

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.

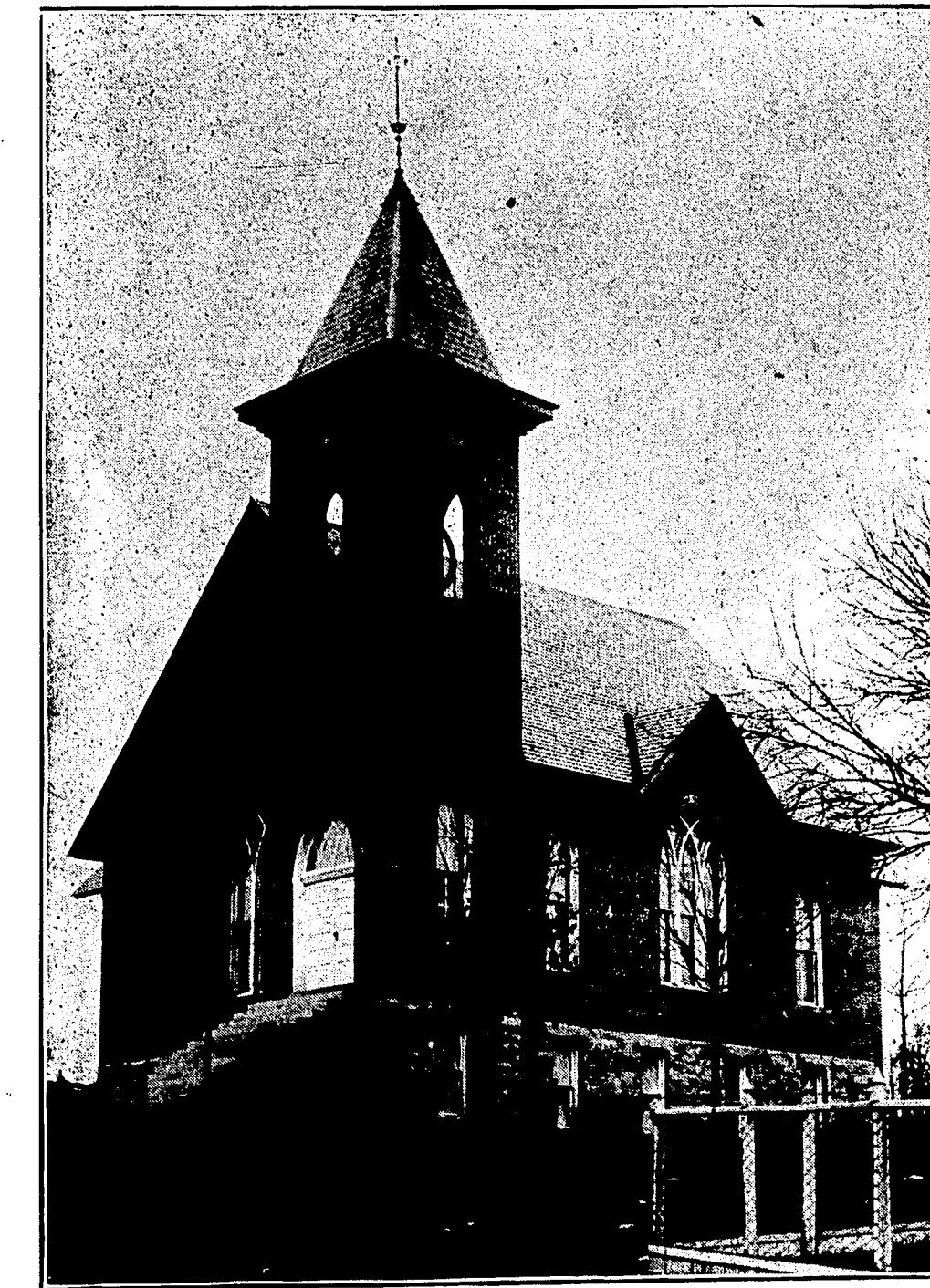
EDUCATION SOCIETY.

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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MONDAY, AUGUST 24, 1903.

EARLY MORNING SESSION, 6-7 O'CLOCK. Sabbath History Study, Rev. Abram H. Lewis. MORNING, 9.30 O'CLOCK. Unfinished Business. Report of Woman's Board, 10.30 o'clock. AFTERNOON, 2 O'CLOCK. Praise Service, Salem Quartet. Address—Blind to Open Doors, Rev. E. B. Saunders. Address, S. O. Bond, Representing South-Eastern Association. Address—Junior Work, Rev. C. A. Burdick, Representing Eastern Association. Address—Every Christian an Evangelist, A. C. Davis, Jr., Representing Central Association. Address—The Relation of Christian Endeavor to Our Denominational Life, A. L. Davis, Representing Western Association. 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.

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Proposed Centennial Fund.....\$100,000 00 Amount needed, July 1, 1903.....\$96,564 00 C. S. Langley, New York, N. Y. Dor Graves, Gilman, Iowa. Belle Santee, Youkers, N. Y. Amount needed to complete fund.....\$96,544 00

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The Sabbath Recorder.

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Theodore L. Gardiner.

"WATCHMAN, WHAT OF THE NIGHT?"

THIS question, urged by prophets and seers of old, is still appropriate for all who long for the welfare of Zion. Standing, as we do to-day, at the threshold of the one hundred and first General Conference, where the currents of the past give force and direction to the tides of the present, and peering with anxious hearts into the future, the all-absorbing question of every loyal Seventh-day Baptist should be: "What of the night?"

In the light of our history, what duties confront us, upon the doing of which depends the success of coming days?

"Watchman, tell us of the night, What the signs of promise are?"

Face to face with modern conditions, we are anxious to do to-day whatever gives surest promise of victory for to-morrow.

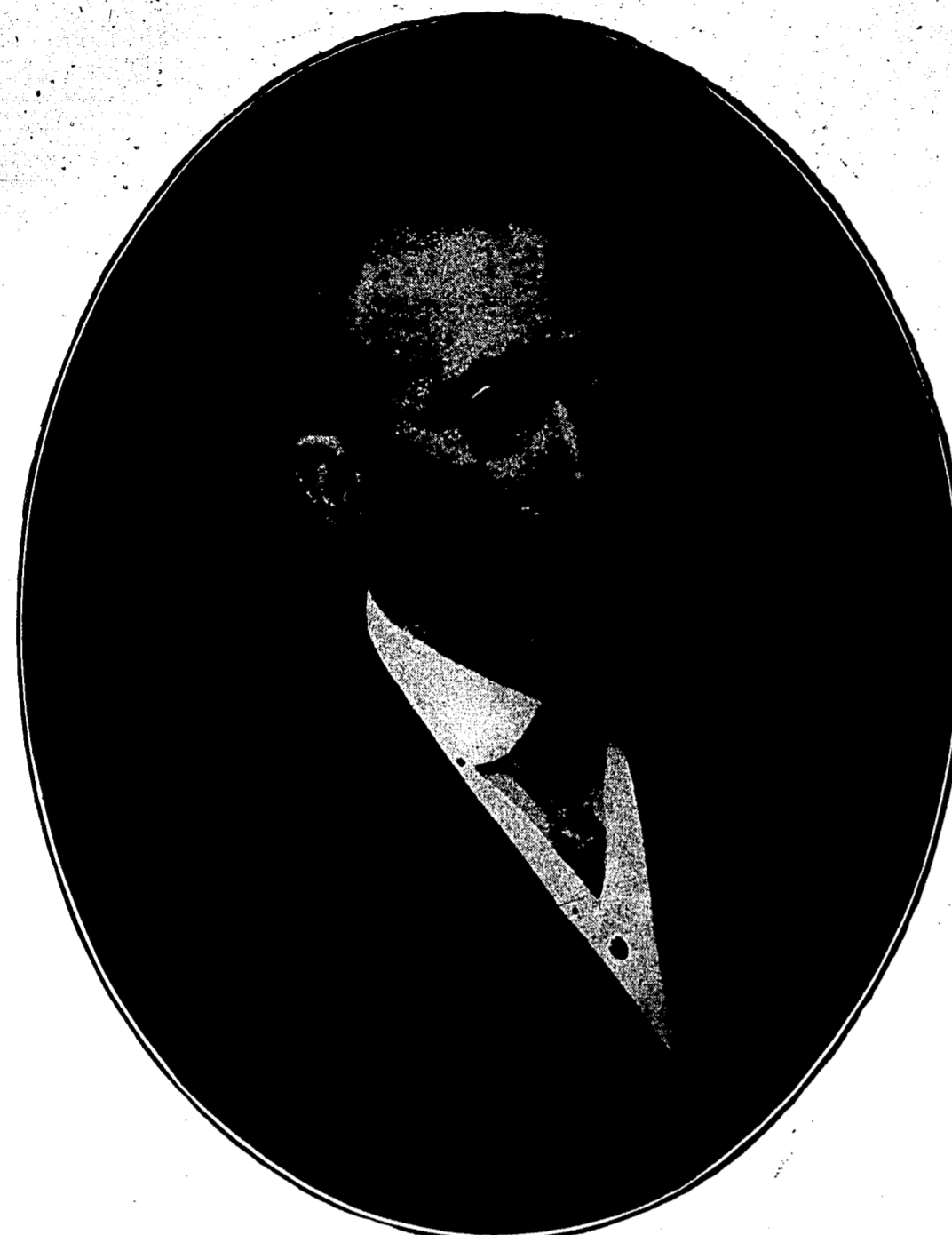
We can judge the future only by the past. More than two hundred years of active denominational life ought to furnish sufficient data upon which to establish present duty, and to forecast our future.

To such data let us turn, and, from the vantage ground of this first session in our new century, with the light and the significant influence of the present all about us, we ought to be able to plan so wisely, and to execute so well, as to leave no doubt about the successful future of every sacred trust we hold.

Questions confront us, of which the fathers never dreamed. The tides of a new life are sweeping us into seas of which they had no chart, and for which they could not plan. We, their children, must wisely guide the ship away from rocks that threaten shipwreck. It seems to many, that this Conference holds our destiny in its hands, more than any Conference ever held. We are called upon to arise to the supreme emergency of the hour; and in this hustling age of improved methods in every successful business, the church, too, must advance and improve its methods if it would be equal to the enlarged demands that press upon it.

If we would keep pace with an age that travels, talks, and prints by lightning, then some advance steps are inevitable. Yet, great wisdom is needed to guard against any tendency to do rash things, in our zeal to make improvements.

With such an assembly of delegates from widely separated sections, accustomed to look at things from different points of view, and in different lights, it would be strange if opinions did not differ, and if some did not hold similar opinions in different degrees



THEO. L. GARDINER.

of intensity. But the radical and the conservative can easily find common ground upon which to stand, if both will exercise the Christ spirit, and both labor for the common good. The atmosphere is rare in Colorado and Kansas, and dense in Rhode Island and New Jersey. But West Virginia is blessed with a mixture of both; and here, if anywhere, men from the extremes ought to find the golden mean, in settling the questions that confront us. I pray, that as your president, I may at least be able from these hilltops, to appreciate the different views of all sections, however widely separated, and to aid in reaching mutual ground upon questions vital to our life.

You assemble to-day upon historic ground, that should be a link of union between North and South, East and West. Here among these rugged hills, one hundred and eleven years ago, your fathers from Rhode Island and New Jersey planted this church. And from this point went out again, the fathers who established our standards along the West Fork, the Hugh's River, and the Middle Island; and hence, across the borders into Ohio, Illinois, and the great West. Through this place flowed one of the two great arteries, carrying Seventh-day Baptist blood from New England into the new West. The scenes that surround you to-day witnessed the noble mission work of your own forefathers; beginning with the labors of such men as Amos R. Wells, John Greene, William B. Maxson, John Davis, and

many others, whose names have been household words in all our homes. And here, under the shadow of Salem College, the crowning glory of three generations of mission work, with yonder fine new church, standing on the spot where they laid foundations and sustained church life one hundred years ago; surrounded by these homes, filled with comfort and plenty, still bearing the names of your own ancient families, and which open wide their doors to-day, extending glad hands to bid you welcome; among these majestic hills, filled with promises of wealth, of which the fathers never dreamed; and on this borderland between the North and South, where men were once put to their wits' ends to know whether to wear the blue or the gray,—and where finally, they wrung a new and loyal state out of the very agonies of war; amid all these scenes and historic memories, you assemble to-day from the uttermost parts of Zion, to plan and work for the welfare of God's cause, and the interests most dear to all our hearts.

May the hand of our fathers' God lead you every one, to set on foot plans here that shall enhance our usefulness, enlarge our life, unify our efforts, and magnify our strength.

We may now mark some sources of our strength, and it may be some signs of weakness, trusting that we shall ever cherish the one, and ever strive to eliminate the other.

First, The main object of the General Conference should be to do the work necessary to keep the wheels of all our denominational interests moving in the most effective manner throughout the year. We should fill these days so full of faithful work and plans upon the vital questions of our times, that nothing within our power to do, essential to the complete success of every branch of work, shall be left undone. We do not come hundreds of miles to Conference, merely to enjoy a good prayer-meeting; nor yet, simply to listen to evangelistic sermons and exhortations. The evangelistic work and spirit should not be ignored, but that is not the main thing that brings us together. Let the great practical questions pertaining to denominational life and work fill our every thoughts, be uppermost in every session, and pervade every sermon, so long as anything is lacking to insure their success. With these things given first place and ample time, and with no one of them neglected, we may then put in all the evangelistic effort for which we may have time. Even in true evangelism, there has been a great change of methods in a few years. Evangelism does not mean the camp-meeting, mourners-bench, hallelujah kind of work of former days, so much as it does constant education in faith and doctrine, and practical Christian work.

It seems to me, that possibly an evangelistic training school and Bible study in doctrine and principles during conference week, might become a great source of strength to our churches. Conference should be a place where our young people can gain all essential knowledge of all our own lines of work, and of every phase of our faith and doctrine. They need something in a nutshell on Seventh-day Baptist doctrine, that will fortify them against the enemy. One of the first appeals of the year regarding our program was for a series of Bible studies for young people. One of our young men, starting for college away from home, was seen gathering Sabbath tracts; and in reply to inquiries, he said: "When I get there I want to be able to tell why I am a Seventh-day Baptist. Many young people feel keenly the need of instruction in these things; and some careful, systematic work of this kind, might do more good than ordinary prayer-meetings. We need more such work among all our churches."

Again, as a people, we may have been too slow in recognizing the importance of child-life. There is much truth in the sayings about the importance of the first seven years of the child in its influence upon his future. Do we not make a sad mistake, when we fail to provide the necessary lesson helps for our own children? Is it wise to allow so many of our primary departments to study year after year the notes and comments of men who ignore and belittle the very truths for which we stand? Let First-day people prepare lesson helps for our children a few generations longer, where they never see in print the word "Sabbath-school," and I fear that the future will reveal a greater disregard for the Sabbath truth than you know to-day. You are likely to meet this question of providing some lessons, at least, along lines of our own precious faith before this Conference closes; and I trust that some step may be taken, looking toward such provision as the times demand.

Again, we might profit by the mistakes of our past in the matter of independent enterprises that tend to detract from our established lines of work. No one small people can spread over the entire world, and succeed in too many enterprises. With the grand enterprises already in hand, every one of which is more or less handicapped for want of funds, we certainly cannot afford to waste money on experiments. No mistake can be made by our putting money into endowments and scholarships for our schools, where the income will be blessing the young people of a thousand years to come. How I wish that every dollar expended by conscientious and consecrated hearts in mistaken ways, from the disastrous Palestine Mission of fifty years ago to the present, could have been fixed in the endowment funds of our colleges or our boards, and thus saved to do its blessed work for all time. The endowment and scholarship plans of our schools now offer the very best chances for doing certain good with our money, that have ever come to our people.

Let us try to profit by past experience. If quartet work has been overdone, or loyalty to our publications has been underdone, if we have failed in our offerings for God's work, or scattered our forces too much in new schemes; if we have allowed sectional feelings to prejudice us to our hurt, or have clung to old ways when new ones would help us, then let

us now all unite to help each other make the most of what time and strength is left to us, that we may accomplish greater things, and that God's cause shall not suffer in days to come.

"READJUSTMENT."

The supreme question of this Conference, already hinted at in this address, is that of Denominational Readjustment. A glance at our history shows how we have grown from one church to many; and from a Rhode-Island yearly meeting of two churches, to a General Conference of many churches, all in the interests of unity of effort. Meanwhile there has sprung into being, as groups of men became inspired with desires for certain lines of work, three chartered societies, under entirely separate organizations, and overlapping each other on various fields of work. All these, together with several boards, one of which is also a chartered body, report to an unchartered conference, or assemble therewith to report to their respective bodies. Among them all, there is no one of them that can be called the representative head of the Seventh-day Baptist Denomination. For forty years the question of simpler organization has been knocking at our doors. The spirit of readjustment is in the air. Hundreds feel to-day that it will not down at our bidding. It has undoubtedly come to stay; and we might as well meet and settle it now, as to postpone action for some future time.

A council of seventeen chosen men appointed last Conference, have had the question in charge for a whole year. They have held two important meetings, one of which occupied three full days at Alfred, with three sessions a day, during which time every phase of the question was most thoroughly canvassed, and devoutly and prayerfully considered. Would that every Seventh-day Baptist could witness the splendid spirit with which these seventeen men went about their work. Would that they could have witnessed the careful all-sided discussions of every topic bearing upon such a movement. And I would that the great body of our people had bestowed as much careful thought upon the subject as have these seventeen representative men.

Each one of them has the highest welfare of our good cause at heart, and I trust, that when their report shall come before this body, it will be found to contain the results of the best thought and the most careful research possible to be secured. By a careful regard for the opinions of all parties, and by mutual concessions, we hope to find therein some recommendation for steps in advance toward the solution of the troublesome problem. And we also hope and pray, that our people at large may be ready to approve whatever measures may be adopted at this Conference; and that too, in the same excellent spirit with which the people's council, chosen from every section, has met objections and made concessions.

Misfortune awaits the business enterprise that cannot change methods of work to suit changed conditions; and there is too much real business woven into all our plans of church and denominational work, to make it wise or safe for us to ignore this principle.

No one on either extreme can hope to gain all he would like. So, whether the combined wisdom of the men of the council shall advise absolute unification of all departments under one head, or whether it shall recommend

some form of confederation, with plans for unity of effort; or whatever way may be offered as a remedy, it is to be hoped that all the people will accept and unitedly strive to execute such plan. Let no one stick stakes to which all must come or he do nothing. But, let each determine to accept whatever step in advance may be agreed upon, even if it fall short of our ideal, and we have to wait longer before we can gain another.

If such a step in unification can be secured, as will eliminate all feelings and thoughts of sectional partiality, and all apparent friction between societies, and bring about a general denomination-wide enthusiasm for all lines of work, much will be gained. Too much individualism will spoil the efficiency of the best army on earth, and the army of the Lord is no exception. It might have been far better for us if those leaders of three decades ago had been willing to accept whatever advance toward unification the people were then ready to make, even though it had been only a step toward what they desired, rather than to abandon the cause and do nothing henceforth, simply because people were not ready to go the entire length. Let us not repeat their mistakes, but let us meet the issue in love, and accept in good faith whatever step may now be possible to secure.

THE FORWARD LOOK.

But the question at the head of this address has a forward look, more than a backward look. It asks, "what the signs of promise are?" Retrospect is useful only as it enables us to determine present duty with regard to its bearing upon the possibilities of the future. In the light of our history we must have a future! For what purpose has God so marvelously preserved us for two hundred and forty years? According to all human calculation Seventh-day Baptists ought to have been extinct two centuries ago! Every human influence, every line of temptation, every worldly consideration in the business, social, religious, and political life of America, have not merely been detrimental to our survival, but have studiously conspired to wipe us out! Face to face with two centuries of such stubborn facts, we have not merely held our own, but steadily advanced. And we are more alive to-day and stronger in our influences, with more hopeful signs for future good, than ever before in all our history.

Sometimes we are told that we are doing little more than to "hold our own" against the multitude. Indeed! Do you realize what it is to hold our own under such conditions as have confronted us? I say, it is something wonderful! Nothing short of a miracle of the ages? The Divine hand is as manifest in our preservation, as ever it was in the case of his chosen people. He does not lead his chosen ones out of Egypt, to be cornered at the sea, and wiped from the face of earth. His purposes are more far-reaching than even the generations of life in the wilderness! He makes bare his mighty arm to save, when the sea, and mountains, and armies of men conspire to destroy. The God of Israel is just the same to-day. Has he led us thus far, only to desert us? Can you see in our work hitherto, any adequate mission fulfilled, sufficient to account for God's two hundred years of painstaking care? Nay, verily! God does not labor thus for naught. We instinctively feel that he has a great mis-

sion yet for us, and that he will not allow his own chosen instruments against error to be wrenched from his hands until his truth shall triumph. From such a point of view, I believe that our future is bright with the prospects of a glorious work for God.

Again, who can study the personnel of our Conference gatherings in these years, without unmistakable ground of hope for our future? Never in our history has there been such an army of cultured, strong, and loyal young people, taking upon their shoulders the burden of our work, as we witness in these passing years. Visit all the associations as some of us have done, and behold the splendid execution of excellent programs almost entirely by the young people; hear the ring of their papers and addresses, full of the spirit of loyalty to our good cause, and you will come back from such a trip inspired as never before, with hope for our future.

Again, it seems to me that a larger number of prosperous business men, among the young people, are proving to the world that they can prosper and still be true to the Sabbath than ever in our history. See what a company we have now making a record in such cities as Chicago and New York, as well as in many smaller cities; business men, physicians, dentists, insurance men, civil engineers, architects, and teachers, all proving the falsity of the pretension, that young men must forsake Sabbath in order to prosper. Every such true one makes it seem more certain to those entering upon life's field of work, that they can be loyal to truth; and the more numerous and conspicuous such examples become, the brighter the prospect for our future.

A young lady medical student in a great city is told that she cannot be excused from recitations on the Sabbath, and is advised by friends to yield the point on the ground of "work of necessity." But she stands firm, proposing to give up school rather than violate conscience. Such sterling worth is always recognized, and finally permission is granted for absence from lectures on the Sabbath, provided she will copy the lectures from some student, and take the same examinations as others take. Two years pass, full of work, and one Sabbath, when the names on the examination papers were read she did not respond, and one of the students reminded the teacher that this young lady was excused because it was her Sabbath. "Oh, yes," exclaimed the teacher, "she observes to-day as Sabbath, and has never recited on her Sabbath, but here is her paper, the best one in the entire lot."

Here is another case, of a young business man, with special ability for certain work. For more than a year he was solicited by a business firm in New York to enter their employ for permanent work. At last he frankly told them that it was out of the question, because he observed the Seventh-day as the Sabbath, and felt sure they would not want him. The reply came that his Sabbath should be respected, and gladly arranged with him for a salary that ran into the thousands, with absolute freedom to keep the Sabbath. A cousin of his, in the same business, advised him at the outset to give it up, as, said he: "You cannot turn a wheel in New York and keep the Seventh-day." The reply promptly came: "Then I'll not turn a wheel there, if I must give up Sabbath to do it." For three

years now he has not merely "turned a wheel," but he has prospered in that great city, and been true to the Sabbath.

I am sure that there are many more such to-day than seems to be at a casual glance, and that their number is increasing. Indeed, we never had so many such in any previous generation. In view of all this, "the signs of promise" for our future are significant of good.

I sometimes fear that these hopeful signs are too much overlooked in our grief over those who leave us. If one is led to brood too much over these cases, the tendency to pessimistic views will be strong, and the outlook will seem dark. Indeed, we are so saddened over the loss of some upon whom our hopes have centered, that we, for the moment, are prone to forget the noble hosts, who are standing true, and proving to be pure gold, though tried in the fire.

Look at another phase of this question for a moment. Supposing it were true, as we are often told, that these are outnumbered by those who leave our ranks?

We must not forget that, for all practical work, and for those elements that give strength to any people, one such loyal soul is worth more than many who have not the moral stamina to survive the first real test. This great world-pressure is, indeed, proving to be a wonderful sifting process for Seventh-day Baptists. And I presume it would almost shock some of us at first thought, if any one should suggest that this very thing may call for some congratulations, rather than for so many condolences. Gideon of old once had to submit to a tremendous sifting that left him only three hundred men. Less than one in a hundred of his great hosts proved true. Probably, all Israel lamented such a seeming calamity. But the calamity did not consist in the act of desertion, it was in the quality of character possessed by so many. And aside from Israel's grief, it is probable that all the outside world felt absolutely certain that such a loss was the beginning of Israel's death knell. Who feels like condoling with Gideon to-day, because so many deserted his ranks? Who would swap his loyal three hundred for the thirty-nine hundred who had gone back? I say, that there is a world of hope for us in the loyal band of tried ones, now standing true among Seventh-day Baptists.

Once more, I believe there is cheer in the fact that the tendency to pull up stakes and scatter helter-skelter among people remote from our churches, is not so marked to-day as in years gone by. To be sure, here and there, an Abimelech will leave the fields of Bethlehem for the land of Moab, because times are hard in Israel; but as generations go by we grow wiser, I trust, from the lessons such examples bring. Our people are learning that times are just as hard with the Abimelechs in the land of Moab, as they are with the dwellers in Israel, and that in the long run, the famine pinches just as hard in the land of strangers as in the land of David. This tendency to try to better themselves by thus scattering over the earth, is much less to-day in proportion to our numbers than it was fifty years ago. And now the days of homestead seekers under government offers are nearly done; since few more homesteads or pre-emption lands can be offered. This removes one of the strongest inducements to

scatter ever offered to our people, and in this I see signs of promise. But supposing Abimelech does stay away until he buries his family in the land of Moab, and finds a grave there himself; somehow in God's own marvelous way there seems to be some compensation to Israel for their loss. God rules, no matter how dark it may seem betimes, and even in such seemingly hopeless cases there is likely to be some homesick, loyal Naomi; who after a generation comes home, bringing some Moabitish Ruth, to become a fountain of life and a mother of kings in Israel. And who shall say in the long run, that one Ruth returned, is not worth more to Israel than a whole family of Abimelechs gone away! The Almighty works wonderfully in keeping the balance in his favor, even against fearful odds. He has the future of his people upon his heart, sees beneath the surface signs of hope hidden from them, over-rides their mistakes to accomplish his glory, and so brings back from the Moabites themselves, one who is to become grandmother to Israel's greatest king, and one who brings the lost children of Esau back into the Messianic line.

The arm of the Almighty is not shortened in these, our days. He must have some purpose in preserving a people so marvelously as he has preserved us. And mark my word, he does not let us die until that purpose is accomplished. The outlook may seem dark sometimes to weary, overworked, and anxious hearts, and everything may seem to be going the wrong way. We may, in our zeal for the Master, feel that "we are no better than the fathers," and that none are left to stand for the truth. But God reigns; and while his truth is in jeopardy, he will always have his seven thousand men who have not bowed the knee to Baal.

Take courage, my brother, and do thy best in this, thy day, as a child of God.

Every loyal, hopeful saint, bearing the cross for Christ, and willing to sacrifice for the truth, becomes a tower of strength, and a source of hope and inspiration to all the people. May such men be multiplied in all our churches.

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JOHN HISCOX, Mgr.

GOD'S ETERNAL GOODNESS.

I dimly guess from blessings known
Of greater out of sight.
And with the chastened Psalmist, own
His judgments, too, are light.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where his islands lift
Their fringed palms in air;
I only know I cannot drift,
Beyond His love and care.

—Whittier.

WHEN the denominational Council, appointed last year at Ashaway, makes its final report at Readjustment. Salem, we hope to find in it recommendations for plans of readjustment; which will embody the best results of the best thoughts of leading men from all parts of the denomination. Read the president's address upon this point, in this RECORDER. It seems to us that this Conference holds the future weal or woe of our cause in its hands, more than any Conference ever did. Shall we arise to a sense of the supreme emergency of the hour, and all rally as one man around whatever measures may be agreed upon there, as best for all our interests? Everybody feels that something must be done. Let it be a step in advance. We do not feel like dictating beforehand, what that step shall be. The men having it in charge for a full year, assisted by committees from all the boards, are better able to formulate plans, and recommend wise measures in the light of all opinions from all standpoints, than any one man can be. As for ourselves, we have determined to be loyal to whatever plan is adopted at Conference, and do all in our power to make it succeed. Ample time is provided on the program, for consideration of the coming report.

WE heard a little speech in Tract Board meeting the other day, that had a good ring to it; and we wish the feeling there expressed were more universal. The thought was, that all the Conference days had equal interest to him. And no matter whether it was the Missionary, or Tract or Education Society in session, it was all a part of General Conference to him. If we could all feel this way, and avoid the inclination to boom one, and slight another, it would be better. This spirit is one of the things aimed at in the "readjustment" plan. We have hitherto noticed quite a tendency to a sort of class distinction between days and programs of Conference week. Some speak of Young People's day, just as if that were the only day young people were bound to attend; and "Women's Day" in like manner. Some set great store by Missionary day; others on Tract Society day or Education day. This tendency should be corrected so there will not even appear to be a spirit of rivalry between societies, or of partiality among the people. The entire week should be regarded as a unit in the spirit and work of one grand denomination. One branch must not be allowed to

suffer at the expense of another, either during Conference week, or during the year of giving and working.

TRACT SOCIETY.

Treasurer's Receipts for July, 1903.

| | |
|--|-------------------|
| Lola Babcock, Brookfield, N. Y. | 2 00 |
| L. B. B., Wis. | 3 00 |
| George Bonham, Shiloh, N. J. | 5 00 |
| A friend, Alfred, N. Y. | 10 00 |
| Mrs. C. D. Potter, Edmont, N. Y. | 50 00 |
| H. W. Stillman, Edgerton, Wis. | 25 00 |
| J. H. Cook, Utica, Wis. | 4 50 |
| Mrs. M. E. P. Wood, Toms River, N. J. | 3 00 |
| Albert Wood, Toms River, N. J. | 1 40 |
| G. E. Greene, Hope Valley, R. I. | 2 00 |
| Alfred Quartet | 2 50 |
| S. C. Maxson, Utica, N. Y. | 2 00 |
| A friend, Chicago, Ill. | 3 00 |
| Sue Saunders, Los Angeles, Cal. | 3 00 |
| T. L. Gardner, Salem, W. Va. | 5 00 |
| Cash, Westery, R. I. | 2 00 |
| R. F. Stillman, Lowell, N. Y. | 1 00 |
| Winfield S. Bingham, Shiloh, N. J. | 1 00 |
| Mrs. L. Tallett, Otselec, N. Y. | 1 00 |
| Mrs. Mary E. Higgin, Otselec, N. Y. | 50 |
| Mrs. Hattie Richmond, Kiewit, Minn. | 1 00 |
| A. C. Burdick, Alfred, N. Y. | 5 00 |
| J. S. Flint, Willoughby, Ohio. | 1 00 |
| R. R., Milton Junction, Wis. | 8 00 |
| Peter Hamil, Havcock, Wis. | 60 |
| Mrs. A. P. Harris, Blystown, Pa. | 1 00 |
| D. C. Whitford, Wolcott, N. Y. | 60 |
| H. C. Brown, M. D., Brookfield, N. Y. | 5 00 |
| 448 91 | |
| Churches: | |
| North Loup, Neb. | 6 70 |
| Milton, Wis. | 28 66 |
| Plainfield, N. J. | 38 70 |
| Second Brookfield, N. Y. | 16 77 |
| Second Hopkinton, R. I. | 9 00 |
| Pawcatuck, R. I., \$27.46; \$22.80. | 60 26 |
| Hartsville, N. Y. | 5 00 |
| Welton, Iowa, \$11.50; \$6.00. | 17 50 |
| Hammond, La. | 4 70 |
| New York City | 60 15 |
| Stone Fort. | 5 00 |
| Farina, Ill., \$43.50; \$7.50. | 51 00 |
| First Alfred, N. Y. | 34 00 |
| Adams Centre, N. Y. | 37 50 |
| Dodge Center. | 8 00 |
| Rockville. | 1 50 |
| Independence, N. Y. | 20 00 |
| Friendship, N. Y., \$50.00; \$7.50. | 37 50 |
| Albion, Wis. | 9 00 |
| 448 16 | |
| Woman's Board. | 39 00 |
| Rev. J. T. Davis, amount raised on field above expenses. | 43 86 |
| Income: | |
| Seventh-day Baptist Memorial Fund: | |
| Tract Society Fund. | 8 07 |
| D. C. Burdick bequest. | 5 57 |
| D. C. Burdick farm. | 48 70 |
| George H. Babcock bequest. | 313 70 |
| Sarah P. Potter bequest. | 4 27 |
| George Greenman bequest. | 37 50 |
| Mara L. Potter. | 12 50 |
| Sarah C. L. Burdick bequest. | 2 50 |
| Ellen L. Greenman gifts. | 5 00 |
| Paul Palmer gifts. | 5 00 |
| 488 91 | |
| Publishing House, \$297 21; \$887 00. | 1,184 30 |
| Loans. | 500 00 |
| Total | \$2,897 63 |
| Of this amount there was specified for the reduction of debt \$ 154 30 | |
| Total indebtedness. | \$1,500 00 |
| E. & O. E. | |
| F. J. HUBBARD, Treas. | |

PLAINFIELD, N. J., Aug. 3, 1903.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 9, 1903, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Tittsworth, F. J. Hubbard, J. D. Spicer, J. P. Mosher, J. M. Tittsworth, C. C. Chipman, Corliss F. Randall, Geo. B. Shaw, T. L. Gardiner, A. L. Tittsworth and Business Manager John Hiscox.

Visitor: H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw. Minutes of last meeting were read.

The Supervisory Committee reported especially that in the effort to secure the payment of overdue subscriptions to the SABBATH RECORDER, the sum of \$700 had been paid in on those accounts.

The Committee of the Board to serve on the joint committee of the Council and the various Boards presented certain propositions which were approved by items.

Correspondence from Rev. A. P. Ashurst was received, embodying his report for the year and showing the distribution of 294,000 pages among 6,500 families. On motion, the Recording Secretary was requested to express to Bro. Ashurst the deep-felt sympathy of the Board in his sad bereavement through the death of Mrs. Ashurst, which occurred July 29.

The Treasurer presented statement of receipts and disbursements since July 1, which showed gratifying contributions toward the payment of the debt of the Society.

Voted, That the attendance of the Business Manager at Conference be arranged for at the expense of the Board.

The minutes were read and approved. Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

THEODORE L. GARDINER, D. D.

Doctor Gardiner, whose address as president of the General Conference, appears in this issue of the RECORDER, son of David Cottrell and Sarah Greene Gardiner, was born in the town of Genesee, N. Y., April 15, 1844. When he was twelve years old his father removed to a farm near Nile, N. Y., where Theodore spent the next ten years in farm work, summer and winter, under circumstances which gave but meagre chance for attending school, but which gained for him abundant "schooling" in hard work, self-reliance and those experiences which laid the foundation for that strength of character and power to bring things to pass which have characterized his public life. Two terms in Friendship Academy and three months in Eastman's National Business College, aside from the local district school, were the educational advantages of his earlier years. In connection with a revival work under Rev. N. Wardner, D. D., at Nile, Mr. Gardiner made a public profession of faith in Christ in February, 1866. Of his determination to enter the ministry he says: "Pastor Platts was the instrument, under God, through which I was enabled to decide for the ministry." He entered Alfred University in 1866, and graduated from the classical course July 2, 1874.

George E. Tomlinson, pastor at Westery, R. I., was about to sail for Europe, and Mr. Gardiner was called to supply that church for four months. The church asked for his ordination, which took place in connection with the General Conference held at De Ruyter, N. Y., that autumn. For the next five years or more he was pastor at Mystic, Conn. In November, 1879, he left Mystic for Shiloh, N. J., where he was pastor until November, 1889. He then accepted the pastorate at Salem, W. Va., and in 1892 became president of Salem College, which place he has filled with increasing success up to this time.

Dr. Gardiner's capacity for work and his successful versatility are illustrated by the fact that in addition to abundant services rendered to his own large church he was called to "supply" over thirty different churches within twenty-five miles of Shiloh during his pastorate of eleven years, and preached from one to one hundred sermons in each of these churches. For the fifteen years before his going to West Virginia, he averaged four preaching services each week. Four great revivals blessed the church at Shiloh during his pastorate.

Throughout his public life Dr. Gardiner has been prominent in reform work, especially in the matter of temperance and good government. His voice is never silent; nor his pen inactive, when right is to be vindicated or wrong to be condemned, and the threats of those who foster evil come to him as a call to battle. These items concerning him and his work will awaken new interest in the address to which we have referred above. A. H. L.

Missions.

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

In these days people are leaving the Christian church and the good old gospel and following teachers of new doctrines. There are followers of Dowie, Mrs. Eddy and others, so we have Dowieites, Christian Scientists and so on through the catalogue. We are living in times of religious fads. Some one, with magnetic power and love of notoriety, booms a half truth, some transcendental idea, or philosophical fad and off the people rush with it, pour out their money, build houses, publish papers and literature to sow among the people, and books to sell. Christian people have itching ears for something new. They do not see something new and soul filling in the gospel of Jesus Christ, which is ever new, and gloriously adapted to every spiritual want and condition of mankind. The men and women whom so many people are following are probably strong, good men and women, and have some very fine qualities, but they are men. Why follow them rather than Jesus Christ, the Son of God, our Saviour and Divine Teacher, who has in him life and saving power. Why say I am of Paul, and I am of Apollōs, and I am of Cephas. Let no man glory in men, but glory in Jesus Christ.

THE more we study the great salvation through Jesus Christ and realize it in our souls the more do we find something new and wonderful. The more fully Christ is in us, and the Holy Spirit indwells us, the riches become the truths of the Gospel, and the better and happier are we all. The more we incorporate the truths of Christ and of the Word into our lives, the more they will mould us into the likeness and character of Jesus Christ who, in his human nature and life, was the most unique and perfect of men. In all of our experiences of life, in all our joys and sorrows, in all the trials and burdens of life we find Christ is real. He is touched with the feeling of our infirmities, and truly does he help us to bear our griefs and sorrows. He indeed is our wisdom, joy, hope, peace, rest and strength. Who so real as he? He is more real than any transcendental philosophy, any intellectual or religious fact. He is the true prop to lean upon in life and rely upon in the hour of death. He satisfies my soul; he is the complement of my life, and I shall be so satisfied when I awake in his likeness. Why leave or forsake him for the traditions or teachings of men? Let us be true and loyal to him.

THE NATURAL FACE IN A GLASS.

Most of us see ourselves in a looking-glass at least three times a day, and yet probably no one who reads these words can remember how he looks. We can "call up" faces which we have not seen for years. Children who played with us at school are pictured in our imagination. But the face which we saw an hour ago in our looking-glass will not come up at our will. We can not visualize it. It looks familiar when we see it gazing back at us in the glass, but as soon as we go our way we straightway forget what manner of man we saw there.

This interesting fact impressed a Jerusalem saint in the first century, and he took it to illustrate a great moral and religious truth. This fleeting face back of the looking-glass, this lost copy of ourselves, is a fit symbol of

an unused truth. He that heareth the word and doeth it not is like a man who sees his face in a glass and then forgets how he looked (James I.) This truth needs to be underscored at this particular time of year.

Resolutions are like the "heard word," empty until they are turned into deed. They can never be depended upon until they are woven into action. But each time we do the truth, each time we carry out the resolution, we build it into the system of our lives, we scar it into the body, we make it a permanent acquisition, and give it a place among our habitual instincts. Never trust a resolution that has never been turned into action; never count a truth which is merely "held" and not expressed in the activities of life. They will be like the looking-glass face. There is nothing to remember them by. How many a Christian can tell what he really believes! How many a Christian is hazy on the most important points of the faith! They are as vague and shadowy as his own natural face, which he has seen in a glass but cannot visualize.

The real trouble with such persons is that they are trying to "hold" truth without losing it, trying to keep the faith without fighting the good fight by means of it. Ask the athlete how he learned his skill and agility. Will he say, by hearing lectures on athletics, or reading books? Not at all. He will say, "By drilling myself in practice." So, also, we must make truth our own by turning it into Christian life and victorious character. So, also, we must make our resolutions count by making them actual deeds and habitual tendencies. Such a man builds his house on a rock and is safe in the storm which demolishes untried resolutions, and plays havoc with the man whose truth is only hearsay truth.—The American Friend.

FIFTEEN NEW CHURCHES EVERY DAY.

According to various statements which have recently appeared, somewhere between 12 and 15 sanctuaries are completed and dedicated in the United States every day the year through, with the larger number more likely to be nearest the facts. Of these the Methodists build 3 churches a day; the Baptists, 2; the Lutherans, 1½; the Roman Catholics, 1½; the Presbyterians, 1; Episcopalians, 1; Congregationalists, ¾; and miscellaneous, 1½. The average cost is about \$7,000, or an aggregate of from \$85,000 to \$105,000 daily for church buildings.—The Missionary Review.

WHAT A TRACT DID.

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then went to their reward. Apart from what they did directly as missionaries they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scuders—have given five hundred and twenty-nine years to India missions.—World-Wide Missions.

Woman's Work.

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

WHEN SAM'WEL LED THE SINGIN'.

Of course I love the House o' God,
But I don't feel to bum there
The way I uster do, afore
New-fangled ways had cum there.
Though things are finer now a heap,
My heart it keeps a-clingin'
To our big, bare old meetin'-house,
Where Sam'wel led the singin'.

I low it's sorter solemn-like
To hear the organ pealin';
It kinder makes yer blood run cold,
An' fills ye full o' feelin'.
But, somehow, it don't tech the spot—
Now, mind ye, I ain't slingin'
No slurs—ez that bass viol did
When Sam'wel led the singin'.

I tell ye what, when he struck up
The tune, an' sister Hanner
Put in her purty treble—eh?
That's what you'd call sopranner—
Why, all the choir, with might an' main,
Set to and seemed a-singin'
Their hull souls out with every note,
When Sam'wel led the singin'.

An' land alive, the way they'd race
Thro' grand old "Coronation"
Each voice a-chasin' t'other round,
It jes' beat creation!
I allus thought it must 'a' set
The bells o' heaven a-ringin'
To hear us "Crown him Lord of All,"
When Sam'wel led the singin'.

Folks didn't sing for money then;
They sung because 'twas in 'em
An' must come out. I uster feel—
If Parson could't win 'em
With preachin' an' with prayin' an'
His everlastin' dingin'—
That choir'd fetch sinners to the fold,
When Sam'wel led the singin'.

THE Southern Methodist Episcopal Board of Foreign Missions have recently held their silver jubilee in Memphis, Tenn., to celebrate the founding of the board in Atlanta, Ga., twenty-five years ago. This Mission Board originated in the work done among the women on the plantations, where they picked lint, knit stockings and made clothes for the soldiers of the Confederacy during the Civil War. The interest in this work grew till they became interested in foreign lands, and in 1878, the Woman's Board of Foreign Missions was appointed by the General Conference of the churches. At the conference just held it was reported that since the beginning of the organization more than \$1,500,000 had been raised; six different missions fields are now occupied by sixty-six missionaries; the board owns over \$100,000 worth of property and the Society has a membership of 72,924 women and children. The report of the editor of the Woman's Missionary Advocate, the magazine that for twenty-three years has been published by the board, was most satisfactory. It showed a balance in the treasury, after all expenses had been paid, of \$450. This was accomplished entirely by means of the subscription list. Three young ladies, graduates of the Missionary Training School, were present at the conference, ready to receive their orders to their work in foreign lands. Consultations were held at this time on the best methods of conducting the work and arousing interest in the churches for mission work in general. Their work extends over many countries, but is more extensive in Mexico than elsewhere. They will make an effort during the coming year to interest the young women particularly in the work and to induce them to identify themselves with the work. They will also try to reach the young men and induce them to join the society and help by their interest as well as their pocketbooks.

WANTED, MORE OF THE SPIRIT OF HANNAH.

MRS. MARTHA S. GRAVES.

I would not be the one to sound a false alarm, neither would I criticize unkindly the mothers of to-day; but when we see so many of our young people who go astray, or are not living up to the high ideals which it is their privilege to do; when we see young men lacking in moral fibre and the qualities that are necessary for Christian living, as the heads of homes, as leaders in the church and nation; young women unfitted by their training for the practical duties of the home, and the sacred relations of wife and mother, the question comes home to us: As mothers, how far are we responsible for the mistakes, failures, and misspent lives around us?

I believe that the world is growing better, that men and women are striving to lead helpful Christian lives, and yet with all the efforts put forth by church, state and nation to lift men and women to higher levels, we are often make sick at heart, appalled by the stories of crime, dishonesty, and disgrace many times ending in murder or suicide. We hear, we read, we know these things are true; and they are somebody's boys, somebody's girls, many of them from Christian homes. Can we measure the heartaches, or the undercurrent of pain and anguish which is scouring through our land because of such as this? And who is responsible?

With the march of civilization, woman's place and sphere have advanced and increased, till never before has she occupied the position she now does. Never before have such privileges and opportunities been hers; and these privileges always bring added duties and responsibilities. Can she, does she, meet the responsibilities and fill the place of honor and influence assigned her? For the most part, yes; yet, she needs to walk carefully, thoughtfully, prayerfully, that none of the sweet graces of womanhood be brushed from her in her contact with the world and that no false ideas of woman's mission in life creep in, with her ability to care for herself and to walk in paths once closed to her. Her true mission is still the home, her greatest honor and glory is in its duties, her crown, that of motherhood.

It is no easy problem that confronts the mother to-day. On her unselfishness, wisdom and discretion hangs the destiny of the church and the nation. The homes of a country make it what it is, and, with the many demands made on the mother from the inside and the outside of the home, how is she to keep a right balance between the physical, intellectual and spiritual life?

How much of the struggle of life is to be for self, how much for others? Many a mother would willingly yield up her life for her child; and yet by ignorance, selfishness and carelessness, the life so dear to her may be spoiled. "Every child has a right to be well born." I would go a step further and say, "Every child has a right to be well brought up," and under Christian influences. Do we appreciate how great an influence environment has upon a child, and do we realize the great responsibility that is ours in making this environment what it should be?

A strong healthy body and a pure mind are the foundations of character. We must minister to the physical, or intellectual, and spiritual wants or the structure will be weak. We cannot live selfishly and teach noble liv-

ing. Virtue and truth are based upon sacrifice and generous charity. Honesty and integrity are not to be taught by theory but practice; and if these elements are wanting in our own lives, where can we expect the child to imbibe them?

Their first conceptions of right and wrong, of gentleness, politeness, and all the graces of Christian living are derived from us. We give them impressions which a lifetime does not efface. Then what of the mothers who are lacking in any of these, who teach, by example at least, that motherhood is a burden to be shunned or borne complainingly, that the work of a well-kept home is drudgery, to be done under protest and with the look of a martyr, or perhaps left undone or to incompetent help?

Can we expect girls from such homes to think the position of wife and mother the one of greatest honor, or the boys to give that mother the honor and respect due her, or from her learn of that sweet womanliness which is the ideal they will look for in seeking mates of their own?

We are many times unconsciously selfish. Our intentions may be all right but spoiled through ignorance. Should a life entrusted to our care be wrecked by our selfishness, ignorance, or carelessness? Will the plea that we didn't realize what we were doing make our sin less or our punishment any the easier to bear? In striving to do so many things are we in danger of neglecting the all-important ones, the making of a home in its best sense and the training of our children? Mothers, let us pause and think.

Probably none of us are guilty of all these things; yet any one of them might do untold injury, and if we are in danger how shall we remedy it? Where shall we look for help?

I am sure we will all turn instinctively to him "who came not to be ministered unto but to minister," and from him seek strength to be humble, unselfish; and willing to serve.

"But one way is God-like;
To give.
Then pour out thy heart's blood,
And live."

Let us turn to our Bibles and gain inspiration and strength from the lives of mothers there. I recall the story of Hannah, how her longing and prayers for a child were unanswered till moved by her persistence and earnestness, God granted her prayer and a little son was given to her. You remember her promise that he should be given to the Lord. Are you not impressed by her unselfishness, and is that not the keynote to right living? Think you it was an easy thing for her so soon to give up the child of her love and prayers to the care of others, and just at that age when his growing knowledge and winsome, loving ways make a child so dear? How she tempers his love with wisdom and uncomplainingly keeps her vow, satisfying her mother-love and longing by praying for him and making the little coat which she yearly brought to him!

May we not learn consecration and unselfishness from her life, and, following her example, let us dedicate our children from birth to the service of God and surround them with Christian influences. Not all are needed in ministry but Christian men and women are needed in every occupation in life, and as mothers, it is our privilege to honor God and help his cause in this world by the faithful performance of home duties.

May we, as mothers, have more of the spirit of Hannah, more of her unselfishness, more of her faith in prayer.

"Our lives are all worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul—
Eternity bears up each honest endeavor,
The life lost for love is a life saved forever."

ADAMS CENTRE, N. Y.

THE CLERK WITH A CONSCIENCE.

BY ELLA T. MAYNARD.

I was in one of Boston's largest dry-goods stores the other day. In my hand was a sample, which had been sent me by mail, of a certain piece of black dress goods, which I wished to procure. The friend who was with me also wished to purchase black dress-goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy (?) with a box of samples, and the other with invisible specks on his coat, we turned to a third clerk, rather timidly, for we were not sure of the reception we should receive.

He was making out a sale slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress-goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded hastily, feeling that my sample might have come originally from one of the discourteous clerks whom we first encountered. "I want you to have this sale."

"If you had asked for goods of that quality, width, and price, without showing me the sample, I could have found it for you at once," he replied. "But now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," I said, wishing to see whether I could carry my point. "No one knows, except my friend, that you have seen it." And I proceeded to tuck it away in my purse.

"But I know that I have seen it, and my conscience knows it," and he laughingly laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave! "I will make out the sale, and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods desired.

As he made out his sale slip, crediting the goods to "the office" instead of to his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser he was true to himself. He did as he would have been done by. And in making future purchases in that department I shall always look for my "clerk with a conscience."

Salem College==Its Aims and Objects.

FINANCIAL.

The host of good friends who have stood by the college all these years will be anxious to know her financial condition.

Owing to the expiration of our five-year subscription list one year ago, and to the inability of Memorial Board to do as much as usual, we found ourselves in the closing days of last term \$800 behind. This was a discouraging outlook. It has been our policy to keep from going into debt as far as possible; and if deficiencies did confront us, to get out of debt without delay. The Salem people had just raised among themselves and paid over \$800—the last debt on the buildings, and were trying to pay last of church debt—and it seemed like a poor time to ask for a renewal of our five-year subscription among them. But they gladly undertook it, and headed it with about \$250 before offering it to other people. There was but very little added to this subscription during the four Associations, and it is still open for any who desire to help in this way.

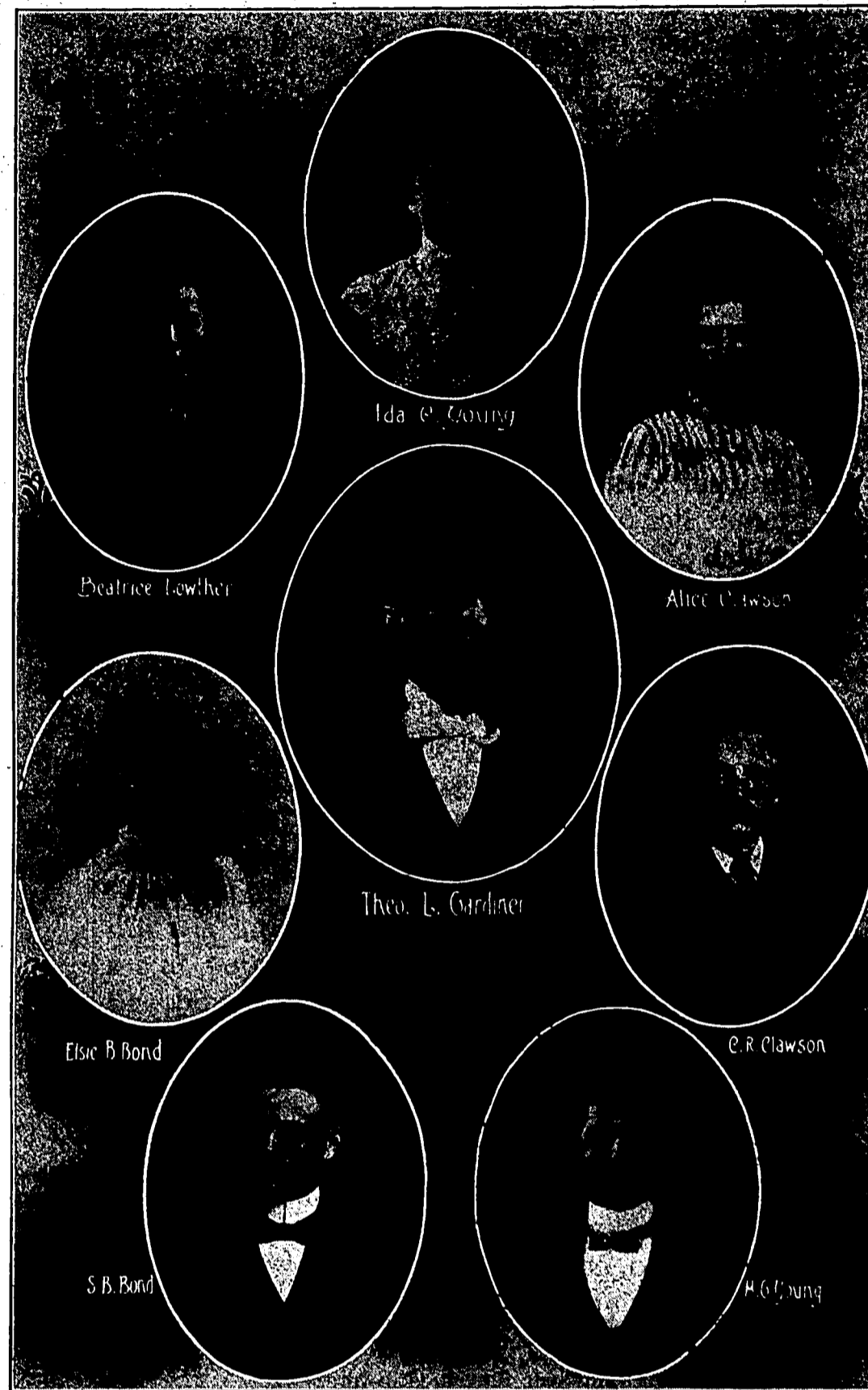
Gifts came to hand quite freely however, at the different Associations, for present debt, and the \$800 was nearly wiped out. This was a great relief. Counting our debt on the piano, catalogue, and repairs, it looks now as if we would have to open the school year with a debt of not less than \$300. We are also trying to secure a nucleus for endowment and scholarship funds, which we hope to see grow.

It is simply wonderful how the school has been provided for, these fourteen years, by the free gifts of the people. The funds spent have brought a great harvest of good. We trust that the Lord will continue to raise up funds for it so long as its work is so much needed.

POINTS OF INTEREST.

The Archaeological Cabinet in the president's room is well worth a visit to any one having a little spare time in Salem. There is nothing like it in Central West Virginia. For years President Gardiner has been busy, collecting specimens in Geology and in Natural History, as well as in the line of Archaeology, until thousands of interesting specimens await the visitor. His trip to Greece, Rome, Palestine and Egypt, added a fine collection to the cabinet. You will find a cordial welcome, and we will take pleasure in showing you around.

One interesting feature in the college work is the arrangement of one recitation room, so it can be darkened in a moment's time, for use of the magic lantern in class work. Hundreds of slides on History, Geology, Physical Geography, and travel are used each term to illustrate the lessons. Whenever this occurs, students who have time to spare for that



SALEM COLLEGE FACULTY.

class hour, are invited to enjoy the illustrations.

Probably no school outside the University is so well equipped with physical apparatus as is Salem College.

It is remarkable how the Library has grown within three or four years. More than 3,300 volumes now adorn the shelves. The latest and best in History, Literature, Natural History, Cyclopedias and Dictionaries are to be found there. Among these the Century Cyclopedic Dictionary of ten volumes is worth special mention. Visitors in Salem are invited to visit and examine for themselves.

The splendid new piano for the chapel is giving great satisfaction. The president has been trying to make the payments on this by the proceeds from his lantern lectures on Bible Lands, so as not to interfere with the other funds of the College. It cost over \$300, and payments of \$30 per quarter have been met in

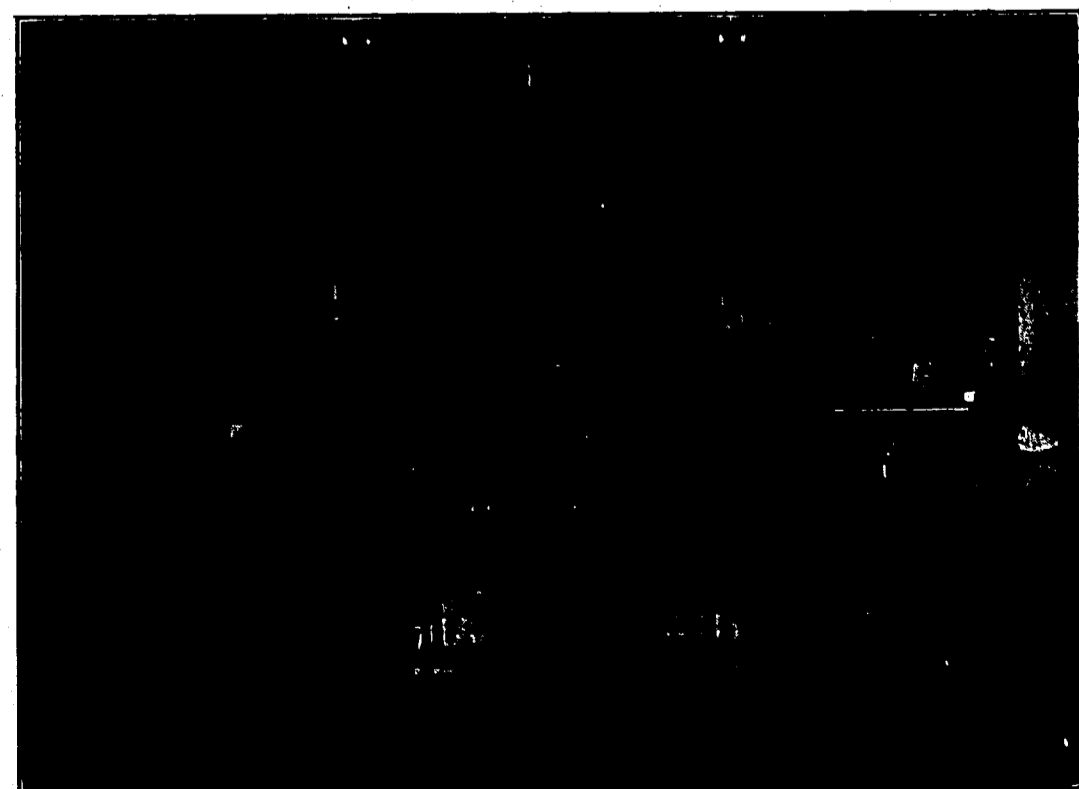
this way, to the amount of about \$100 thus far. The old piano is placed in the music room on the College campus, and is in constant use by students in the Music Department.

We are arranging for a fine surveying outfit, which will be in hand next term for use. Professor Young has had experience in field work, and henceforth practical work in surveying will be required.

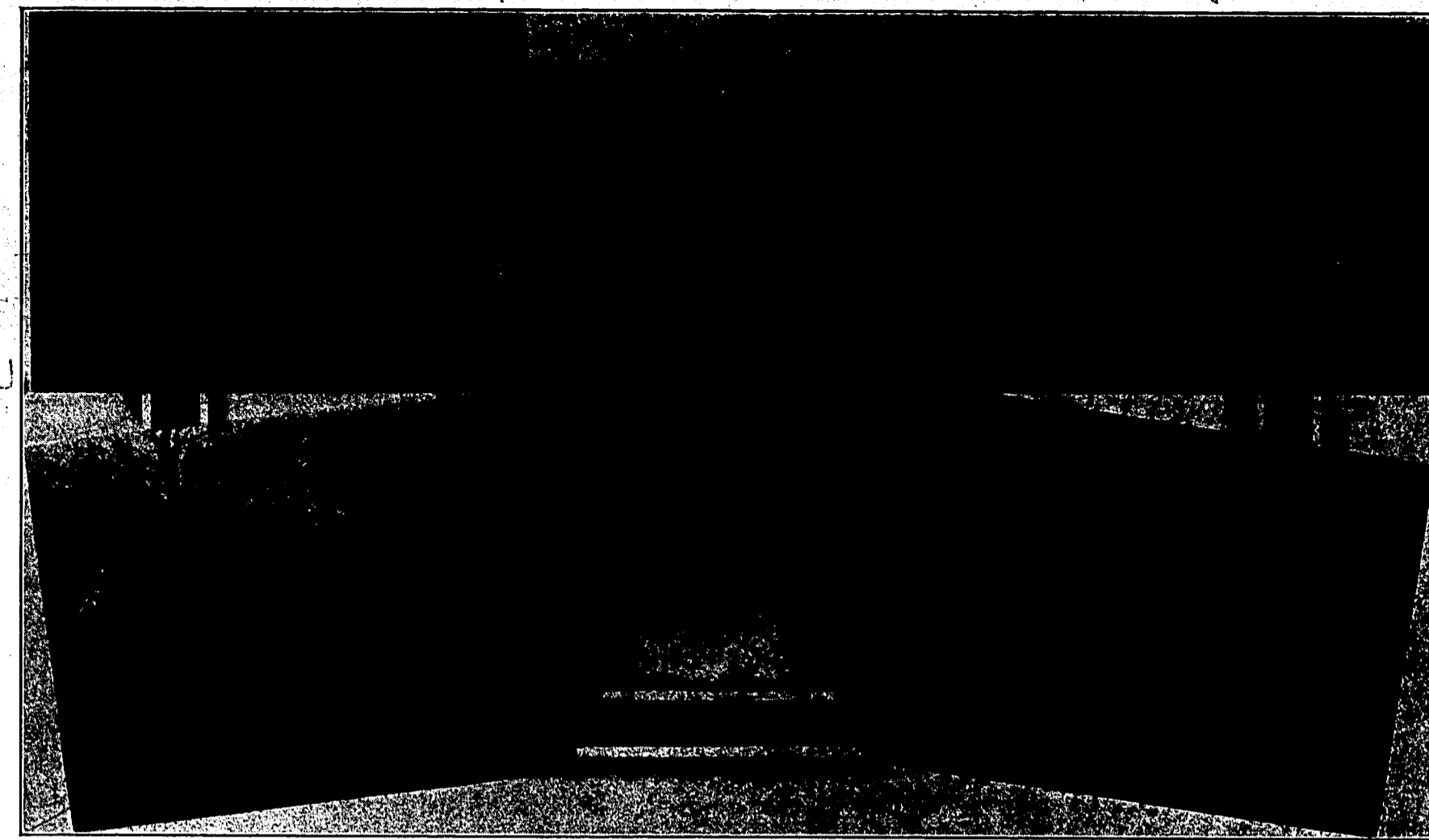
The west end of Salem has had a wonderful building boom in fine cottage homes, since many of our friends have seen it. These homes have sprung up in close proximity to the College, and offer better homes for students than ever before. We prefer to have our students situated in quiet Christian homes, whose families will co-operate with the faculty in care of students, rather than to have them crowded together in dormitories. We have seen both ways tried, and everything considered, we prefer the Christian home to the boarding house.

Who can estimate the influence of a school that sends out hundreds of teachers, to shape the life and character of those who are soon to be citizens of the State? How essential that the moral influence of such a school shall be of a high order. Every such school should see that the direct personal influence of each instructor is in favor of the highest Christian manhood. More and more are the functions of our schools regarded as having for their first object the making of worthy men and citizens. The future citizenship of our country is now in the hands of the teacher, quite as much as in the hands of any other class. This truth is becoming more and more prominent among leading educators.

The Fall term opens Tuesday, September 1. Many students will be glad to know that Miss Clawson has sufficiently recovered to enable her to return, and take up the work



COLLEGE CHAPEL.



GROUP OF SALEM RESIDENCES.

with her German classes, at the opening of the term.

HOW CAN WE OBTAIN A SURVEYING OUTFIT?

The College has never been able to do field work in surveying, because we have had no apparatus for such work. The study is in our College course in higher Mathematics; and we have promised Prof. Young that he shall have the outfit for this term. The work has also been advertised in the new catalogue.

But at this writing the instruments have not been found. The fact is, they cost nearly twice as much as we thought when this promise was made—nearly \$200;—and we have had such a struggle with the debt and piano payments, that we could hardly find courage to mention this. The president is bound to find one within two weeks from opening of Conference; even if he has to obligate himself and make a debt.

There is no alternative. We would be glad to find a good second-hand outfit cheap. If not, we must buy new. Who can offer any suggestion? Who can offer any help? If we could have seen ahead, we would have postponed it another year. But it is too late now, and we have faith that the way will open.

Send for our new and handsomely illustrated catalogue, giving fuller particulars.

Young People's Work.

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

IDLE.

I heard the gay spring coming,
I saw the clover blooming,
Red and white along the meadows;
Red and white along the streams;
I heard the bluebird singing,
I saw the green grass springing,
All as I lay a-dreaming,—
A-dreaming idle dreams.

I heard the ploughman's whistle,
I saw the rough burr thistle
In the sharp teeth of the harrow,—
Saw the summer's yellow gleams
In the walnuts, in the fennel,
In the mulleins, lined with flannel,
All as I lay a-dreaming,—
A-dreaming idle dreams.

I felt the warm, bright weather;
Saw the harvest,—saw them gather
Corn and millet, wheat and apples,—
Saw the gray barns with their seams,
Pressing wide,—the bare-armed shearers,—
The ruddy water-bearers,—
All as I lay a-dreaming,—
A-dreaming idle dreams.

The bluebird and her nestling
Flew away; the leaves fell rustling,
The cold rain killed the roses,
The sun withdrew his beams;
No creature cared about me,
The world could do without me,
All as I lay a-dreaming,—
A-dreaming idle dreams.

—Alice Carey.

Alfred Quartet In Lamphear Valley.

DEAR BRO. RANDOLPH:

This is our day of rejoicing. The angel has troubled the pool, and those we love are stepping in to their healing. How our hearts burned within us when our children and grandchildren (I am speaking for Lamphear Valley community now—not for myself alone) stood up for Jesus. From other sources you will hear how God has blessed us through the ministry of the quartet, but somehow I want to tell you, too.

If you could have seen the close of last evening's meeting—how we sung "Blest be the tie that binds," (no doubt there was some discord in the music, for even I tried to sing, but there was unison in our hearts); how warm, how firm, how tender were the hand-clasps, how "eyes looked love to eyes that spoke again!" We were rather demonstrative—maybe a little out of order for staid Seventh-day Baptists; but if any Christian can hear the prayer of Esau, "Bless me, also, O my father!" and not get a little out of line, he is under better discipline than I am.

Oh, come and see how great things God hath done for us. If you can't come, send a hand to see if the question before the Western Association, "What can we do for the small churches?" is not answered.

Thank God for the labors of these young men, and "thanks be to God who giveth us the victory through our Lord Jesus Christ!"
Yours "with exceeding great rejoicing,"

T. A. BURDICK.

Milton Quartet At Dell Rapids.

Brother Kelly reports a great blessing upon the labors of the quartet and himself in the Northwest. There is much interest in the Sabbath question. Two sermons on that subject have already been preached, and he was about to present another when he wrote.

Bro. Dawes In Nashville.

The tent that was used in Louisville in 1895 is on its way to Bro. Dawes. This tent seats 350 people, and will admirably answer his purpose. He recently preached to a street congregation of three hundred, and is full of faith and courage for his work. At his request

we recently sent him our last Conference minutes. His letter explains the reason:

"A few days ago a gentleman asked me to produce a document which will prove that there are Baptists in this country who observe the Seventh-day as the Sabbath. He said that they had heard of Seventh-day Adventists and had seen them, but they had never heard of Seventh-day Baptists. I told him that the Seventh-day Baptists have been in this country now 239 years, from A. D., 1664, and that it was through the Seventh-day Baptists that the knowledge of the Sabbath in A. D., 1844. So it is only fifty-nine years since the Adventists began to observe the Sabbath. I also told him that the Seventh-day Baptist is the oldest Christian denomination in the world; for it is the denomination to which our Lord Jesus Christ and the Apostles belonged. For Christ was a Baptist, and he observed the Seventh-day as Sabbath, and the Apostles were Baptists, and they observed the Seventh-day as Sabbath.

"Dear Brother Randolph, by the help of the Lord I shall go in every part of this city where I can get a hearing and make known God's saving truth to my people."
J. C. DAWES.

The sixty-five miles an hour international cup race for automobiles in Ireland was a hurly-burly. Such scampers amid perils ought to be discouraged. What benefit can accrue from them to anybody? Even the manufacturers of motors ought to set their faces like flint against such risking of life and limb. Was not the unfinished run from Paris in the direction of Madrid sufficiently prolific of deaths and disasters.—N. Y. Tribune.

Children's Page.

MY MOTHER'S HANDS.

ELLEN GATES.

Such beautiful, beautiful hands!
They're neither white nor small;
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be:
Yet are those wrinkled, aged hands
Most beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on,
That the children might be glad;
I always weep, as looking back
To childhood's distant day,
I think how those hands rested not,
When mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their mark
On hands, and heart, and brow,
Alas! alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
These hands will folded be.

But oh, beyond this shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams through endless years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

HOW THE TEACHER CURED THE CHILDREN.

"Here she comes, girls? Now, let's give it to her!"

"All right, come on! We'll teach her that a pauper can't come into a private school and set herself up above everybody!"

"Ah, good morning, mademoiselle!" called an impertinent voice, and one of the girls left the group to bow toward a shy little figure, which approached slowly. "Just from Paris, aren't you? One can tell that by your dress."

The others looked at each other and laughed scornfully, as another cried:

"We must get rid of our hats and send over for hoods. Have they any more at homelike yours, my dear?"

"Shawls, too!" laughed a third. "A nice granny's shawl, with openwork embroidery over the right arm. My! just look at the style. We'll have to leave the school, girls. None of us can come up to that!"

The boys who stood near joined in a chorus of laughter as the little figure faltered, then came steadily on, with downcast eyes, pale face, and quivering lips.

"I can't understand," cried the first speaker, "how a young lady who spends so much time with her toilet has any left to devote to American history. If it were French, now—"

"Fashion plates!" shouted another.

"Yes, French fashion plates—one could understand her knowledge of that; but plain American hist—"

The bell rang, cutting the sentence short. Everyone turned to answer the summons, and poor little Amy Lawrence stole in behind them. As they were leaving the cloak room one of the girls whispered—loud enough for her to hear:

"Be sure and leave a hook for the latest Parisian novelty, girls!"

Amy's faded shawl caught a few tears in its limp folds before the hurt little creature sought her desk and hid her face behind an open book.

The conduct of Miss Norton—teacher of the very select school—was a study all through that day. None of the pupils were able to

understand it. She was unusually severe with them in every way; so much so that the favored clique forgot all about little Amy, and at the close of the session gathered to comment upon the manner of their teacher.

The truth is Miss Norton was having a little battle of her own. She had noticed the way in which the children of her rich and well-to-do patrons were behaving toward her one little pupil from poverty's depths. In many ways she had tried to change all this without direct reference to it. It was not a pleasant subject to deal with, and she feared to hurt the feelings of Amy by showing that she had taken note of it. But the cruel words of the morning had been overheard by Miss Norton, and she felt that the time had come for her to act.

Upon the other side of the matter it was this way: the young teacher was supporting her mother and helping to educate her younger sister, and she feared to anger the patrons of her little school. If they should take the children away from her and send them elsewhere what could she do?

So all through the day she was thinking, thinking. Her heart was very sore for poor little Amy, and she was seriously vexed, not only with those who had spoken the cruel words, but with those who had encouraged by their laughter. Still the day went by and the matter was not referred to.

School over, the troubled teacher hastened home and told her mother all about it. "I felt that I must ask your permission, dearest," she said, "for, while you do as much for me, in looking after our little home and helping with my clothes, as I do for you, still I don't want to do anything that may take away our income for a time, unless you sympathize. But I'd rather go out as servant than to encourage such cruelty by keeping quiet. What do you say, mother?"

"I agree with you, Marie. The children should be punished. That's not the way boys and girls should act in this 'land of the free and home of the brave.'"

"Thank you, mother," said Miss Norton, with flashing eyes. Then she buttoned on her gloves again and went out. When she returned—late for supper—her cheeks were flushed and her eyes shone.

Next morning the teacher was in the school-room a good half hour ahead of time. As she opened the door a delivery wagon drove up and a trunk was brought in. This trunk was opened by Miss Norton, who sorted the contents carefully, closed it again, and pushed it a little nearer to her desk. She then laid a parcel of letters beside her bell and made ready for the day's trial.

The hour came for the session to open, children's voices were without. Miss Norton rang the bell, and as the scholars entered sly glances were cast to see if the teacher were in the same severe mood. Each was greeted with the usual good morning, but not one received a smile. Little Amy was not there.

After the opening exercises Miss Norton spoke to the school:

"I want the attention of all," she said. "This is a very serious matter which I must bring before you. I am disappointed in you—in every one of you." She waited a moment and looked, one after another, into each face. "You have all been guilty of cruelty. There is a little girl in this school—she is not here to-day; I asked her to remain at home for

one day, and I shall go and give her the lessons privately this afternoon—to whom you are cruel. Through no fault of her own she is obliged to wear very plain clothes; and through no merit of anyone here you are all able to wear nice ones. You did not buy them; you could not earn them. All that comes to you comes through the goodness of your parents and friends.

"This other little girl has only a half-sick mother, for whom she does all that she can out of school hours. The little thing begs to stay out of school because you all make her suffer so much when she comes; but her mother will not permit this. It is the one dream of her life that her little girl shall have a better education than she could have. So the small one is obliged to come. And she proves herself worthy, because, as you all know, she does better work than any of you and bids fair to win the prize of one hundred dollars which Judge Moreland has been so kind as to offer to the best scholar in American history.

"Now, in order that you may know what it is to be poorly dressed, I have borrowed some clean, everyday suits from the orphanage, which I shall ask you each to put on this morning—going one by one into your respective cloak rooms. You will wear them all day. If at the close of school you are not ready to correct your behavior toward our little fellow-pupil you shall dress each day in these suits and continue to do so until you become gentle in heart.

"There is no appeal. I visited all of your parents yesterday after school, and I have here notes from each one, giving me authority to enforce this command. Agnes Holland, as you were first to begin the unkind taunts of yesterday morning, you will come to the desk, take this suit, and go, first, into the girls' dressing room, change your clothes quickly, and come out. John Halliday, as you are the largest boy in school—one whom we have a right to expect will be manly and chivalrous to those who need and suffer, yet who, I regret to say, stood by and laughed while the heart of our little pupil was so cruelly wounded—you will take this suit and go—first, among the boys—into their dressing room, change your clothes quickly, and return. Agnes! John! I give you ten minutes. For every minute thereafter you shall receive a mark for misdemeanor."

Slowly, reluctantly, the two went forward, took the coarse blue jean suits, the heavy shoes, and went into the dressing rooms. No one laughed. It was too serious a matter. Miss Norton waited ten minutes, then tapped at the doors, and sent the unwilling victims forth.

"Emily Huntington, Harry Reynolds, you two are to go next."

"I am not going," said Emily.

"Then you leave the school," said Miss Norton, firmly. "Your father and mother both assure me that they will either send or bring you back, and will see to it that you obey!"

Emily went sobbing into the dressing room. After a little the change in the whole school had been effected, and the real work of the day began. When intermission arrived no one left the desks. In fact, not one of them all was willing to risk being seen by one of the passers-by.

The session never seemed as long as it did that day, and both teacher and pupils were

more than glad when it was over. At last the bell struck for dismissal; then John Halliday arose, came forward, and said:

"Miss Norton, I—I beg your pardon. I—don't want to be a bully; I want to be a gentleman. I—never—was so ashamed in all my life. I—promise you that—that I—that I won't do the—like again, as long as I live. And—and I'm glad you were so—so good and brave as—as to do it!"

The others followed suit. There was a good many sobs from the girls, and solemn looks upon the boyish faces. The next day Miss Norton herself went for Amy and the two came up to school in company, amid pleasant greetings upon all sides. No one spoke of the matter. Everyone was quite content to let it rest. Dear little Amy had not known why her mother kept her from school that day; she wondered at the kindness of her school fellows and was very glad of heart. The days went on, but there was never another need for borrowing the trunkful of blue jean suits!—Christian Advocate.

Our Reading Room.

ASHAWAY, R. I.—The editor of the Young People's Department in the SABBATH RECORDER is right in saying that the age of twenty is not the happiest time in one's life. As the years go by and he learns more of the wisdom and goodness of God, his capacity for happiness increases. The great book of Nature, which everywhere lies open before him, teaches him his own weakness and God's power. He learns it in the starry sky above his head, in the grass beneath his feet, in the songs of the birds as they begin at dawn in the far away east.

The interest of our people here in the services of the church is good. The attendance at the church is not quite as large at this season as at other times of the year, for some of the congregation go away to the seaside or elsewhere during the hot weather.

There is a large and orderly Sabbath-school interested in the lessons. Amongst the old people who continue to come to church are Oliver and John Chester, Christopher C. Lewis and Silas Wells, but the oldest member of the congregation now is Deacon Matthew Kenyon, who is ninety-two years old. On communion days the pastor goes down the aisle to his pew and aids him to the altar to seat with the deacons who serve at the communion.

Several of the members of the church have passed away during the year. Among the old people who have gone are Mrs. Martha Wells and George Babcock. Amongst the younger members is Miss Annie Stanton Barber, for several years organist in the church and music teacher in this vicinity. From her childhood up her life was one of more than ordinary goodness and beauty, and when she passed away all who knew her mourned their loss. M. G. S.

GARWIN, IA.—Perhaps a word from Garwin would be of interest to some. There has been an abundance of rain here this summer and crops of all kinds are very good.

We accepted the call of this church in March and arrived here the last of April. The church here had been without a pastor for nearly three years, and many of their number had sought homes elsewhere, but the few that

were left were not dead by any means, for new voices were speaking of the blessings that had come to them, and were praising God for the privileges they had. The congregations are increasing in number and power, for which we devoutly thank God, and take courage.

The Sabbath-school is doing excellent work; also the Junior work has again been taken up to teach the children the way of life and salvation. The Christian Endeavor prayer meeting holds its service on the night after the Sabbath, and from the number that attend we would say there is a good degree of interest in that work. We thank God for our true, loyal young people.

Since our arrival at this place we have been favored with a visit from Brother Kelly, President Daland and Sister Townsend. We welcome all such friends, for they come with their wise council and inspiring words and help us to get a higher conception of God and the work he has for us to do. D. C. L.

DERUYTER, N. Y.—We are continually feeling the inspiration and the blessing of the good meetings held here at the late Association gathering. Brother Eugene Davis from Alfred is doing a good work visiting, preaching and encouraging the scattered families at Preston, Otselic and Lincklaen. We hear good news also of Elder Ernst's faithful labors at Scott. L. R. S.

DODGE CENTRE, MINN.—Harvest in this part of the country is nicely begun. Although small grain has been greatly damaged by the long continuous rains, still we have great reasons to be thankful that we have such a bountiful crop of hay, as many of the farmers have many cattle, sheep and horses.

Our church seems to be in a prosperous condition, and Elder Lewis is doing good, faithful work, as was shown one week ago last Sabbath, when two young ladies were baptized and united with the church; and we hope soon to visit the baptismal waters again as several are anticipating taking the step.

The church and parsonage have both received a new coat of paint. Elder Clark is at home for a few days after his long trip in Texas, looking after the "orphans" of that state. L. B. E.

AUGUST 3, 1903.

SALEM, W. VA.—Since O. and I are both away from our home church we send our contributions direct to the RECORDER. Enclosed find \$2.40 toward the liquidation of the debts of the two societies. I left Salemville Monday, August 3. Deacon C. C. Wolfe is trying to raise their portion to lift the debt, and is meeting with excellent success. I guess President Gardiner called to the RECORDER office for such a time as this. This effort is going to prove a blessing in more ways than one. "Almost as good as a revival" may yet be the testimony of many other pastors. And there is this advantage among others, it will reach all the churches at once. Not only will the Boards be cheered and encouraged, but I believe the greater good will come through the unifying and intensifying of the interest and efforts of the rank and file. A. B.

AUGUST 6, 1903.

THE RECORDER will contain a full report of the Conference proceedings. Subscribers desiring extra copies will do well to order in advance.

Publisher's Corner.

Just a quiet chat with the subscribers of the RECORDER. The publisher desires to bring them closer to the management of the paper, to get them to take a deeper interest in all that pertains to the paper's welfare. Welcome are the communications that bring funds to keep the plant moving. And welcome also are the many words of praise that tell of long acquaintance with the paper. Welcome also are just and honest criticisms of editorial and business management.

It requires considerable money to print and deliver a sixteen-page paper every week. Secular papers depend largely on advertising patronage to pay expenses, while subscriptions and sales barely pay for the paper used. Religious papers, with small circulations, can never secure large incomes from advertising. From necessity, then, they must rely on subscriptions or contributions to keep their footing. If the subscription lists are large enough, the paper becomes self-supporting. If not, the deficit must be met by contributions, or the paper runs in debt.

The field of the RECORDER is necessarily limited, but that is not to the discredit of the paper. It knows its circulation of 2,250 is small, but it is not ashamed to tell it. Of the 1,046 religious newspapers supposed to issue more than 1,000 copies regularly, only 183 make definite circulation statements. "These may be termed the honest ones, and more so, the intelligent ones. Your paper [the RECORDER] is one of the selected few which are entitled to a place on the roll of honor." So says Printer's Luk.

That the circulation of the RECORDER is small, compared with what it should be, no one can deny. If it were double what it now is, the Tract Society would be much better off in its finances, for the increased circulation would mean only added expense for paper, press-work and mailing. But, whether or not the circulation of the RECORDER is increased, no good will come to the Society unless such subscriptions are for cash only. This leads up to our only request. Look at the label on your paper. See the date. Figure up what you owe, and consider how much it would help the Society if the amount was in its treasury.

STRANGEST KING ON EARTH.

Of all reigning monarchs to-day none is more interesting than King Menelek of Abyssinia. W. T. Stead in the July Cosmopolitan, tells the story of his life—a life full of seeming contradictions, and yet remarkable for its success in preserving the integrity of the kingdom. This strange ruler roams at all hours of the day and night through the narrow streets of his capital, watching his subjects and courtiers. If a chief displeases him he summons him to the palace and administers, with his own royal hand, a severe beating. In the palace-yard he keeps three full-grown, perfectly tame lions, which are allowed to roam at will.

"Occasionally," King Menelek admitted to a visitor, "they have killed a man, but when a lion kills a man we kill the lion." Yet, in spite of his seeming disregard of human life, he had all three lions killed at the time of the great famine, rather than feed wild beasts while his people were starving. Considering his resources and the result attained, King Menelek is not only the most picturesque of royal figures but one of the most successful as well.

THE OLD SHREWSBURY MEETING HOUSE.

To the Editor of the Sabbath Recorder:

After a year's preparation in gathering such data as was available, President Boothe C. Davis, of Alfred University, and myself, set out from Newark, on Sunday, August 2, to ascertain, if possible, the exact site of the old meeting house of the Shrewsbury church, which left its former home in Monmouth county in New Jersey, in September, 1789, "in order to settle in the State of Virginia," and to settle finally where what is now known as Salem, in Harrison county, West Virginia.

In order to appreciate the difficulties to be encountered, it should be borne in mind that at the time the church left New Jersey, Monmouth county embraced the entire territory now comprised in the two counties of Ocean and Monmouth. Furthermore, at that time there were but two towns in the entire county. Now Ocean county, which was formed from Monmouth in 1850, contains eleven towns, and Monmouth county of the present day, although but half as large as it was then, contains sixteen towns. Besides this, many local names of places have changed several times.

The late President William C. Whitford, of Milton College, visited this vicinity a few years before his death, and found what he believed to be the remains of the old church, but so far as we know, he left no data which would determine the exact location of the meeting house.

Having learned that we might find someone at Point Pleasant, at the mouth of the Manasquan River, who could give us some clue to the object of our search, we made that place our first objective point. Here we found Mr. and Mrs. Joseph Johnson—the latter a daughter of Mr. Frank Glaspey, of Shiloh, New Jersey, and likewise a grand-daughter of Mr. Micaiah Ayars, of Shiloh. From them we obtained information which led us to believe that we might find the object of our quest a few miles to the northwest of Point Pleasant in the vicinity of Bailey's Corners in the township of Wall, and county of Monmouth.

At Bailey's Corners we received additional information, which led us to proceed still further in the same direction to another cross-roads known as Glendola, formerly called Hopeville. Here we found an old-time meeting house, now in the possession of the Methodist Protestant church. This house we learned had at one time belonged to a Seventh-day Baptist church in that vicinity.

With the janitor as a guide, we made an inspection of the building and learned that it had been originally about twenty-five by thirty feet. In more recent years, three additions have been made to it. The first adds about ten feet to the main body of the church in front. The second is a tower starting from the ground in the front of the main body of the church and terminating in a spire. The third is at the rear, not so wide as the main body of the building, and about ten feet deep, to accommodate the pulpit and choir box. A gallery extends the entire length of both sides of the main part of the building, as well as across its front.

We made inquiry of several of the neighbors, all of whom told us substantially the same story. For the fullest and clearest account, however, we are indebted to Mrs. Jeremiah C. Morris, nee Rhoda M. Van Leer, who at one time was acquainted with Mr. Bond Davis, of Shiloh, when he used to visit at her father's

house at Bridgeton, New Jersey, while she was a little girl. Mr. Morris is a great-grandson of Robert Morris, one of the signers of the Declaration of Independence. Mrs. Morris obtained her information in her early womanhood, from one of her neighbors in the vicinity where she now lives. This neighbor was Mrs. Phoebe Jackson, who died at the advanced age of ninety years, and had been acquainted with the Seventh-day Baptists of the Village of Squan, before they had moved away to their new Virginia home. Mrs. Jackson, whose maiden name was Brannon, was the wife of Hartson Jackson.

From Mrs. Morris, we learned that some seventy years ago, the meeting house had been moved from its original site, on what is now generally known in that vicinity as the Kirby farm, about a mile and a quarter almost due south west from where it now stands to about the middle of what is now the graveyard adjoining the church. Here the meeting house stood for many years without any floor or plastering, and with many of the clapboards off, so that the squirrels and birds had free access to it. The seats consisted of heavy slabs or planks with two holes bored in each end, into which stout pegs a foot and a half long had been driven for legs. Before its removal from its original site, the Free Methodists had worshipped in the meeting house after the departure of the Seventh-day Baptists. After its removal it served for many years as a Union Chapel, in which all denominations were at liberty to worship. It was used principally, however, by the Free Methodists and the Baptists. Finally it was purchased by the Free Methodists (Methodist Protestant), moved up near to the road, enlarged as heretofore indicated, neatly fitted up, and is now used by them as a house of worship.

We had already photographed the meeting house, and after our interview with Mr. and Mrs. Morris, we sought the Kirby farm, which we readily found.

In more recent years, the farm has been in the possession, among others, of James Auger and William W. Auger. By a curious coincidence, people by the name of Auger were members of the Shrewsbury church. On July 11, 1778, Joseph Auger and Elizabeth Auger were rejected from the church for ceasing to observe the Sabbath, by the public reading of the "Awful Sentence of Excommunication." In March, 1903, the farm was sold by order of court. Its present owner is Mr. Bartine Newman.

The records of the church state that on the 3d of March, 1775, it was voted that the meeting house should be located on "the southeast corner of Zebulon Maxson's land, lying on one of the branches commonly known as the Great Branch."

Just one month afterward, on April 3d, 1775, Zebulon Maxson executed a deed for the lot, which lay "near the road that goes across the south branch of Little Brushy Neck."

The deed, by the way, was held by the pastor of the church, Elder Jacob Davis. At his death, it passed into the possession of his son Jacob, who bequeathed it to his son, Elder Samuel D. Davis, who is still living at Jane Lew, West Virginia; he in turn, gave it to his son, President Boothe C. Davis.

With these descriptions in our hands we had no difficulty in finding the spot on the

Kirby farm, which was said to be that for which we were looking. Mr. Jeremiah C. Morris had told us that he thought we would be able to find one single remaining gravestone set up in memory of some one by the name of Davis.

The spot we found largely overgrown with briars and bushes. We sprang from the carriage and swiftly but carefully searched the ground. Just as we began to fear that either we had not found the right place, or that the last gravestone had been destroyed, our search was rewarded. In a clump of bushes standing against a small sapling was the gravestone. It had been cut from a flagstone about two and a half inches in thickness. The stone was handsomely carved, and bore the following inscription:

Hannah

Daughter of Nathan
& Anna Davis died

March 3^d 1788
aged 20 Years

As you are now so once was I
In health and strength now here I lie
As I am now so you must be
Prepare for Death and follow me

Eagerly, but reverently, we carried it out into the stronger light and photographed it. We then replaced it, took two photographs of the old graveyard and churchyard, and our day's work was done.

The last one to visit the village of Squan while Seventh-day Baptists lived there, and leave a written record of his visit, was the Baptist historian, Morgan Edwards. His visit was on the 18th of November, 1789, a little more than two months after the departure of the first company for Virginia. He is manifestly in error about several details concerning the meeting house and lot. He says the house was thirty feet by forty feet. The original part of the building, which we are informed is as it was built (the original framework of oak remaining intact, save that the ends have been removed in making additions,) measures twenty-nine and a half by thirty-two feet. Edwards says the lot was the gift of their pastor, Elder Jacob Davis; the records and deed show that it was a gift of Zebulon Maxson. Edwards says the lot contained one acre; the deed calls for "eighty-one perches, strict measure." Edwards says the meeting house was built in 1774; the records show that it was built in 1775. Edwards says the church records were not available; and what he writes certainly indicates that he depended upon some one for his information who indulged in liberal generalities.

Mrs. Jeremiah C. Morris says her informant, Mrs. Jackson, told her that along with the meeting house stood a blacksmith shop and several dwelling houses forming a village. The last of these dwelling houses was standing within the memory of people now living.

About half a mile from the village was the home of Robert Morris, one of the signers of the Declaration of Independence, the renowned patriot and financier of Revolutionary fame, who put his private fortune at the disposal of the colonial government to save the new government from financial ruin. Almost any day Robert Morris might be seen riding about his farm, or visiting his neighbors, mounted on the horse given him by Washington, as a token of his warm personal friendship for Robert Morris.

The War of the Revolution brought troublous times to this little village. Many of the fathers and sons enlisted. At Monmouth Court House, now Freehold, only eight or ten miles distant to the northwest, was fought the celebrated Battle of Monmouth, where Washington administered his stinging rebuke to Lee; and where Molly Pitcher, "a stout, red-haired, freckled-faced young Irish woman with a handsome piercing eye," and but twenty-two years of age, made herself famous for all time by her unique display of bravery.

It was to observe the issue of this hotly contested battle that James Davis, the father of Elder Jacob Davis, who was pastor of the church at the time of its removal from New Jersey to Virginia, mounted his horse and rode away from his home that eventful day to Monmouth Court House, only to return a few hours later fatally wounded by a stray shot from the battle-field, for his grief-stricken family to remove his lifeless body from his faithful horse.

On a line nearly east from Monmouth Court House, and slightly northwest from the village of Squan, at Colt's Neck, some six or eight miles distant, was the home of Captain Joshua Huddy, a terror to the British throughout Monmouth county, who, when captured by the enemy, was wantonly put to death by hanging.

Directly to the eastward, at the mouth of Shark River, some three or four miles distant, the British disembarked one day and burnt the salt works on both sides of the river. At about the same time they burnt the salt works and destroyed the kettles on both sides of the mouth of the Manasquan River, some five or six miles down the coast from Shark River.

Only a short distance away were the "Pines," infested by Indians, pirates, and other robbers, who lived in caves and preyed upon the surrounding country—a constant menace throughout the war.

The Shrewsbury meeting house lot and graveyard were situated on the banks of a little brook, which in dry weather contains no running water, and forms the south branch of what was then called Little Brushy Neck (now Cranberry Bog,) which in turn forms what was then, as now, known as the Great Branch. Great Branch, in its turn, empties into what is now called Wreck Pond, which opens into the sea through Sea Girt Inlet, a little more than half way from the mouth of Shark River to the mouth of the Manasquan River.

Great Branch is similar to a number of other branches along the coast, among which are Long Branch and Branchport Creek. Some six or eight miles north of the mouth of Great Branch are the well-known seaside resorts of Asbury Park and Ocean Grove.

The little village of Squan, (not Squam, as it is erroneously written in the Seventh-day Baptist Memorial, as well as by almost every writer since,) where was situated the meeting house of the Shrewsbury church, was so-called from the Manasquan River, which lies about two miles and a half to the south. Not far away were Squankum and Lower Squankum, which bear these names respectively to this day.

Although the membership of the Shrewsbury church was scattered over a large part of the territory of the present county of Monmouth, and probably outside its limits as

well, possibly as far away as Trenton, the principal settlement of the church outside of the village of Squan and its immediate vicinity, was at Clay Pit Creek, some fifteen or twenty miles directly north of Squan, where some six or eight families settled a few years after the original settlement at Squan.

CORLISS F. RANDOLPH.

NEWARK, N. J. August 4, 1903.

MARRIAGES.

WHITFORD—ARMSTRONG.—At the home of the bride's parents, Mr. and Mrs. G. L. Armstrong, Wolcott, N. Y., July 8, 1903, by Rev. S. Sanford, Mr. Harry Campbell Whitford and Miss Florence Mae Armstrong.

TODD—WHITFORD.—In Brookfield, N. Y., Thursday evening, Aug. 6, 1903, by Rev. T. J. Van Horn, Rev. W. C. Whitford, of Alfred, N. Y., assisting, Hallie Edgar Todd, of Brookfield, and Miss Ethel Maud Whitford, of Gentry, Ark.

CRANDALL—FARNSWORTH.—In Westerly, R. I., Aug. 7, 1903, by Rev. O. U. Whitford, Mr. Albert W. Crandall, of Providence, and Miss Nellie Farnsworth, of Westerly.

DEXTER—JOHNSON.—In Elmira, N. Y., Aug. 5, 1903, Rev. Daniel Weaver Dexter and Miss Nellie Edna Johnson, both of Elmira.

DAVIS—WELLS.—In the Seventh-day Baptist church, Nortonville, Kansas, Aug. 3, 1903, by Rev. Geo. W. Hills, assisted by Rev. W. C. Daland, President of Milton College, Mr. Will M. Davis, of Chicago, Illinois, and Miss Gertrude S. Wells, of Nortonville.

DEATHS.

WELLS.—At the residence of his niece and adopted daughter, Mrs. Wm. H. Palmeter, Ashaway, R. I., July 17, 1903, Thomas Randall Wells, in the 87th year of his age.

The deceased was born in the town of Hopkinton in 1816, passing his youth on the farm. A few seasons of seafaring life were passed, and he entered the career of a manufacturer, owning and operating factories in various places in Rhode Island and Connecticut, in company with his brother Jonathan. The mill at Ashaway was for a long time under their control, and they had much to do with the prosperity of the place. They were also the founders of the National Bank here. In 1841 he married Harriet A. Taylor, who died some nine years ago. He confessed Christ by baptism many years ago, but never united with any church. His adopted daughter, Mrs. Alta M. Palmeter, an aged brother, Silas C. Wells, with other relatives, mourn their loss.

C. A. B.

BROMLEY.—In Clark's Falls, Conn., July 30, 1903, Charles Herbert Bromley, in the fourth year of his age.

The little one was the youngest son of Mr. and Mrs. Wm. F. Bromley. He had never been a strong child. The funeral was at the home on Sabbath, Aug. 1. The parents have the sympathy of many friends.

C. A. B.

ASHURST.—Eldorado Ashurst, in Columbia, Ga., July 29, 1903.

"Rada" was the loving wife of Elder A. P. Ashurst. She was a great sufferer for several months immediately preceding her death. She was a Christian, and died trusting in the merits of a Crucified Saviour, whom she had learned to know and to love all the more during her protracted illness. She spent much time during the long, weary days and nights, in which she sleeplessly lingered, in earnest communion with God. Her body has been laid to rest in Buena Vista, Ga., by the side of loved ones who have gone before. She leaves to mourn her loss an affectionate husband, Elder A. P. Ashurst, and her daughter, Mrs. Lillian Bronson.

COM.

BASSETT.—Mrs. Jane O. Burdick, the wife of Stillman Bassett, and daughter of David and Olive (Tanner) Burdick, was born April 9, 1838, and died at her home near Leonardville, July 17, 1903, making her 65 years, 3 months and 8 days of age.

She was married to Stillman Bassett Dec. 29, 1857. She was baptized by Rev. Stephen Burdick May 22, 1875, and united with the First Seventh-day Baptist church of Brookfield, at Leonardville, of which she remained a beloved member until death. She had not been a well woman for the past eighteen years, but was taken worse about two years ago, and during the last of her sickness had been a great sufferer. It has often been noted, "How patient," "How thoughtful," "How helpful to those about her as long as she could do." One said to her, "It is terrible for you to suffer so." "The Lord knows best what is good for me," was her reply. She leaves a husband and three sisters to mourn

their great bereavement. Services were held at the home July 19, and interment made at West Edmeston.

I. L. C.

NOBLE.—John H. Noble was born May 15, 1831, in Stafford, Lewis county, N. Y., and died at his home in Marquette, Wis., Thursday morning, July 30, 1903.

In 1846, he came from New York and settled in this village, being one of the first settlers. They were poor, and for years suffered many privations. He was a hard-working farmer, and was ready to aid in maintaining religious services and every good cause. He was emphatically an enemy of the saloons, a man of sterling integrity and strong Christian faith. In manhood he united with the First-day Baptist church. Since 1869 he has been a Sabbath-keeper, and in 1889 he united with the Seventh-day Baptist church of Marquette, and was soon ordained as Deacon. In this office he faithfully served the church to the end of his life, which came very unexpectedly, he having been sick but three days. He leaves in deep sorrow a devoted wife, four sons and two daughters, and one brother. Deacon Noble will be greatly missed, especially in our little church, where he was one of two chief supporters. Funeral services were held Sabbath morning, Aug. 1, conducted by Pastor Mills, and the church was crowded full with sympathizing friends. Theme, "The Uncertainty of Physical Life; What Next?" Text, 1 Samuel 20: 3.

O. S. M.

PIERCE.—Clarence L. Pierce was born Aug. 7, 1860, and died in Walworth, Wis., July 24, 1903, being nearly 43 years old.

His father, Delos Pierce, Sr., was one of the early settlers here, and is still with us. The wife of the deceased is a granddaughter of Rev. O. P. Hull, formerly a resident and pastor in the early days of this society. She and the two daughters are members of our Chicago church. Funeral in the Walworth church, conducted by Pastor Stillman. Short discourse by Pastor Wilcox. Burial by the "Woodmen."

M. G. S.

KENYON.—In Westerly, R. I., Aug. 12, 1903, John Denison Kenyon, M. D., aged 69 years, 5 months and 11 days.

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.

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

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

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

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

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

LESSON IX.—DAVID SPARES SAUL.

LESSON TEXT.—1 Sam. 26: 5-12; 21-25.

For Sabbath-day, Aug. 29, 1903.

Golden Text.—"Love your enemies; do good to them that hate you."—Luke 6: 27.

INTRODUCTION.

After our lesson of last week David became a fugitive and an outlaw. Saul was his open and vindictive enemy, slaying the whole family of priests at Nob—except one who escaped—because one of their number had given provisions and a sword to David, and this with the impression that David was still in the service of Saul.

During all this time David did not forget that he was an Israelite. When the people of Keilah were oppressed by the Philistines, David was their deliverer. They were, however, ungrateful toward him, and he had to flee from that city in which he had found a home, in order to avoid being delivered up to Saul.

Saul was unremitting in his efforts to capture David. At one time David was saved by a providential invasion of the Philistines, who drew Saul's attention away from his pursuit. At another time, as Saul was seeking David, the tables were turned and Saul fell under the power of the one whom he pursued.

PERSONS.—David and Abishai; Saul and Abner; Ahimelech, another of David's captains, is also mentioned.

OUTLINE:

- 1. David invades Saul's Camp. v. 5-7.
2. David Spares Saul. v. 8-12.
3. Saul and David are (apparently) Reconciled. v. 21-25.

NOTES.

- 1. And the Ziphites came to Saul, etc. Compare chapter 23: 19 and following. Ziph was a few miles to the southeast of Hebron.
2. Having three thousand chosen men of Israel with him. From the great size of this army which was intended for David's arrest we may infer the intensity of Saul's desire to get rid of David.
4. And understood that Saul was come of a certainty. By means of spies, David obtained more accurate report of that which he had heard by rumor. Some commentators think that the last phrase refers to the particular place to which Saul had come. And David understood that Saul had come to.
5. And David arose, etc. After the report of his spies, David goes in person to see just how his enemy is encamped. He notes with care the precise arrangement of the camp,

so that he would be able to walk about in it in the dark. He notes in particular where Saul sleeps with Abner, his chief captain, beside him. Within the place of the wagons. The precise meaning of this expression is obscure. The Authorized Version has "in the trench"—a translation which is not far from literal. Perhaps we should read, "In the intrenchment." It is evident that Saul was in that part of the camp which was esteemed especially secure.

6. Then answered David. The verb "answer" is often used in the Bible, not precisely as we would use it in referring to a reply to some question, but to refer to the speaker's taking up the conversation at the beginning as well as in the midst. David here seems to be replying to his own thought. Ahimelech the Hittite is mentioned only here. Uriah, David's faithful officer, whom he so grievously wronged, was a Hittite. The Hittites were probably the strongest nation of all those that the Israelites dispossessed in the land of Canaan. Abishai is often mentioned in connection with his warlike brother Joah with whom he subsequently shared the command of David's army. Their mother, Zeruah, was a sister of David. 1 Chron. 2: 16. I will go down with thee. He shows his bravery by volunteering for this hazardous enterprise.

7. Came to the people by night. That is, the people of Saul's army. Conscious of their superiority in numbers and equipment, they did not feel the need of great watchfulness. With his spear stuck in the ground at his head. The spear thus thrust in the ground by the place of the king served as the symbol of royalty. The Authorized Version renders the last word of this line, "at his bolster" meaning pillow, but there is nothing to show whether Saul had a pillow or not.

8. God hath delivered up thine enemy into thy hands this day. We are to regard Abishai as perfectly sincere in this view of the case. Let us smite him. As David is his chieftain, Abishai realizes that it would be hardly proper for him to strike unless he is so commanded. He understands however that David might be reluctant to kill his enemy with his own hand, and so seeks that privilege for himself. With the spear to the earth. He means that he will drive the spear through the king's body, so as to fasten him to the earth just as Saul had tried to fasten David to the wall. At one stroke. Abishai would imply that he will so direct his blow that there will be no necessity of striking a second time.

9. Destroy him not, etc. David might avenge himself upon any other of his enemies, but he feels that to lift his hand against Saul would be an act of impiety, because he is the anointed of Jehovah. Compare chapter 24: 6. Jehovah shall smite him, etc. David is fully determined to leave his enemy in the hands of God. He had confidence that God will remove him out of the way in good time in one of three ways: by some sudden stroke like the death of Nabel, (chapter 25: 38) or by natural death through diseases, or by death in battle. We may readily imagine that David might have led a successful rebellion against Saul, or that he might have had Saul assassinated in his own house. He might indeed have justified himself in some very vigorous attempts to supplant Saul since he himself had been anointed by Samuel; but he has determined to await the action of God.

11. Jehovah torbid, etc. David again in very forcible language expresses his determination to do nothing against the life of Saul. Take the spear—and the cruse of water. Thus David would have indisputable evidence that he had been in Saul's camp, and that he had been so near the king that he might easily have killed him. The word translated "cruse" means jar or jug—broad or flat rather than high.

12. So David took the spear and the cruse of water. We are not to infer that Abishai refused to take these articles as requested by David and that therefore David took them himself. Our author is here summarizing the outcome of David's expedition to the camp of Saul, and mentions the trophies that were brought back. He says that David brought them because David was the leader of the expedition. Very likely Abishai carried them. And no man saw it, etc. This stealthy invasion of the camp of Saul was a complete success. No one was awakened. A deep sleep from Jehovah. Our author explains the fact that no one was aroused, from the direct interposition of Jehovah. The word translated "deep sleep" is the same as that used of the sleep of Adam in Gen. 2: 21.

13. Then David went over to the other side, etc. David crosses the valley and finds a convenient place where he can be seen and heard from Saul's camp and still be out of reach of missiles and secure from immediate pursuit.

15. Art not thou a valiant man, etc. David calls Abner's attention to the fact that he has not guarded the

king well, and makes a sarcastic allusion to Abner's being one of the chief men of Israel.

16. Ye are worthy to die. David says that those who have shown such carelessness in guarding their royal master deserve to be put to death.

17. Is this thy voice, my son David? Saul's heart is touched by the sound of David's voice, especially as his words show solicitude for the safety of the king, and bear testimony to the fact that David has had the power to kill him.

18. Wherefore doth my Lord pursue after his servant? Having now obtained the opportunity to speak to the king when he was inclined to listen, David proceeds to prove to him the inappropriateness of his pursuit after his loyal servant. David's questions serve as an assertion of his innocence.

19. If it be Jehovah that hath stirred thee up against me. Conscious of his own innocence and of Saul's former affection for him, David thinks that Saul's pursuit of him must be caused by some external influences from God or man. We have already seen from our study of the expression "an evil spirit from God" in chapter 18: 10 (See note in Lesson VII.) that the Hebrew mind had no difficulty in thinking of an evil influence as from God,—not that the Israelites were not really ascribing evil to God more than we would. So David supposes the case that Saul is moved by Jehovah, and suggests that he shall name some offering that shall be considered proper to atone for David's failure, whatever that may be. But if the children of men. David rather suspects that certain men have slandered him before Saul, and he invokes a curse upon them. The inheritance of Jehovah. That is, the land of Israel. Go, serve other Gods. The implication is that even an Israelite if he were exiled from the promised land would naturally serve the gods of the land in which he happened to sojourn.

20. Let not my blood fall to the earth. David prays for mercy in view of his helplessness and insignificance. A flea. The Septuagint reads instead "my soul," and this reading is probably to be preferred.

21. I have sinned. Saul acknowledges his error. He is touched by David's consideration for him. Return, my son David. He invites David to return to his court, and promises to injure him no more. I have played the fool. According to the punctuation of the Hebrew text the adverb "exceedingly" belongs to this clause also. We could scarcely expect a fuller expression from Saul.

22. Behold the spear, O king. Or perhaps we should read in the Authorized Version, "Behold the king's spear." David shows his friendliness by restoring the king's spear, but he ignores the invitation to return. He doubtless felt that it would be unsafe to do so.

23. And Jehovah will render to every man his righteousness and his faithfulness. David is not intending here to sound his own praises, but rather to express the hope (or perhaps we should translate, "And may Jehovah render," and say, the prayer) that Jehovah will see to it that his life shall be protected as completely as Saul's has been in that day, and thus his generosity be rewarded. And I would not put forth my hand. It was this forbearance that made David's righteousness and faithfulness evident.

24. As thy life was much set by. Literally, magnified. David mentions explicitly the blessing that he desires.

25. Thou shalt both do mightily, etc. Saul prophesies David's success, although not as definitely as in chapter 24: 21.

The parallel passage in chapter 24 should be studied in connection with this lesson.

THE COST OF A BOY AND HIS DIVIDENDS.

Some one has been making calculations concerning the cost of a boy. The writer computes that by the time a boy has reached the age of fifteen, a good boy, enjoying the advantages of life, costs, including compound interest on the annual investment, not less than five thousand dollars. If the boy continues at school and goes to college, he will cost not less than five thousand dollars more by the time he has reached the age of twenty-one years.

In making this calculation it is supposed that everything is included which properly goes into the expense account. There is the item of living—what it would cost if all had to be paid for in money at so much a week. Then there is the hire of a nurse through the

hours of babyhood, and of teachers from the time the child is old enough to be taught. All this, of course, the mother does, giving her days and nights to it, nor ever thinking of putting a valuation of dollars and cents on what she does with such unwearying love. Nevertheless, there is a money value on all this maternal service—at least if there were no mother, and if it all had to be hired and paid for at regular rates, the cost, year after year, would be very great. There is also the cost of clothing, of doctors' bills, of education, of books, and of all that is done for the boy in the home during the years.

It is only the pecuniary cost that is included in this interesting computation. There is another cost which never can be put into figures. No price is put upon the mother's love and solicitude and care and tears and prayers, and the father's toil, struggle, self-denial and self-sacrifice. There is no computing the value of such services, and yet these make up by far the greater part of the cost of the boy's bringing up.

An artist was making a portrait of a mother who had died, and was trying to take out the lines which appeared in the face of the photograph from which he was copying his picture. "No," said the son, "don't take out the lines. Leave them, every one. It wouldn't be my mother if all the lines were gone." Then he spoke of the years of disinterested love, the long time of sickness, when the mother had nursed the children through scarlet fever and diphtheria, and how she had given out the best of her life in most costly care. "Oh, no," he said, "leave the lines in the picture. They tell the story of the mother's love and service." No mere computation of what it costs in money to bring up a boy in a good home begins to tell the full price that has been paid.

Thus a boy, by the time he comes to young manhood, represents a large investment of money, love and service. In matters of business, men seek for reasonable returns from their investments. When there has been an outlay of ten or twenty thousand dollars in a boy, what kind of return should be expected? A great many fathers and mothers put all they have into their boys. They have no lands or houses, no stocks or bonds, no

accumulation in the bank—they have toiled hard for many years, and all the results have been invested in their children. Surely they have a right to look for a return. What sort of return should this kind of investment pay?

First of all, there should be love. This is the only return that really brings satisfaction to the hearts of parents after they have toiled, suffered and sacrificed for their children. One of the bitterest disappointments of life is when a boy who has had done for him all that love could do, and has had lavished upon him all that love could bestow, through years of infancy and youth, fails to give to his father and mother the love that their hearts crave. No matter how brilliant he may be, how well he may succeed in the world, how his name may be honored among men, no prosperity and no fame will make up in satisfaction to his parents for the want of filial affection. To honor father and mother is the first duty of every one who has been reared in love. The first dividend that should be paid on the parental investments in the boy is love.

There should also be a repayment in character and work. When thousands of dollars have been spent on a boy in order to fit him for starting hopefully and with advantage in life, the least that can be expected of him is that he shall enter upon an honorable and worthy career.

It certainly is a most unfit return when the boy neglects his studies, throws away his opportunities for learning, and turns to waste the money his parents have gathered at such cost to educate him. It is a sore disappointment, also, when, instead of realizing their dreams and visions for his character, the boy sets out in wrong ways, choosing evil companions, indulging in sinful pleasures, making for himself a tarnished name and a spotted character.

It is surely the duty of every boy to make his life beautiful and good, realizing in it "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Children hold in their hands

the happiness or unhappiness of their parents. A son who does well is not only an honor to his father and mother, but a joy and a pride as well. The memory of that love and of all that that love has done for him should inspire him to strive after all that is best in character, attainment, and achievement.—Selected.

Special Notices.

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

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

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Our faculties shall rise in judgment to condemn us, if we have not improved them to the limit of our opportunity.—R. B. Patton.

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WANTED. Wanted—a MAN—who is gentle and just; A man who is upright and true to his trust; Who cares more for honor and love than for pelf, And who holds his neighbor as dear as himself. Who's sober and earnest, and merry and gay, Who cheerfully shoulders the cross of the day; Whose principle's high, whose integrity's strong; Who'd rather do right any time than do wrong. Yet who to a sinner shows sorrow and pity— Do you think I might find such a man in the city? Wanted—a WOMAN—no saint understand; But a womanly woman, who on every hand Sheds the lustre of purity, goodness and grace Who carries her loveliness stamped on her face; Whose wisdom's intuitive insight is deep; Who makes living sunshine where life's shadows creep; Who's poised in her little world's centre, and who Is gentle, responsive, and tender and true; Whose sweetness and graciousness fit like a gown— Do you think I might find such a one in the town? "Psyche"—In Metaphysical Magazine.

Pastor Shaw's Sermons. DURING the summer vacation period, Pastor Shaw, of the Plainfield church, has been giving his people a series of sermons on the life of John the Baptist. They have been short, terse and right to the point. His people have been deeply interested in them. In the closing sermon of the series, he expressed his views on the question of dancing as follows: "I should certainly not be justified in drawing from this story an argument against dancing, but the subject is brought to our minds and I am induced to express an opinion. This I do, first, because there are those here who wish to know the view that I hold of this so-called questionable amusement. Second, because it is freely said that the pastor of the Plainfield church has either changed his mind or is afraid to speak on a number of subjects. I have not changed my mind and I am not afraid to speak, but naturally hesitate to say that which may grieve my friends, unless it is likely to do them good. I shall, therefore, simply record my disapproval of dancing, believing that it would be useless to argue or scold. Those who dance, insisting that it is not wrong, will very likely continue to do so regardless of anything that I may believe or say. Some things are wrong in themselves and some things are wrong in their influence. It is my opinion that the subject under discussion is wrong in itself and in its influence. I do not see how it can be a coincidence that in so very many churches and individuals, dancing is in inverse proportion to spiritual life. It looks like an open door away from Jesus Christ. It looks like an inclined plain, beautiful and broad and slippery. The dance-house is a very slaughter-house of souls. It is the pastor's fear that parents who encourage their children to dance are sowing the wind to reap the whirlwind. I think you understand my position, and you may tell it

to those who are not here so that it will not be necessary for me soon to repeat it." We think these wise words worthy of a larger hearing, and offer them to our readers. He is a wise man who takes note of the tendency of things. In a world where growth in grace, finds so many hindrances, one has to be careful not to foster those influences that always and invariably make against spiritual things. We would rather that the young people of our flock would be noted for the sweet graces of an active Christian life, than for the giddy graces of the ball room. The two seldom go together. If the young people—and the parents as well—will only ask the question, "What would Christ have me do;" and then do only what we think he would approve, the church would not suffer as it does to-day from spiritual famine, and the world would not get so many of our bright young people away from the church. If we knew this would be the last year of life on earth, where think you, would be the best place for an immortal soul to spend its time—in Christian work or in the dancing hall? Let us try to spend this short life as we shall wish we had, when we come to the last hour, and must render an account to God.

Depends Upon the Individual Life. We are often asked as to what the future of our denomination will be. Sometimes we fear that the outlook is not as promising as it should be. Why this fear? Simply because we see signs of wavering in the individual lives about us. The ideal future for the denomination will depend upon the realization of the ideal character in the individual. Each one has a share to-day in settling the question as to the future of the denomination. What do you say? In view of your present condition and attitude toward the church and spiritual things, what have you a right to expect for yourself in character and influence in the days of your own future? You can settle this question with great certainty to-day. He is a wise man who notes the tendency of things. The straws show the direction of the current. What do the straws in our life indicate as to the direction of the currents? Do the currents of our lives flow steadily toward purer, nobler, more consecrated ways? The future holds for us nothing of good, unless we are busy to-day, putting that good into the future. It is folly for us to expect to realize good in the future, if we are idle to-day. It is the height of folly for us to hope to escape a harvest of evil to-morrow, if we are busy sowing the seeds of evil to-day. The future is not an actor; it is a result—the

addition of the to-days of life. If we find ourselves idly living to-day, or sowing seeds of evil, we still have power to stop all this and begin to live for the good. If everyone would do this, there would be no doubt about the future of the denomination.

INSTEAD of feeling sorry over the so-called "crosses" which Seventh-day Baptist young people have to bear, we ought to rejoice over the grand opportunity offered us, to realize the very best qualities of character and the strongest elements of manhood. The First-day Baptist preacher who said, "It takes better material to make a Seventh-day Baptist than a First-day Baptist," understood this principle to which we now refer. No denomination on earth offers to young people so grand an opportunity to eminence in noble character as does ours. Our very limitations, our cross-bearings for truth, our resisting the force of popular tides against us, all conspire to produce in the loyal, those qualities which the world most admires and most needs. The men who are pre-eminent in the world's history as noble men; such men as the world hastens to adore and to crown as heroes, have never come from the multitudes who drift with the easy going currents of life; but have ever come from the minorities, where tides have to be resisted and temptations overcome. Moses had what the world called a "good opening;" so did Daniel and the three worthies. They had what many would call a "promising outlook," and let it all go for the pathway of the loyal to God. This is the only reason why they live to-day enthroned in the heart of humanity. Had they yielded truth for a better opening, they would have passed into oblivion. If a young man desires to cultivate the qualities that command the respect of men, and insure the favor of God, he can find no better place to do so than among the ranks of Sabbath-keepers.

Look close at the two classes, and tell me, have those who deserted prospered as a class any better than the class who have stood true? Have they stood any higher in the scale of manhood? Have they gained any more esteem from their fellows by deserting the Sabbath? Even the right-thinking ones among the people to whom the deserters go, cannot have that unalloyed respect for them that they would have for one who stands true to conscience against all odds. Did you ever hear of any one leaving the