there has been some corruption of the original text by the mistake of a copyist or otherwise. The same is true of two or three other verses in this lesson. But in this verse it is almost impossible to guess what the meaning is. By the stone Ezel. The last word of this verse instead of being a proper name is very probably a peculiar form of the remote demonstrative. Translate: and thou shalt remain by yonder stone (or heap of stones.)

20. And I will shoot three arrows. Jonathan would excite no suspicions by going out into the fields to shoot at a mark.

21. Behold the arrows are on this side of thee, etc. Even if some one were watching Jonathan to see if he had any communication with David, as they very likely would be watching, they would expect nothing from the number of arrows that Jonathan shot, or from what would seem very natural directions to the boy that was looking for the arrows. The sign would however be very plain to David. If Jonathan told the boy that the arrows were between him and Jonathan, David was to infer that Saul was well disposed; but if on the other hand Jonathan was to say to the boy that the arrows were beyond him, then David was to know that it was not safe for him to appear.

24. And when the new moon was come, etc. David's plan worked to perfection. Jonathan not only found out that Saul was set against David, but also that he was so incensed against him that he was ready to heap a deadly insult upon his son Jonathan for speaking in favor of David.

33. And Saul cast his spear at him. If there had been in Jonathan's mind any doubt of the fixedness of Saul's purpose toward David, it could no longer remain. Saul was angry enough to attempt the life of his own son, on whose behalf he would have it understood that he was moved. See verse 31.

34. So Jonathan arose from the table in fierce anger. He was angry not so much at the insult to himself and the attack upon his own life as in view of the injustice done to David.

35. Jonathan went out into the field at the time appointed. The plan of communication with David worked to perfection.

36. As the lad ran he shot an arrow beyond him. When the boy was going for the first arrow, he shot another beyond him. This gave Jonathan the opportunity to speak to David the words that he wished.

38. Make speed, haste, stay not. These words would convey the idea to David that there was urgent need for his departure from the neighborhood of Saul, even beyond that which he had imagined.

40. And Jonathan gave his weapons unto his lad, etc. This verse, with the next two, with the exception of the last sentence of verse 42, is undoubtedly an insertion by a later hand. If it were at all safe for Jonathan to speak directly with David, why should he go through the performance of the secret communication by the arrows? Saul was well aware of the mutual affection of Jonathan and David, and knew of whom to ask information when David was absent from his table. He would naturally expect that Jonathan would warn David of his hot displeasure. It is more than probable therefore that Jonathan was watched as he went into the field. For Jonathan to send the boy home with his bow and arrows, remaining in the field himself, would be the surest way to arouse suspicion, even if there were no spy especially sent to watch him.

THE GERMAN SEVENTH-DAY BAPTISTS IN PENNSYLVANIA.

CHAS. H. GREENE.

(Continued from RECORDER of Aug. 3, 1903.)

The German Seventh-day Baptists of Morrison's Cove began to hold meetings from house to house in 1800. At that time there were not more than two or three Sabbath-keeping families in this neighborhood. These few were under the pastoral charge of Henry Boyer. There is no record of the time or place of his ordination, neither is there any date recorded as to when Henry Boyer died. He was loyal and active as late as 1823, at least. During his ministry the membership was increased from three to eight families, containing in all nineteen members.

David Longen was ordained pastor of this church in 1835; the membership was then about forty. In December, 1840, John Burger was ordained to assist in the ministry. As the membership was steadily increasing, in 1841 Christian King was ordained by David Logen. The semi-monthly meetings were still held in the houses of the families, all this time. The distance between the extreme points occupied by the society was fully ten miles. All services were held in the German

language until Christian King entered the ministry, when he, being versed in the English language, took up his work in that tongue.

In 1848, a house of worship was erected 40 by 65, though it was not completed until October, 1849. The house is a substantial brick structure, a 14-inch brick wall, 18 feet posts; 15 feet of the west wing being separated as a kitchen in which to prepare the annual Love Feast, or Agapae, leaving an audience room 40 by 50 feet. This building is at present in good condition, having recently had a slate roof put on and been furnished with modern pews at a cost of \$380. This house of worship stands near Salemville, Bedford county, Pennsylvania.

In 1845, David Longen, having become greatly enfeebled by age, David S. Long was ordained to the ministry; he preached mostly in the German language. In 1856 David C. Long was ordained. In 1849 the membership was 82. In 1856 the leading Elder was Christian King, while the Elders Long were his assistants. The membership soon attained the 100 mark, which constrained the church to call new laborers into the vineyard of the Lord, more especially as Elders King and Long were getting along in years. In 1874 John S. King, of Baker's Summit, was called to the ministry, and was ordained in 1877. In 1879 Jacob Dimond was ordained by the Elders King. George B. Kagarise was also a preacher of this church, but I have not the time of his ordination.

From time to time the English Seventh-day Baptist missionaries called at the German Seventh-day Baptist settlements in Franklin and Bedford counties, Pennsylvania, and fraternal delegates were exchanged by the two peoples with the heartiest good will. This was as it should have been, and the custom might well have endured.

The German Seventh-day Baptists held a number of peculiar beliefs; some of them common to the whole Dunker body and some of them peculiar to themselves. They celebrated the Lord's supper in the evening; some of our own churches do the same. They had Love Feasts and the ordinance of Feet Washing; these, also, have been features of some English Seventh-day Baptist congregations. They baptize kneeling face downwards and three times. They hold the theory of the "sleep of the soul," somewhat after the manner of our Adventist brethren, though this they hold less tenaciously than formerly. They do not care for an educated ministry. I doubt if there has been any amongst them who could read the Scriptures in the original tongue since the death of Peter Miller. Such a thing as church discipline, as we understand the word, they do not possess. A man once a member of one of their churches is always a member till God calls him away from this earth and its troubling to the "Church Triumphant." This has resulted disastrously to this people. One result of this practice is that the Society at Snow Hill has practically ceased to be a Sabbath-keeping church. The members have gradually drifted away from the Sabbath and only a handful are left there who at all pretend to keep the Sabbath.

The German Seventh-day Baptists are very conservative. They consider that if the Fathers have done a piece of work in a certain way, that is good and sufficient reason why they should keep right on doing it in that same way. This also has wrought them

harm. About 1856 modern ideas began to make themselves felt amongst this people; and, the leaven once started, there was no stopping it. This resulted in their dividing into two camps; the progressives and the conservatives. One gathered around Elder David C. Long and the other rallied about Elder Christian King. The progressives wanted to introduce written Articles of Faith, which they have not, to have church discipline and to make the German Seventh-day Baptists more like their English brethren and the evangelical denominations of this latter day generally.

When Elder Long was finally reconciled to the main body of the church, his own faction split and a part of them, under the lead of George and Jacob Kagarise, still held out. Their reasons for so doing seemed good and sufficient to themselves. In 1884 Elder George B. Kagarise and his brother Jacob attended the (English) Seventh-day Baptist General Conference at Lost Creek, West Virginia, and asked that Council might be sent to them to heal, if possible, the long-standing feud. A few weeks later, Elder Samuel D. Davis, of Jane Lew, West Virginia, was sent to them, at their request, and soon afterward came to Salemville, Pennsylvania. He visited about amongst their homes and held some meetings, which resulted in the most thorough revival they had seen in years. Finding that the trouble was beyond repair, it was concluded that the best thing to be done was to organize an English Seventh-day Baptist church. A church was accordingly organized at Salemville, late in the year 1885, with George B. Kagarise as pastor and Jacob B. Kagarise as one of the deacons. This church had a constituent membership of 25. Elder Kagarise died September 10th, 1893.

Since the death of Elder Kagarise the pastors of this same Salemville English Baptist church have been S. D. Davis, Darwin C. Lippenecott, and David W. Leath. The membership at present is 38.

There was also another small church of the Seventh-day Baptists at Hoversville, Summer-set county, Pennsylvania, organized 1803; one in Dauphin county, and one or more in Chester county. I have no data whatever concerning these congregations. At Ephrata there is yet a small company of six or eight Sabbath-keepers, but no preacher. The total membership of the German Seventh-day Baptists is now about 200.

Of all the arts practised by the Ephrata Community the art of music was the one that rendered them the most famous. "The rendition of this music was as peculiar as the music itself, and was sung in a falsetto voice without opening the lips wide. The result was a 'soft measured cadence of sweet harmony.' The Ephrata vocal music virtually died out with the community." (*) Ludwig Blum, a man skilled both in the theory and technique of vocal and instrumental music, was the first to introduce music as a science at Ephrata, before 1739. He could not stand the iron rule of Conrad Beissel and soon left.

The usual music of common use has, at most, but four parts; while the Ephrata music has five and even seven parts. In some cases seven notes were written in one bar. "The accent of the chord ruled, rather than the accent of the bar." "All the parts, save the bass—are lead and sung exclusively by the females, the men being confined to the high

and low bass, the latter resembling the deep tones of the organ and the former, in combination with one of the female parts, the contrast producing an excellent imitation of hautboy, the whole sung in the falsetto voice, which throws the sound up to the ceiling, and the melody, which seems to be more than human, appears to be descending from above and hovering over the heads of the assembly." (†)

(*)—J. J. Sachse's German Sectarians of Pennsylvania, Volume II, p. 128.

(†)—J. F. Sachse's German Sectarians of Pennsylvania, Volume II, p. 134-135.

[CONTINUED NEXT WEEK.]

Special Notices.

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

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. Looftboro, H. R. Looftboro, Mrs. Carrie Shanklin, Frank Menser, Charles Mitchell; Committee: W. L. Van Horn, Marshal Haskel, J. G. Hurley, J. O. Babcock; Moderator, Wade J. Looftboro; Secretary, L. L. Looftboro.

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 will discontinue its services during the month of August. E. F. LOOFBORO, Acting Pastor. 326 West Thirty-third street.

THE SABBATH RECORDER.

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

VOLUME 59. No. 33.

AUGUST 17, 1903.

WHOLE No. 3051.

SEVENTH-DAY BAPTIST GENERAL CONFERENCE AND SOCIETIES.

One Hundred and First Session, Salem, W. Va., Aug. 19-24.

PROGRAM.

WEDNESDAY, AUGUST 19, 1903.

MORNING SESSION, 10.30 O'CLOCK. Devotional Services. Address of Welcome, Rev. E. Adelbert Witter, Response, Rev. Lewis A. Platts, Milton, Wis. President's Address, Rev. Theo. L. Gardiner. Appointment of Committees.

AFTERNOON SESSION, 2 O'CLOCK. Devotional Services. Reports of Officers and Committees: Executive Committee, Rev. Earl P. Saunders. Corresponding Secretary, Rev. Lewis A. Platts. Treasurer of Conference, Rev. Wm. C. Whitford. Treasurer of Memorial Board, Joseph A. Hubbard. Report of the Advisory Council. Geo. W. Post, Chairman.

Open Parliament on Report. EVENING SESSION, 7.30 O'CLOCK. Praise Service, half hour, Salem Choir. Consideration of Council's Report, Continued.

THURSDAY, AUGUST 20, 1903.

EARLY MORNING SESSION, 6-7 O'CLOCK. Bible Study, Led by Rev. Arthur E. Main.

MISSIONARY SOCIETY.

Program of the Sixty-first Annual Session. MORNING SESSION, 10 O'CLOCK. President William L. Clarke in the Chair. Service of Song, Devotional Service. Annual Report:

1. Report of the Corresponding Secretary. 2. Reports of the Treasurer and Committee on Permanent Funds. Consideration of the Annual Report. Appointment of Committee on Nominations. Notices and Benediction.

AFTERNOON SESSION, 2 O'CLOCK. Devotional Services. 1. Address, What does it do for a man and his family for a missionary to visit him and how is such a visit received? Rev. Geo. W. Hills. 2. Address, The effect upon a church of supporting missions, Rev. Geo. B. Shaw. 3. Address, Preparations for Mission Work by both Missionaries and People. President Boothe C. Davis. Collection for the Society. Report of Nominating Committee. Adoption of the Minutes. Notices, Adjournment, Singing, Benediction.

EVENING SESSION, 7.30 O'CLOCK. Praise Service, 15 minutes. Report of the Sabbath School Board, John B. Cottrell. Sermon, followed by Conference, Rev. Geo. W. Hills.

FRIDAY, AUGUST 21, 1903.

EARLY MORNING SESSION, 6-7 O'CLOCK. Bible Study, Rev. Arthur E. Main.

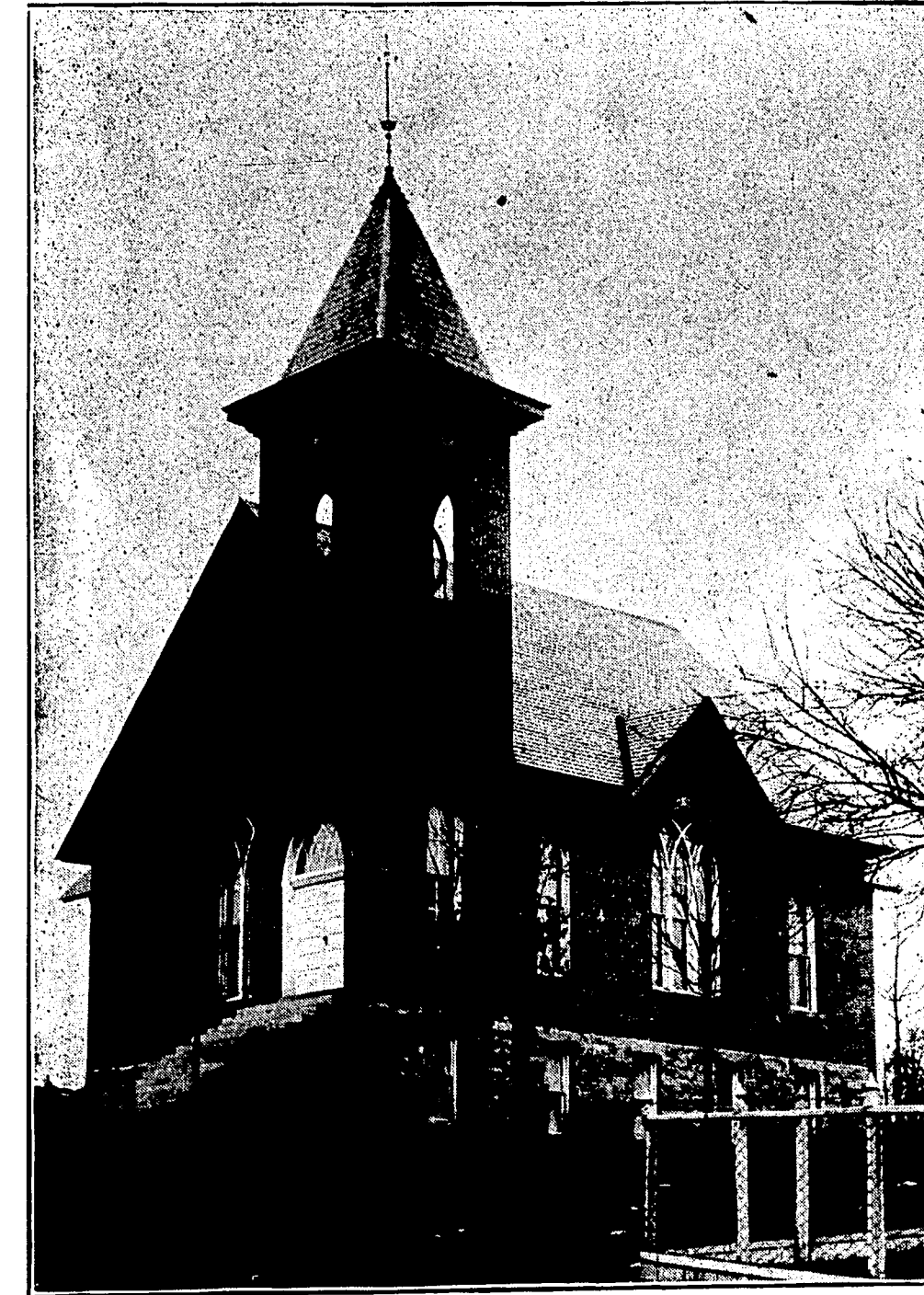
EDUCATION SOCIETY.

Program of the Forth-eighth Annual Session. MORNING SESSION, 10 O'CLOCK. President Edward M. Tomlinson in the Chair. Opening Exercises. Annual Report of the Treasurer, Alphas B. Kenyon. Annual Report of the Executive Board.

Discussion, Rev. Lewis A. Platts, Rev. Theo. L. Gardiner, Rev. Arthur E. Main. Appointment of Committee on Nominations. AFTERNOON SESSION, 2 O'CLOCK. Devotional Service. Report of Nominating Committee. Addresses:

Education in Relation to Denominational Life and Growth, Rev. Wm. C. Daland. Education and the Larger Life, Geo. H. Utter. Collection, Adjournment.

EVENING SESSION, 7.30 O'CLOCK. Prayer and Conference Meeting.



CHURCH AT SALEM, W. VA.

GENERAL CONFERENCE.

SESSIONS OF 1903.

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Address, B. F. Johansen, Representing North-Western Association.

Question Box and Open Parliament, Conducted by Rev. L. C. Randolph.

EVENING, 7.30 O'CLOCK. Farewell Conference.

MUSIC DIRECTOR—Rev. Judson G. Burdick.

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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, July 1, 1903.....\$96,564 00 C. S. Langley, New York, N. Y. Doris Graves, Gilman, Iowa. Belle Santee, Youkers, N. Y. Amount needed to complete fund.....\$96,564 00

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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 of advice upon persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Salem, W. Va.

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Next session to be held at Salem, W. Va. August 19-24, 1903.

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Milton, Wis.

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TABLE OF CONTENTS.

EDITORIALS.—Still They Come, "There's a Catch in It," "Remains in Life's Work," Here is Another, Owls; Only People; Come Out of That Cave.....497-498 Legal Status of Reorganization.....498 How to Get to Salem.....499 Railroad Rates to Conference.....499 The Historical Board.....500 OBITUARIES.—Gould Trowbridge; Mrs. Ashworth.....501 MISIONS.—Paragraphs: Treasurer's Report; Quarterly Meeting of Southern Wisconsin and Chicago Churches.....502-503 WOMAN'S WORK.—"Keep Sweet and Keep Moving"; Poetry; Paragraph: The Way of the World; The Complete Angler; Poetry; To Stop Immoral Women.....504 PUBLISHER'S CORNER.—Paragraph.....505 That Editorial.....505 News of the Week.....505 An Infinite Giver, Poetry.....505 Learn't up a Steer and a Stove.....505 YOUNG PEOPLE'S WORK.—The Fellowship of the Saints; Character-Building; Not to Ourselves Alone; Writing Letters on the Sabbath; Raise the Debt; From Brother Daves.....506 POPULAR SCIENCE.—Gun Powder.....506 CHILDREN'S PAGE.—The Frivolous Girl; Poetry; Aspiration and Triumph; We Are Children; Poetry.....507 EDUCATION.—Education in Agriculture at Alfred University; Value of the Denominational College.....508 OUR READING ROOM.....508 MARRIAGES.....509 DEATHS.....509 EMPLOYMENT BUREAU NOTES.....509 SABBATH-SCHOOL LESSON.—David and Jonathan.....510 The German Seventh-day Baptists in Pennsylvania.....510 SPECIAL NOTICES.....511

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