

TABLE OF CONTENTS.

Program of Conference.....518
President's Address.....514-516
EDITORIALS.—God's Eternal Goodness; Poetry; Report of Council on Readjustment; Avoid Distinction of "Days" at Conference.....517
Tract Society—Treasurer's Report.....517
Tract Society—Executive Board Meeting.....517
Theodore L. Gardiner, D. D.....517
MISSIONS.—Paragraphs: The Natural Face in a Glass; Fifteen New Churches Every Day; What's Tract Did.....518
WOMAN'S WORK.—When Sam'wel Led the Singin'; Poetry; Paragraph; Wanted, More of the Spirit of Hannah.....519
The Clerk With a Conscience.....519
Salem College—Its Aims and Objects.....520
YOUNG PEOPLE'S WORK.—Idle, Poetry; Alfred Quartet in Lamphar Valley; Milton Quartet at Dell Rapids; Bro. Dawes in Nashville.....521
CHILDREN'S PAGE.—My Mother's Hands, Poetry; How the Teacher Cured the Children.....522
OUR READING ROOM.....523
PUBLISHER'S CORNER.....523
The Old Shrewsbury Meeting House.....524
MARRIAGES.....525
DEATHS.....525
EMPLOYMENT BUREAU NOTES.....525
SABBATH-SCHOOL LESSON.—David Spares Saul.....526
The Cost of a Boy and His Dividends.....527
SPECIAL NOTICES.....527

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; 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.

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

As to Worldly Prosperity.

Sabbath for conscience sake? Is not the excuse invariably, to get a better worldly opening? And yet, everybody knows that it is conscience, well enlightened, and carefully adhered to, that makes noble men. Any letting down of conscience for worldly gain, subtracts something from a man's real worth, and puts a blemish upon character. Who has ever gained the admiration of earth's truest men by compromise with conscience? Such an one falls into the sea of life like a drop into the ocean, only to pass into oblivion. But the Peters, Johns and Pauls of earth, are enthroned, never to be forgotten. Oh! what an outlook for those who would develop the immortal qualities by loyalty to God and his truth! Peace with God here, and assurance of glory hereafter! Just as good a living here as those who go away, and the approval of the still small voice through life! Who of our readers would not covet such a destiny? Who will pledge us this day to embrace and make the most of our God-given opportunity? Indeed, there can be no better "outlook" than that which you behold to-day from your vantage ground as a loyal Seventh-day Baptist.

WE once read of three soldiers who defended themselves against a great mob during the commune in Paris. They stood, bayonets in hand, back to back, facing three ways. Each one was true to the other, and faithful with his own work. Each watched his own third of the circle, so nobody could get behind them all; and each had implicit confidence in the integrity of the other. Thus they stood like a fortress, and held a hundred men at bay until victory came. No missile could be hurled, except by men standing in full view, and these three were masters of the situation. Thus it is also, when God's soldiers stand together. They strengthen and defend each other, and gain victories. Though few in number, if loyal to their captain, and true to one another, "one shall chase a thousand, and two shall put ten thousand to flight." How much we need this spirit in all our church and denominational work. The earnest effort of a little band, who "keep the unity of the spirit in the bond of peace," and who have system in their work so that each can trust the other to do his work well, becomes a mighty power against the hosts of sin. This was what gave success to the wall-builders under Nehemiah, and strengthened all hands under Ezra.

PASTOR NEEDS A JONATHAN. MANY a worker for the Master is handicapped for want of the elbow touch of loyal workers who are helping him build. Many a pastor is shorn of his strength, because he cannot depend upon his flock to stand true, each in his place. The enemy makes inroads to the church, because so many lay down their weapons and leave a breach in the ranks of defense. Many a soul needs only a word of good cheer just in the right time, to turn prospective defeat into victory. Wasn't it splendid when Jonathan "arose and went to David in the wood, and strengthened his hands in God?" He saw the distress David was in, all discouraged, and the enemy gaining advantage thereby; and he hastened to help him. I wonder if any of our leaders sorely need a Jonathan to-day? How about

your pastors? How is it with your teachers? What about your committees tussling with great problems that must be solved? And what do our Boards need by way of good will and encouragement in these trying days? By the way,—those three soldiers remind us of three denominational branches of work with their respective Boards. They all belong to the same cause, and serve under the same commander. Their interests are one. Like the three soldiers each has a special part to do, and if one fails all suffer. These must be true to each other, and so strengthen each other. Each one being faithful to its trust, ought to feel that the others are just as true. And each one should feel that the success of the others depends somewhat upon its own success.

WHERE THEY DIFFER. BUT there is a great difference in respect, between our Boards and those three soldiers. Each soldier held within himself all that could be done to ensure success. His work there did not depend upon any other person's supplies or help. He was master of the situation because he had in hand all the weapons needed for victory. Not so the Boards. They may stand by each other ever so well, and have all confidence in each other, and have the best heart in the world for the work, and yet be absolutely helpless and sure of defeat, unless the people of the churches furnish the wherewithall. No matter how true the men, or how wise and earnest, they are helpless if the people fail them. Let us stand together as soldiers, in the rank and file of all the churches, to make sure that our leaders do not suffer in the day of battle, for want of means with which to work. If two or three Aarons and Hurs are so helpful, how much more so will it be if all the membership of our churches rally around, to hold up the hands of our leaders.

A THROG of people were trying to board our train; and nearly everybody pushed and rushed, regardless of others, in order to secure "good seats on the shady side." A gentlemanly stranger, however, seemed to be an exception to the hustling crowd, and stood quietly waiting while they fairly climbed over each other to mount the steps. He too wanted a seat in the car, and no doubt would have appreciated a seat on the shady side quite as much as any of them. But he seemed to be aware that there were others in the world beside himself, and that he was under some obligations to be decent, even in the matter of boarding a train. So he watched the rush, lending a helping hand wherever he saw any one in need of it. Finally, when the main rush was over, after he had aided my companion to mount the higher steps; instead of hustling in behind her as he might easily have done, he waited a little for me to follow her. And as I tried to make the ascent with both hands loaded, our genial stranger seized my arm, saying: "Let me give you a lift, as you seem to have your hands full." And what a helpful lift he did give! The burden of bundles was no hindrance whatever, so easy was it to get up, with the cheerful help of that willing hand. It was years ago; but many times has the act of that cheerful helpful man come to mind. He seemed to make no account of it, and probably that

simple wayside ministry was long ago forgotten by him; but it has clung to the one he helped, and brought him many sweet lessons.

HOW good it was in him to be watching for a chance to help somebody else. Wherever he saw one who seemed to have his "hands full," there he was ready to "give him a lift." Many of his fellow-travelers were overloaded in one way or another. Whoever stands squarely up for the right against the wrong, helps to make conditions easier for the tempted and the weak ones. Whoever carries consolation to the sick and the suffering, or comfort to the bereaved, is giving the lift that makes life easier. Fellow pilgrims, life is too short, and its issues too momentous, for us to spend it in a selfish scramble after gain, to the hurt of our fellows and the injury of the cause of God. We can't afford to scramble after the best places, while others are being run over and crushed. There is too much need of the right kind of help, where men must utterly fail without, for us to think as much of self, as did many in that crowd at the train.

LET us "live to hail that season By gifted minds foretold, When man shall live by reason And not alone by gold. Whea man to man united, And all things shall be righted, And the whole world shall be lighted As Eden was of old."

FRIENDS, life is our journey home. The world is full of people with overloaded hands and hearts. There are those in the crowd who care for nothing, only so they get the dollar. No matter how many hearts are crushed, how many homes are ruined, or how many churches or schools suffer, only so they get rich. No matter how many are ruined, soul and body, only so the selfish, sordid seeker after lucre secures the means to build his palace home and "enjoy himself." All such suffering, burdened ones need the lift and the defense of every God-fearing, unselfish man. It will not do to stand idly by and offer no active relief. This will not be helping the oppressed, but will be counted as help for the oppressor. So many people find life a struggle! Burdens weigh them down; their hearts are sore, and they are likely to get worsted in the fight. You can give all these a lift if you will. And some were filled with anxiety lest the thoughtless, selfish crowd should trample them under foot. It was "up-hill work," indeed, for many feeble ones in that crowd. They sorely needed a little "lift." And how their fears did fade away when they saw one in their company who was full of help, and who seemed to appreciate their need. The very fact that he showed a spirit of helpfulness was a source of strength; and would make the burden seem lighter, even though he had not been able to lift a pound. How easy it would be sometimes to enable a weak fellow mortal get along as well as others. Just a slight "lift;" or it may be only a word of cheer, given to each over-loaded one just in the nick of time, would so augment his strength, as to make it easy to do what before seemed almost impossible. This man's help placed the weakest on just as high a platform as was gained by the strongest. And it was so easy to do. The helpful man

didn't lose anything worth mentioning by it, and got there just as soon as the others. He rode in the same car; and somehow we fancied that he had a source of comfort that many others knew nothing of.

BEYOND TO-DAY.

If we could see beyond to-day
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond to-day,
As God doth know
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright,
Some day life's wrongs will be made right;
Faith tells us so.

If we could see, if we could know,
We often say!
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to him the more;
He leads us till this life is o'er;
Trust and obey.

—Christian Work.

THE GERMAN SEVENTH-DAY BAPTISTS IN PENNSYLVANIA.

CHAS. H. GREENE.

(Concluded from RECORDER of Aug. 10, 1903.)

The singing-school in which this peculiar theory of music was taught assembled in one of the Ephrata buildings at 8 o'clock P. M., and "continued to midnight." The old Chronicon says, "The principles of it (are the same that) the angels themselves (used) when they sang at the birth of Christ." One cannot help wondering where the author got his information.

That the Ephrata music was something extraordinary there can be no doubt. The old Cloister scores are even to this day a sealed book to most people. Under the circumstances, we even will be willing to admit that the author of the Chronicon was, after all, right.

During the Revolutionary War the Ephrata community performed no unimportant part. Besides printing most of the "Continental shin plasters" that passed for money at that time, they were active in various other ways for the good of their country. Peter Miller was employed by the Continental Congress to translate the Declaration of Independence into seven different European languages. Most of the scholars of that day had either fled out of the country or were suspected of Tory sympathies and, therefore, not to be trusted. Tradition says that Peter Miller would not accept one cent for all this valuable labor.

The community sacrificed nearly all their paper stock for cartridges and wadding for the American army very early in the contest. Not only the paper stock but most of their books and manuscripts also went the same road.

After the battle of Brandywine in 1777, at the suggestion of George Washington, the wounded and dying were taken to Ephrata; for he well knew that there, of all places, they would receive the best and most conscientious care. According to a well authenticated tradition, the carts—springless farm carts, lined with straw—began to arrive upon the third day after the battle, and it seemed as if the procession would never end. Soon the principal buildings of the brotherhood were filled

and the community had their time fully occupied ministering to the sick and the dying. Shortly after the soldiers came, the horrors of an ill-supplied hospital were augmented by camp fever. The pestilence stalked abroad and spared none, neither patriot soldier, nor patriot nurse. Amongst those who perished at this time was Rev. Ebenezer David, a member of the Newport (English) Seventh-day Baptist church.

Willingly did those brothers and sisters soothe the dying moments of the soldiers; willingly they threw open their whole estate for hospital purposes, rendering every available help, and when death laid his icy hand upon their own shoulders and sternly spoke the dread summons, they simply laid down their lives, happy in the knowledge that they had done their duty faithfully and well, and would merit the "well done" in the hereafter. That year is known to this day among the people of Ephrata as "the fatal year." How many martyrs to freedom perished that year is not known to the writer; sufficient to say, however, that though most of them rest in unmarked graves their service to their country is none the less appreciated. After the pestilence had run its course, some of the buildings had to be pulled down. Conscious of duty well done, the brotherhood would never accept any remuneration at all for the services they then rendered.

Tradition says that when the Confederate army came marching through Franklin county, the German Seventh-day Baptists—the old wives and old men who were not able to serve their country at the front—stood by the wayside and pronounced incantations against the Confederates, thinking thus to render their bullets ineffectual. And when, shortly afterwards, the battle of Gettysburg was fought, many an old Sabbatarian, sitting in the sunshine before his house, took great credit to himself for having assisted in that glorious victory.

[Note.—Here is one of the spells invoked against the Confederates: "With the blood of Jesus Christ and his holy five wounds shall be shut up his enemy's guns. In the name of the Father, Son and Holy Ghost." This was to be repeated three times. Not a single gun would carry at all, after such an anathema, of that be sure.]

Elnathan Winchester of London, England, writing of these people in 1788, says, "Such Christians I have never seen as they are, who take the Scriptures as their only guide, in matters of both faith and practice. So adverse are they to all sin and to many things that other Christians esteem lawful, that they not only refuse to swear, go to war, etc., but they are so afraid of doing anything contrary to the commands of Christ that no temptation will prevail upon them to even sue any person at law for either name, character, estate or any debt be it ever so just; they are industrious, sober, temperate, kind, charitable people, envying not the great nor despising the mean. They seek much, they are constant attendants upon the Word of God; their dwellings are all houses of prayer; they walk in the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children in the nurture and admonition of the Lord; no noise or rudeness, shameless mirth, loud, vain laughter, is heard within their doors; the law of kindness is in their mouths; no sinners nor

moroseness disgrace their religion, and whatever they believe their Savior commands they practice without enquiring what others do." Higher compliment could not be paid to any people; this is sufficient refutation of any silly stories that may have gone abroad as to this people being a set of fanatics; in most cases, no doubt, the wish was father to the thought. Though it is doubtless true that the German Seventh-day Baptists have had some eccentricities of faith, it can never be said of them that they were not a humble, God-fearing, Bible-loving people. According to their light they tried to do as Jesus would have them do. And in this state may we not confidently leave them "to the glory of God and the good of mankind."

Data for this article is found in the Chronicon Ephratense by "Jabez" (Peter Miller); the German Sectarians of Pennsylvania, Vol. I. & II., published 1899-1900 by J. F. Sachse; "The Nunnery has Passed Away," Philadelphia Press, Sunday, December 15, 1895; "A Colonial Monastery," Scribner's Magazine, December, 1881; Morgan Edward's Materials for Pennsylvania, New Jersey, North Carolina, and South Carolina; Samuel D. Davis' Articles in the SABBATH RECORDER, 1884-5 and D. C. Long's Manuscript.

POST SCRIPT.

Since writing the above, the following additional data has come to hand: In 1863 the German Seventh-day Baptists ordained Abraham Golby to the gospel ministry. He preached with acceptance and power amongst them for a few years, then moved to Gallion, Crawford county, Ohio, left the Sabbath and became a "regular" Dunkard preacher. He died in Gallion about 1875.

The church in Somerset county, Pennsylvania, is located at the village of Hornellsville. There are at present eleven members there, under the pastoral care of Elder Emanuel Specht, now in his eighty-second year.

Since this sketch was written, both Elders Diamond and D. C. Long have been called to their heavenly home. In 1901 the two elders that were ordained were W. A. Resser, who resides in the Snow Hill parish, and Jeremiah Fryock, who preaches at Salemville. The German Seventh-day Baptists have members in a number of States but not a church outside Pennsylvania.

CORPORATE NAME.

Further details of the German Seventh-day Baptist church in Somerset County, Pa., furnished by Rev. Emanuel Specht, Dec. 26, 1902:

"Branch of the German Seventh-day Baptist church, in Edmon's Valley, Shade Township, Somerset County, Pennsylvania." The United States Census Report of 1896 says the church was founded in 1803. Doubtless, that is the time when the first two families began to hold public worship. The meeting was a small affair until 1837, when George Specht was ordained to the gospel ministry. There being no meeting-house, Elder Specht went from house to house preaching every three weeks. At this time there were "eight members living in the valley and ten members living in different parts of the county."

Later on Elder Specht went his circuit every two weeks. About 1851 Jacob Burbaker was ordained his assistant. The membership gradually increased, until in 1862 there were about thirty persons residing in the county and members of the church. There

still being no meeting-house, one of the Elders fitted up a room in his own house as a chapel, and here the Edmon Valley church worshipped, perhaps even to this day.

After serving the church forty-three years, Elder George Specht was called to his rich reward in the year 1880. Elder Burbaker followed sixteen years afterwards. Some eight or nine years after Elder Burbaker's ordination Emanuel Specht was ordained, who is now the only preacher of this faith left in Somerset County.

About 1863 a wave of emigration swept over Somerset County, and fully one-half of the members of the Edmon's Valley church removed and settled in the states of Iowa and Missouri. Late years additions have been few and death has not been idle. At present the membership is eleven.

THE DEAD SEA.

REV. WILLIAM P. FINNEY.

I looked upon a sea, And lo! 'twas dead, Although by Hermon's snows And Jordan fed.

How came a fate so dire? The tale's soon told: All that it got it kept, And fast did hold.

All tributary streams Found here their grave, Because this sea received But never gave.

O sea that's dead! teach me To know and feel That selfish grasp and greed, My doom will seal.

And, Lord, help me my best, Myself, to give, That I may others bless, And, like thee, live.

SUMMER HYGIENE.

Summer is the season of health and recuperation for those who properly regulate their mode of living. For those who do not it is a season of discomfort.

Pure, healthful, light food that will not stimulate heat production, while it properly nourishes and strengthens the body and brain, is the great essential.

It is conceded that the best of all foods for summer diet are the quickly made flour-foods—hot biscuit, rolls, puddings, cakes, muffins, etc., such as are made with baking powder. A most excellent household bread is also made with baking powder instead of yeast. These, properly made, are light, sweet, fine-flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided wherever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz., fresh and hot without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened.

The flour-foods made with Royal Baking Powder are the acme of perfection for summer diet. No decomposition takes place in their dough, the nutritive qualities of the flour are preserved and digestion is aided, which is not the case with sour-yeast bread or cakes.

The severest test to which the faith of many of God's people is subjected is that of submission to mysterious trials and bereavements.—Cuyler.

Education.

HOW A DEAD LANGUAGE LIVES.

"I can't see any use in my spending my time in studying this old dead language!" exclaimed George, who was trying to memorize a Latin declension and found it very difficult to remember the case endings. Uncle Howard was reading in the same room and heard George's remark.

"Come here, George," said he, "and let me see what you are studying."

George handed his open book to his uncle. "Ah, I see, the declension of nouns. 'Pes pedis, a foot.' What words do we have in our language that are derived from this noun?"

George thought for a moment, but could not recall one.

"Come now," said Uncle Howard, "wake up, and look out of the window and tell me what you see."

"I see old Mr. Graham walking across the street."

"Good! What do we call a person who walks?"

"A pedestrian," answered George.

"Just so. A person who walks uses his feet. The word pedestrian is derived from pes, pedis, a Latin word meaning 'foot.'"

"Where does Mr. Graham live? I see he is going down toward the railway station."

"He lives in the suburbs," answered George, wondering why his uncle should be interested in old Mr. Graham.

"Sub, a Latin word meaning 'near,' and urbs, 'a city;' therefore the suburbs are near the city. Is it not so?"

George acknowledged that it was.

"There, I see a number of people passing who are carrying valises, as though they had been some place out of the city," said Uncle Howard.

Yes, there is Alfred Rhodes among them. He has been up to Newark to attend the convention," replied George.

"To a convention? Latin again; from convenire, meaning, 'to come together.'"

"There is a boy going into Mr. Adams' store," continued Uncle Howard, looking from the window. "Do you know his business?"

"Yes, he is a messenger boy from the telegraph station," answered George greatly interested.

"Ah, he carries a telegram, from the Greek word tele, meaning 'afar-off,' and grammata 'writing,' and that is what telegraphing is, 'writing afar-off.'"

George began to feel a little sheepish over his exclamation about a useless "dead language," and in order to turn the conversation he said:

"The boys are going over to skate on Brice's pond near the aqueduct."

"Acqua, meaning 'water,' ductus, a 'canal for conveying it,'" said Uncle Howard, with a twinkle in his eye.

"I imagine the boys—" began George, but his uncle interrupted him with:

"Imagine, from Latin imago, 'an image, hence a representation, and from it we get our words 'imagine' and 'imagination.' Do you still think there is no good in studying Latin? Eh, George?" Uncle Howard broke into a laugh.

George's brother Milo, a college graduate, came into the room. He inquired if his

uncle had read the autobiography of General Thomas, who was a distinguished neighbor of the boys' parents; but his uncle began:

"Auto, the Greek word for 'self'; bios, 'life,' grapho, 'to write,' meaning 'to write the life of one's self,'" while Milo's eyes opened in astonishment, and George enjoyed his brother's surprise.

Then to explain to the elder brother Uncle Howard said, "George thinks there is no use in studying Latin, as it is a 'dead language.'"

Milo's eyes became brighter as he said, "That is in consequence of his not understanding its importance."

"Con, Latin for 'with,' sequens, 'to follow,'" said the merry uncle.

"But uncle, you did not respond to my question about the book of General Thomas," expostulated Milo.

"Re, meaning 'again,' and sponde 'to answer,' hence respond means 'to answer again,'" said that gentleman.

George thought Latin a most lively "dead language" after his uncle's explanation, and took a new interest in the study after that day's conversation.—Our Young Folks.

EDUCATION SOCIETY—QUARTERLY MEETING.

The Regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at the College Office, Alfred, N. Y., Aug. 12, 1903, at 10.30 A. M.

Present: Prof. E. M. Tomlinson, Prof. A. B. Kenyon, Rev. W. L. Burdick, Rev. J. B. Clarke, Mrs. A. B. Cottrell, Mrs. Belle G. Titworth, E. E. Hamilton.

Visitors: Dr. Geo. W. Post and Rev. A. E. Main.

President E. M. Tomlinson presided. Meeting was opened with prayer by Rev. W. L. Burdick.

In absence of the Secretary, E. E. Hamilton was appointed Secretary pro tem.

The Corresponding Secretary presented for approval an abstract of the Annual Report of the Executive Board to the Society.

On motion, the report was approved.

The Treasurer presented his Report for the quarter ending July 31, '03, which, on motion, was adopted as follows:

Fourth Quarter, 48th Year—May 22, 1903 to August 1, 1903.

DR. Balance on hand May 22, 1903. \$ 560 43

Interest on Bonds and Mortgages: Alfred University \$21 00, Mrs. S. D. Burdick 3 00, Emma L. Cauenga 3 00, Joseph Johnson 25 00, I. M. Langworthy 120 00, Walter Leonard 6 00, Fred W. Mundt 62 00, William O. Place 35 00, G. W. Rosebush 31 50, Wellsville Improvement Company 164 25, Edith B. Wheaton 27 00, Langford Whitford 21 00, James A. Witter, Admr. 15 00—543 75

Interest on Theological Endowment Notes: Winfield S. Bonham 4 00, D. S. Burdick 5 00, George N. Burdick 20 00, Frank A. Crumb 5 00, Oliver Davis 5 00, Frank Hill 5 00, Rev. M. B. Kelly 5 00—49 00

Contributions for Maintenance of Theological Seminary: (a) From Associations: Eastern \$18 34, Central 8 05, North-Western 8 00—\$45 39

(b) From Churches: Adams Centre, N. Y. 10 00, First Alfred, N. Y. 22 70, Andover, N. Y. 2 35, Berlin, N. Y. for: Arthur E. Greene \$6 00, Bertha Greene 1 20, Grace Lampher 1 20, Jessie Vars 60, Mr. and Mrs. Frank Vars \$2 50—\$11 50, Independence, N. Y. 4 01

Milton Junction, Wis., for: Rev. Geo. J. Crandall. 6 95, New York, N. Y., for: Stephen Babcock \$10 00, C. C. Chipman 10 00, Mrs. Frances Chipman 2 20, W. R. Clarke 10 00, C. H. Coon 2 00, Frank L. Greene 5 00, Eli F. Lottboro 6 00, Erin V. Palmberg 1 00, Dr. A. C. Prentice 1 00, Corliss F. Randolph 5 00, Elsie F. Randolph 5 00, Mrs. C. H. Richmond 2 40, L. Adelle Rogers 5 00, Mrs. A. Tremaine 2 00, Dr. Anne L. Waite 2 40, L. G. Waite 3 00, Mr. and Mrs. H. G. Whipple 3 00, E. H. Whitford 5 00—80 00, Nortonville, Kan. 25 00, Pawcatuck (Westerly, R.I.) 25 18, Plainfield, N. J. 24 00, Scio, N. Y. Sabbath-school, 4 05, Wellsville, N. Y. 3 00—220 64

(c) From Individuals: Mrs. J. N. Burno, Chicago, Illinois 5 00, Mrs. Saml. Champlin, Haverham, R. I. 3 00, Edgar H. Cottrell, New York, N. Y. 100 00, F. L. Hall, Westerly, R. I. 70, John T. Harris, Bridge-ton, N. J. 2 50, T. West, Medford, Ore 15 00, Joel J. Witter, Brookfield, N. Y. 10 00—136 20—402 23

Contribution for Life Membership Certificates: Stephen Babcock 10 00, Contribution for Milton College, Music Department: Allen B. West 25 00

Total \$1,590 41

Alfred University, W. H. Crandall, Treasurer: Theological Seminary \$100 00, General Fund 450 00—\$550 00, American Sabbath Tract Society: Conference Minutes 123 77, Printing and Supplies 8 10—131 87, William L. Burdick, Corresponding Secretary, postage 1 10, Dennison & Sons, 500 Lithographed Membership Certificates 29 25, Express Charges on Membership Certificates 50, Rev. A. E. Main, expenses as delegate to the Associations 89 50, Milton College, Albert Whitford, Treasurer: Music Department 25 00, Mosher & Backus, printing 3 00, Salary of Treasurer 25 00, Balance on hand August 1, 1903 735 10

Total \$1,590 41

II. PRINCIPAL DR.

Balance on hand May 22, 1903 \$1,060 88, Payment of Bond and Mortgage 2,000 00, Fred W. Mundt 2,000 00, Payments on the Theological Endowment Notes: Winfield S. Bonham \$20 00, William Calvin Whitford, per First Alfred Church 30 00

Total \$3,090 88

CR.

Invested in Bond and Mortgage: Fred W. Mundt 2,500 00, Balance on hand August 1, 1903 590 88

Total \$3,090 88

III. LIFE MEMBERS ADDED.

Daniel Babcock, Phenix, R. I., Dr. Lucy A. Babcock, Alfred, N. Y., Winfield S. Bonham, Shiloh, N. J., Edgar H. Cottrell, New York, N. Y., Charles H. Greene, Alfred, N. Y., Allen B. West, Lake Mills, Wis.

IV. CONDITION OF ENDOWMENT.

Bonds and Mortgages \$34,450 00, Stock 2,776 05, Bills Receivable 575 00, Old Endowment Notes 10,944 43, New Theological Endowment Notes 7,160 00, Unpaid Pledges 250 00, Cash 590 88

Total \$56,776 36

Respectfully submitted, A. B. KENYON, Treasurer.

ALFRED, N. Y., August 1, 1903.

Examined, compared with vouchers and found correct. J. B. CLARKE, E. E. HAMILTON, Auditors.

Prof. E. M. Tomlinson and Rev. W. L. Burdick, who were appointed a committee, at a previous meeting of the Board, to ascertain the legal aspects of the proposed unification with the General Conference, reported that they had consulted Hon. Milo M. Acker, of Hornellsville, and secured from him a written opinion which will be presented at the joint

meeting of committees from the various societies.

Bills of Milo M. Acker for \$15 for legal services and disbursements were presented, and, on motion, ordered paid.

Adjourned.

E. M. TOMLINSON, Pres. E. E. HAMILTON, Sec. pro tem.

ON STANDING STILL.

If I were asked what thing, above all others, one must know how to do in order to get acquainted with the wild wood folk, I should answer, Learn to stand still. One night last summer I got home rather late from a drive. I had left several cocks of hay spread out in the little meadow, and after supper, though it was already pretty damp, I took the fork, went down, and cocked it up. Returning, I climbed by a narrow path through some pines, and came out into my pasture. It was a bright moonlight night, and leaning back upon the short-handled fork, I stopped in the shadow of the pines to look out over the softly lighted field.

Off in the woods, a mile away, I heard the deep but mellow tone of two foxhounds. Day and night all summer long I had heard them, and all summer long I had hurried, now here, now there, hoping for a glimpse of the fox. But he always heard me and turned aside. The sound of the dogs was really musical. They were now crossing an open stretch leading down to the meadow behind me. As I leaned listening I heard a low, unsteady murmuring from a covey of quail sleeping in the brush beside the path, and before I had time to ask what it meant a fox trotted up the path behind me, and stopped in the edge of the shadows directly at my feet.

I did not move a muscle. He sniffed at my dew-wet boots, backed away, and looked me over curiously. I could have touched him. Then he sat down, with just his fish-tipped brush in the silver moonlight to study me in earnest.

The deep baying of the hounds was coming near. How often I had heard it, and how often exclaimed, "Poor little fox!" But here sat poor little fox, calmly wondering what kind of a stump he had run up against this time.

I could only dimly see his eyes, but his whole body said: "I can't make it out, for it doesn't move. But if it doesn't move I'm not afraid." Then he trotted to this side and to that for a better wind, half afraid, yet very curious.

But his time was up. The dogs were yelping across the meadow on his warm trail. Giving me a last unsatisfied look, he dropped down the path directly toward the hounds, and sprang lightly off into the brush.

The din of their own voices must have deafened the dogs, or they would have heard him. Round and round they circled, giving the fox ample time for the study of another "stump" before they discovered that he had doubled down the path, and still longer time before they got across the wide scentless space of his side jump, and once more fastened upon his trail.—St. Nicholas.

IT IS SAID

That beeswax broken in small pieces and put between the folds of white woollens and white silks will prevent their becoming yellow when laid away for a long time.

That newspapers folded with garments will prevent the creases that are so troublesome

when hanging room is scarce and the garments have to be folded in trunks or drawers.

That white shawls may be cleaned by being rubbed in flower and magnesia mixed. A second trial may be necessary. If badly soiled it is best to wash such articles in tepid pearline suds without rubbing or wringing. Rinse in blue water and dry in the wind, shaking frequently to loosen the fibre.

That paris green sifted on pieces of bread and put where roaches congregate, will kill them. Don't put it where children or pets can get it. Better use borax and sugar, which will kill the roaches and not injure the children and pets if they happen to get it.

That teapots that are not in daily use may be kept free from unpleasant odors by dropping a lump of sugar in them when putting away.

That gum camphor put in the box with silver will keep it from tarnishing.

That embossed leather can be cleaned with a cloth dipped in turpentine and kerosene equal parts. Rub well with a clean cloth to remove every trace of the oil from the surface.—Selected.

HOW TO READ A BOOK.

The first thing to do in reading a book, or a story in a magazine, or in any other thing worth reading, is to ascertain who wrote it. An author talks to us in his books, and just as we like to know the friends we talk with, we should like to know the name of the man or woman whose published thoughts are entering our daily lives. Therefore, make it a rule, girls, to read the title page of the volume in your hand; and if there be a preface, unless it be a very long one, read that, too. You will, in this way, establish an acquaintance with your author; you will know him by sight, and soon you will know him intimately. Every author has little ways and words of his own, and you will find yourself recognizing these very swiftly and lovingly. By-and-by, when you happen in your story on some phrase, or turn of a sentence, or little jesting mannerism which belongs to the author or you are growing well acquainted with, you will feel well pleased, and the story will mean a great deal more to you than if it were simply the work of an unknown person, whose tones and looks were quite unfamiliar.—Harper's Young People.

OUR OWN POOR WAY.

Many ways in life are uncertain, but one way in life is absolutely sure,—our own way, and the end of it is misery. Having one's own way in life is like taking one's own way in an unknown wilderness,—there is nothing possible but disaster. There is no place where the old word is more true:

"Dame Nature keeps the eternal school, And grows keen twigs to flog the fool."

George Eliot says in "Middlemarch": "The mistakes we mortals make when we have our own way might fairly raise some wonder that we are so fond of it." The things we were sick for, we have often gotten very sick of! Experience and wisdom are continually turning unto the Lord, and saying, "Show me thy way." They cry with the Psalmist, "Teach me, O Jehovah, the way of thy statutes; and I shall keep it unto the end." God grant that we may not have to learn this lesson by bitter experience; but God grant, too, that we may learn this lesson, even if it have to be by bitter experience.—S. S. Times.

Missions.

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

FROM EVANGELIST M. B. KELLY.

The meetings closed here last night. We have had a long, hard pull, but our people here are well satisfied with the work. Quite a number have professed conversion, and many have been revived.

Last Wednesday, Thursday, and Friday nights I preached upon the Sabbath question. Sunday night the Baptist minister replied to me in a union service of the Baptists, Methodists and Presbyterians. Of course we attended. The discussion on both sides was conducted in a kind, charitable spirit. But when at the close of his sermon, I arose and stated that inasmuch as we were having such a good time, I would like to invite them over to the tent the next evening, the ministers went out offended. They thought I was through. But different ones of their congregations told me they were glad I was going to speak again, and they believed as I did, etc.

So last evening found one of the largest congregations we have had since coming here, and of the very best class of people in town, but not a minister showed himself. As a result a number of Baptists, and a number of Methodists have candidly expressed themselves as convinced, but whether they will have the courage of their convictions or not, remains to be seen. Many are concerned on the Sabbath question, and are much more favorable toward our people than ever before.

The boys of the quartet have certainly done good work. Their stirring, spiritual songs, careful, honest lives, and strong Christian manhood, have been potent factors in the work. The people here are very anxious that this work be carefully followed up, which I also sincerely hope may be done. As the boys have to break up the quartet for other duties, and as it is such an exceedingly busy time in harvesting and threshing an enormous crop, we have decided not to go to either Big Springs or Viborg now. And it is well, for I am not far from being worn out. Have lost eleven and one half pounds since I came. Hope I can come back up here before long. I start home to-morrow. Hope and pray for a good conference.

DELL RAPIDS, SO. DAK., AUG. 11, 1903.

THE RELATION OF MONEY TO THE KINGDOM OF GOD.

Money sustains the very closest relation, first, to the extension of the kingdom of God, and, second, to the kingdom of God within the giver.

1. The great need to-day, as it was in Christ's days, is "more laborers." If we had enough qualified, faithful ministers to place one in every community in the world, in a few years, at the most, there would be a church of Christ in every community in the world. The world would be evangelized in less than a generation if we only had a sufficient number of workers.

But, "how shall they preach except they be sent?" Being somewhat intimately acquainted with the workings of one or two missionary societies, I know of appeal after appeal coming from places needing a preacher, and preachers being ready and anxious to go to those needy places, and the only thing

that stands in the way of their being sent is the lack of money. So it seems almost self-evident that, in its human elements, the problem of the extension of the kingdom of God over the earth depends for its solution on the liberality of the churches. But, in sad contrast with this, is the covetousness of the churches, which is too painfully reflected in the picture of so many preachers leaving the ministry to engage in some secular business, which thing, I think, is, in a sense, the mother of the abomination of the earth.

II. Relation to the kingdom within the giver.

1. The kingdom of God within us must express its love for the King by offerings and gifts. "Bring an offering, and come before the Lord." The wise men from the East worshipped Christ with gifts of gold and frankincense and myrrh. There are a great many people in the churches nowadays who worship with singing and praying and listening, but seldom think of worshipping with an offering. Is not such worship empty? Is it not mockery? Is it acceptable before God? The use we make of our money betrays in unmistakable terms the affection of our heart, and the heart that has no offerings for Christ has no affection for him. Mary's alabaster box is more pleasing to Christ than thousands of public testimonies, and prayers, and songs.

2. The poor are not exempt from this duty. The first fruits of such as we have belong in gratitude to him from whom we receive all, be it little or much. Are we who are poor to give this most precious work over to the hands of the rich, and we ourselves to have no fellowship in it? The bulk of all missionary and benevolent money is given by the poor. The man who pleads poverty for an excuse only shows the poverty of his love for Christ. Christ did not rebuke the widow who brought the two mites, nor tell her that as she was poor she had better keep the money, but rather commended her.

3. Those who will not do this are profane. Esau was profane because he cared not for the promises God had given to Abraham which he had not fallen heir to. God loved Jacob because, with all his faults, he was determined at all events to have those promises handed down through him. This shows he placed God and God's work first in his life. Esau wasn't concerned about God, and any man who receives his money and spends it without considering its relation to God, is profane, just as Esau was.

4. A church that spends all its money on itself is profane. Building debts, or any kind of local burdens, are no excuse for a church withholding its mission offerings. To do so is just as bad as for a man to spend all his money on himself and family. A selfish church is just as bad as a selfish individual. No matter how needy our own church may be, there are perhaps hundreds of churches more needy; and the spirit of brotherly love must drive us needy ones to share what little we have with our needy brethren. The surest way for a church to master heavy local expenses is to give liberally to missionary and benevolent enterprises outside itself. About two years ago, the church at Kalamazoo undertook to erect for itself a building. The value of property and resources of the congregation made it seem an almost impossible task; but, in spite of the perplexing and

sore need of money, the church kept up all of its missionary offerings, and that year averaged for missions almost two dollars per capita, for the active members. It is a deep conviction of my own that our giving to missions that year not only brought us money we would not have otherwise received, but was the one thing pre-eminently that enabled us to carry through our building project.

Christ was not afraid to preach on giving. He said to the rich young man, "Sell all you have, and give." Zacchæus so well understood Christ's reputation for preaching on giving that the first thing, without waiting to be asked, he stood forth and said, "Lord, I give half my goods to the poor." Paul was not afraid to preach on giving. He deliberately planned, and systematically carried out a great collection among the churches. Let no preacher be weakened on this subject. If he is, he "shuns to declare the whole counsel of God." Let us boldly and faithfully follow where Christ and Paul have led the way.—H. H. Halley, in the Missionary Intelligencer.

LETTER FROM AGNES F. BARBER.

Elder O. U. Whitford:

DEAR CHRISTIAN BROTHER:—As I send the pay for your excellent publication, the Seventh-day Baptist Pulpit, which I so much enjoy, may I ask that if you approve the article in the RECORDER of July 27 on the Importance of the Doctrine of the Holy Spirit, you will use your influence with the Sabbath School Board that this vital truth be clearly taught in the instructions they are about to send out. While it might seem presumptuous to express a doubt as to the safety of the teaching of those considered high authority, yet the fact cannot be forgotten that the divine word is immutable and cannot be superseded by any human thought. And though it is natural to crave an "easier" path to eternal life than the "straight and narrow" one first marked out for a lost world, yet the glorious triumphs of many centuries brightly reflect the power of the rugged cross of Calvary, reminding us that, "This is the way, walk ye in it."

I must confess that it stirred my whole being with distressing alarm when I read in the opening address of the president of our last General Conference that, "In the relation of the church to the child the century has brought great changes for the better. A century ago the church recruited its members from adults by means of revivals in which the convert was expected to experience an abrupt and convulsive break between his past and his new life. Now it is coming to see embryo church members in all its children, and to plan their nurture so that as they approach maturity they shall enter the church without convulsive experience, but as a natural result of their early training. In this change of view the way of eternal life is made much easier, and much more sure for the children. Through all the Christian nurture of the child should run the thought, that graduation into the church is the natural thing to be surely expected. As the child's moral and religious nature develops, the question of a definite decision ought to be plainly and definitely presented to him from time to time, not as a convulsive change, but as the next step in his natural development, and preparation for life."

The superintendent of Junior work also says: "The faithful Junior worker by systematic Christian teaching, leads her boys and girls into the church as naturally as children pass from the primary into the grammar school. To be sure there is not the agony of unforgiven sins nor the long period of doubt and waiting, in order to be good enough to be a Christian, but there is a perfectly natural development from Junior society to church membership." !!!

Are these teachings founded on the divine word? If so what are the scripture references? "To the law."—Isa. 8:20. How often our first preacher of the Bible Sabbath—Elder L. C. Rogers—used to quote this appeal to the infallible detector by which we are to guard against error. Is it any less applicable on this subject of such vast importance that Jesus repeated the warning three times in rapid succession, that except we be born of the Spirit we cannot enter the kingdom of God? Are we, as his followers, walking in his steps according to the example He left us, if we do not repeat the same warning lest the blood of the unsaved be required at our hands? Would any one reading the foregoing quotations get any idea that their authors believed their fellow-beings were in a fallen condition from which they must strive to escape or endure the fearful doom of eternal ruin.

Does not this modern plan seem like the birthright Quaker, or the Episcopal confirmation system? Does it not seem like that against which the Apostle so earnestly protests in Gal. 1:6-12? Another Gospel! How strangely in contrast with staunch Baptist doctrines. Painting the pump does not cleanse the well, nor can a thorn apple be cultured into a R. I. greening without the radical process of grafting. Let not this be taken as lack of appreciation of Christian ancestry and training, they are indeed a rich heritage and cause of deep gratitude, but even those thus highly favored find it a severe struggle to yield their will to God. But O, the transforming power of the Spirit Divine. Titus 3:5-7. Bearing sure witness that Jesus is mine. Rom. 8:1-16; 1 Jno. 5:6-13. O, the rapturous bliss of the joy untold. 1 Pet. 1:8, 9. Surpassing earth's treasures of finest gold. Ps. 19:7-11.

43 Henry street, Norwich, N. Y., August 9, 1903.

THE MIGHT OF THE GOSPEL.

The boldest thought that ever entered the mind of Alexander the Great, Julius Cæsar, Napoleon Bonaparte, President Roosevelt, or any sane man, is insignificant in comparison with the purpose of Jesus Christ to subject this world unto himself, to regenerate the nations, to bring peace into the heart, and joy into the life of man. Men have succeeded in taming all sorts of wild animals and in physically subjecting their fellowmen, but this is nothing compared with the subjection of man's will and heart. To change a man's moral nature is the greatest miracle on earth. Again and again have I asked Mohammedan and Brahmin to show me one case where a man's moral nature has been changed by their faith or worship. Nowhere have I seen this miracle performed except by faith in Jesus Christ, and this miracle wrought by Jesus has the same results among all classes of people, whether they be English, Mohammedan, Hindu or Chinese.—Rev. A. E. Cook.

DESPISE NOT THE LITTLE ONES.

There is a very pretty story told of the late Earl of Shaftesbury, who one day when out walking in one of the busiest streets of London with a friend, was accosted by two little street arabs. They had been standing on the edge of the pavement gazing half-bewildered at the great sea of traffic rolling ever on and on.

As the Earl approached them, maybe they saw by the kindly light in his eyes that their request would not be denied them, for fearlessly one little lad held out his dirty hand, saying, "Mister, will ye help us across to the other side, for we are afraid, and want some one to lead us."

The Earl readily consented, and taking one little grimy hand of each child, led them until they safely landed on the other side. When he returned, his friend questioned him in a half-contemptuous manner: "What ever made you do that, to take their dirty hands into your own? I should have been afraid to touch them."

His lordship smiled, replying: "One day when my work here is ended, and I get over yonder, I want to meet those lads, but no longer poor and dirty, and to hear my Master's welcome: 'Inasmuch as ye have done it unto one of the least of these ye have done it unto Me.'"—The Missionary Review.

VISION AND OBEDIENCE.

Vision, love, submission, are three of religion's great words, but no man has any real religion until they are more than words to him. He who has fathomed what they really mean holds the secret of the universe, for they all three lead to one goal—the heart of God.

Vision must come first. We cannot love until we see, but we cannot see without loving. Our great disease is blindness. We gaze and stare, but we do not see. Prophets, Christ, and apostles, all alike, lament the blindness of men—the lack of vision. "Their eyes are dull," "men love darkness," "the god of this world has blinded their eyes." These are familiar words describing the common disease. Why does Christ not have more effect over men? Because they do not see him. Very few persons have really seen Christ. Many are so full of the glare and dazzle of the world that they have no eyes for him. Many more never look for him. He has not yet risen on their horizon. Others have on so many veils of tradition that they cannot see through them. Others distort him by always looking at him through their theories about him, until the very glasses they have put on to see him with, make them miss seeing him. But there he is—the Life, the Truth, the Way. There he is—God with us. There he is, the light of the knowledge of the glory of God in a human face. Not see him? Nothing ever was clearer. No such orb ever came above the skyline before, and it has never set. He is still there as unsetting as the pole star. It is vision that is lacking. All glory and beauty and goodness in one life, and yet we cannot see it!

But the moment vision really comes it turns into love. "We needs must love the highest when we see it." No soul yet ever saw Christ and still remained loveless. We may hear about him and go on unchanged. We may accept some theory about him, and still remain hard and cold; but nobody can see

him without loving. As the fable statue of Memnon burst into music when the rising sun struck his lips, so in reality the heart breaks into love when the vision comes—when he is really seen. It could not be otherwise. Here is an infinite Being showing his nature to me, speaking to me, making life clear to me, giving himself to me in love and sympathy, bearing my burdens, entering into my sufferings, sharing my troubles, giving his life for me. I see it all, and yet it makes no difference to me! That is impossible. The sight will always turn into love. Those who do not love do not see.

So, too, love and submission go together. They are not two different things; they are but two sides of the same fact. Love always "smites the chord of self" until it passes in music out of sight. Self-will and love never yet went harmoniously together. Love changes the order of the personal pronouns, so that the second comes first—"Thou and I," "not my will but thine." This is no accident; it is a necessity. It is the compulsion of love. It cannot be put on; it cannot be imitated. Only one thing melts down the stubborn I and puts thou first. That is love. Any other kind of submission will always remain slavery, but this submission of love is perfect freedom and complete joy. It begins in vision, which is only another name for faith; then love adds itself, and submission follows as naturally as color comes from light.—The American Friend.

J. HUDSON TAYLOR RETIRES FROM THE CHINA INLAND MISSION.

At the annual meeting of the China Inland Mission in London, a letter was read from J. Hudson Taylor, stating that he was obliged to retire from the work on account of his health. He says:

"With the concurrence of our Mission councils in China, America, and Australia, I have, after consultation with Mr. Howard and the home council, requested Mr. Hoste to altogether relieve me from the work of general director, and Mr. Sloan has become assistant home director. I feel very thankful to God, that, when I am no longer able to bear the responsibility, he has given great unanimity of feeling, and experienced help for the future carrying on of the work. I have every reason to believe that all the various departments will be carried on prayerfully and wisely. If spared to see the autumn of the present year, I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgment for all the way God has led me, and for his sustaining and providing bounty, and be able to testify that in no good thing that he has ever led me from his Word to expect has he failed me.—The Missionary Review.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.—Henry Van Dyke.

They had quarreled. A duel was in order. The seconds called and asked the weapons, "I will race him in an automobile," declared the challenged.

When they informed the challenger he blanched.

"Unless he chooses swords or revolvers I will refuse to fight."

The duel was off.

Woman's Work.

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

BEFORE IT IS TOO LATE.

If you've a grayhaired mother In the old home far away— Sit down and write the letter You put off day by day. Don't wait until her tired steps Reach heaven's pearly gate— But show her that you think of her Before it is too late.

If you've a tender message Or a loving word to say, Don't wait till you forget it, But whisper it to-day. Who knows what bitter memories May haunt you if you wait— So make your loved ones happy Before it is too late.

The tender words unspoken, The letters never sent, The long forgotten messages, The wealth of love unspent. For these some hearts are breaking, For these some loved ones wait— So show them that you care for them Before it is too late.

—Ida Goldsmith Morris, in Atlanta Constitution.

THE interest in the United Study of Missions is increasing, if we can judge by a report made in a recent issue in one of our exchanges. Forty different boards have reported that they are pursuing the Study of Missions in this way, and this means that a million and a half women have been studying India from a missionary standpoint during the last year. Thirty-two thousand copies of Lux Christi, the second book in the series, were sold within a few months after it was issued.

THE women of the Christian Church are evangelistic workers. They are carrying on mission work in thirty-two of the United States.

ABOUT three years ago, The Missionary Helper, a monthly magazine published in Boston by the women of the Free Baptist denomination, opened a Sunshine department in the publication. While the main object might have been to interest a greater number of people and so increase the subscription list, there was an underlying desire for helpfulness and a care for the unfortunate that actuated this movement. From both standpoints they have been successful. The list of subscribers has been lengthened and the work of Sunshine advanced. This work has been carried out along practical lines, furnishing ice to the sick during the hot weather, supplying pure milk for babies, occasional vacation trips to tired mothers with sick children and giving to the small wage earners the brief rest they so much need but cannot get. Much of the money for this work comes through the mite box collections, mite boxes for the purpose being furnished on application for a two-cent stamp. The Children in the Junior Societies and Mission Board gather considerable money in this way for the "Ice Fund" during the year. Those who live in the country can have little idea of the value of a piece of ice to the dwellers in the hot tenements in the city. One of the workers tells us that even a five-cent piece of ice will often save a life. Besides this work in the city, they have two Sunshine Homes, one in Connecticut and one in New York, where children can be taken for a week's outing at a small expense. King's Daughters Circles, Children's Boards, Missionary Societies and individuals have united in the work, and have sent out much cheer in the way of sup-

plying literature for schools and homes, and have undertaken the support of a widow in India. Their plan of work for the coming year is for each member of the Society to give a dime. This is a suggestive point for us. We have been troubled about how we can increase our China work, send out helpers and provide homes for the missionaries. If we should follow this suggestion, the problem would be easy of solution. Ten cents from each woman of our denomination. We could easily do that in addition to our other work and would never miss it at the end of the year. Think of it and perhaps you will deem it worth trying.

THE new Chinese Minister to the United States was a prominent figure at the Commencement of Amherst College, this summer, where the degree of LL.D. was conferred upon him. Chentung Liang Cheng spent some years of his boyhood in the family and under the instruction of an Amherst woman, and one of his first acts after reaching the town was to send a quantity of beautiful flowers to be laid upon her grave, with his card inscribed: "To the best teacher I ever had." He also wished to see "the boys with whom I used to play," and so the plumber and carpenter and shoemaker were summoned to his presence and cordially greeted.—Woman's Work for Women.

WHEN PAPA'S SICK.

When papa's sick, my goodness sakes, Such an awful time it makes! He speaks in G, such lonesome tones, And gives such ghastly kinds of groans, And rolls his eyes and holds his head, And makes ma help him up to bed; And Sis and Bridget run to heat Hot-water bags to warm his feet; And I must get the doctor quick— We have to jump when papa's sick.

When papa's sick ma has to stand Right 'side the bed and hold his hand, While Sis she has to fan and fan, For he says he's a "dying man;" And wants the children 'round him to Be there when "suffering pa gets thro'!" He says he wants to say good-by And kiss us all and then he'll die; Then moans, and says his breathin's thick. It's awful sad when papa's sick.

When papa's sick ma has to stay Until she hears the doctor say: "You've only got a cold, you know; You'll be all right in a day or so." And then—well, say, you ought to see— He's different as can be! And growls and swears from noon till night, Just 'cause his dinner ain't cooked right, And all he does is fuss and kick. We're all used up when papa's sick.

—L. A. W. Bulletin.

WHAT IS CASTE, AND HOW DOES IT HINDER MISSIONARY WORK IN INDIA?

Perhaps we may help to answer these questions by the use of imagination. I belong—let us say—to the lowest caste in India. I am a sweeper. Sweeping and removing refuse from houses and streets are my occupation, as they have been of all my family for generations back, and would be of my children, if I had any; for caste is hereditary.

You belong to the tailor caste—not that you yourself do tailoring. You are too stupid for that, but your husband can cut and fit, as well as sew and embroider, and of course you would never permit one so low as a sweeper to enter your house.

If you were about to meet me in a narrow street, you would call out to me to move, so that my shadow might not fall upon you if I chanced to be on the sunny side of the street. If I suffered my clothing to brush yours, you would swear at my impudence, and, perhaps, strike me for it, though you would have to

go through some religious rite of purification that would put money into the treasury of some idol, to atone for the contact of either hand or clothing.

In the same way I would be avoided by the members of all the other castes: the cooks, carpenters, smiths, laundrymen, gardeners, farriers, cowherds, shepherds, goat-herders, doctors, undertakers, and thieves; for there is a robber caste whose patron god is Krishna, himself an incomparable thief.

Highest of all the hundreds of castes and subdivisions of caste, stand the Brahmans; for this word is the name of a caste as well as a system of religion. Sometimes the Brahmin caste claim for themselves the exclusive right to use a certain well or fountain, the best in the neighborhood. Sometimes they allow certain of the lower castes to use it at specified hours, reserving it for themselves at the cooler, more comfortable times. Sweepers are never permitted to drink from the same source as the higher castes, and often their only water supply is a stagnant pool covered with a green scum and swarming with loathsome forms of animal life.

How do strangers, meeting casually, recognize each other's caste? There are some distinctions of dress, ornaments, and cords tied over the shoulder, but if so, children may sometimes neglect them, for Mrs. Chandler, long a missionary in India, told me that she was once driving in Madura when she saw a girl seven or eight years old fall to the ground in a fit. She requested her Hindu driver to place the girl in the carriage, but looking resolutely at her, he said, "Madame, I do not know what caste she is of." No persuasions would move him, so she appealed to passers-by. None of them would touch the child for fear of defilement, and at last Mrs. Chandler herself succeeded in lifting the girl into the carriage without help.

Another missionary tells me that in pre-missionary days low-caste women were not allowed to cover their bodies above the waist, that being permitted to high-caste women only. She adds: "After missionary schools were opened, the English missionary ladies taught the Christian women and girls to cover themselves, and they were severely beaten when they went to the market covered—they were usurping the badge of their betters." Some of the English missionaries brought suit for their protection, and it was decreed that they might cover themselves unmolested.

"The same was true of the carrying of umbrellas by both men and women; though I am not sure whether it was ever brought into court, or whether an enlightened sentiment prevailed. I think the court was called upon. "But now! You should see the red and blue and white umbrellas that appear in wedding processions among Christians. They certainly live up to their 'Christian privileges' in that regard."

How does caste hinder missionary work? Most of all by implanting and nourishing the belief and feeling that some persons are to be shunned like poison or infectious disease.

The idea that all converts must belong to one church, and worship in the same room, take from the same plate at the Lord's Supper and think of each other as brethren, is opposed to every Hindu custom and instinct, and prevents many from examining into the

new religion to see what it may be. In a few cases missionaries have made concessions to native prejudice by providing separate seats in church and separate plates and cups for the different castes, but this policy has largely gone out of favor.

In the early work at a station, in the missionary schools, if a pupil of one caste was seen, that was generally held to be a sufficient reason for those of every other caste to avoid the school. If a child of higher caste than any already there entered a boarding school it sometimes necessitated providing a separate table and dishes that were to be used only for him.

But as the years go on, the converts to Christianity send their children to the boarding schools without question, and in the eyes of the heathen the Christians are looked upon as a new caste.

As an evangelizing agency, to reach girls in families still heathen, Hindu girls' schools—day schools—are still maintained in the larger cities by the missionaries where only caste girls are received. But in these the Bible is taught and a new world of thought is opened up to them.

Early in the eighties, Mrs. Joshee, a cousin of the Pundita Ramabai, came from India to study medicine in Philadelphia. She had promised her husband that she would not become a Christian nor adopt foreign modes of living. The promise proved difficult to keep, but she struggled bravely to observe it, wearing gloves whenever she touched a patient in feeling the pulse, or otherwise, and cooking her own food in dishes brought from India and used only by herself. Whether from the need of meat (which no Hindu eats) in our climate, or from overwork in carrying out her caste rules while pursuing her medical course, or from change of climate, or loneliness in a foreign land, her health suffered, and she died soon after her return to India.

Those who knew her best in this land considered her really a martyr to caste.—Mission Studies.

WOMAN'S BOARD REPORT.

Receipts in July. Peninsula, O., Miss Frances E. Stillman—Tract Society, \$2.00; Missionary Society, \$2.00. West Edmeston, N. Y., Ladies' Aid Society: Tract Society, \$5.00; China Mission, 2.00; Miss Burdick's salary, 3.00; Home Missions, 5.00. Shiloh, N. J., Ladies' Benevolent Society: Dr. Palmberg, 10.00; Home Missions, 10.00; Board expenses, 1.00. Milton, Wis., Ladies' Benevolent Society, Home Missions, \$10.00. Walworth, Wis., Ladies' Benevolent Society, unappropriated, 15.00. Alfred, N. Y., Women's Evangelical Society: Tract Society, \$5.00; Education of Yung Fung, 30.00; Missionary Society, 7.18; Boys' School, 50.00; Evangelistic Society, 5.00. Alfred Station, Women's Evangelical Society: Tract Society, \$5.74; Missionary Society, 5.74; Home Missions, 10.00. West Hallock, Ill., Ladies' Missionary Society: Miss Burdick's salary, \$10.00; Board expenses, 1.50; Unappropriated, 2.00. Berlin, N. Y., Ladies' Aid Society, unappropriated, 5.00. Chicago, Ill., Ladies' Society, Dr. Palmberg, 2.00. Leonardville, N. Y., Women's Benevolent Society: Evangelistic, \$10.00; Scholarship, Salem College, 10.00. Hammond, La., Ladies' Society, Crofoot Home, 1.50. Milton, Wis., Ladies' Benevolent Society, Tract Society, 10.00. Collection at South-Eastern Association, Sara G. Davis Scholarship, Salem, 7.00. Whitesville, N. Y., Mrs. A. B. Berry, Sara G. Davis Scholarship, Salem, 1.00. North Loup, Neb., Woman's Missionary Society: Tract Society, \$10.00; Missionary Society, 10.00.

Hornellville, N. Y., Ladies' Aid Society: Tract Society, \$2.50; Missionary Society, 2.50. Dunellen, N. J., Ladies' Aid Society, Board expenses, 5.00. Milton Junction, Wis., Ladies' Benevolent Society: Tract Society—Debt, \$15.00; Missionary Society—Debt, 25.00. Verona, N. Y., Ladies' Benevolent Society: Tract Society, \$5.00; Medical Mission, 5.00; Miss Burdick's salary, 5.00; Board expenses, 5.00; Mrs. M. G. Townsend, 5.00. New York City, Woman's Auxiliary: Medical Mission, \$27.50; Miss Burdick's salary, 20.00; Mrs. M. G. Townsend, 5.00; M. F. Bailey Scholarship, 3.00; S. G. Davis Scholarship, 8.00. Utica, Wis., Mrs. J. H. Coon, Medical Mission, \$2.50; Utica, Wis., Mrs. D. B. Coon, Medical Mission, 2.50. Farina, Ill., Ladies' Aid Society, unappropriated, 35.00. Independence, N. Y., Ladies' Aid Society, Mrs. M. G. Townsend, 8.00. Alfred Station, N. Y., Women's Benevolent Society: Tract Society, \$1.25; Crofoot Home, 5.00. Norwich, N. Y.: Mrs. F. A. Lewis, Tract Society, 50; Missionary Society, 50. Miss A. F. Barber, Tract Society, \$5.00; Missionary Society, 5.00. Nile, N. Y., Woman's Missionary Society: China Mission, \$4.00; Home Missions, 4.00; Education Fund, 2.00. Little Genesee, N. Y., Ladies' Auxiliary Society: Tract Society, debt, \$19.40; Missionary Society, debt, 48.78. Edgerton, Wis., Mrs. H. W. Stillman: Tract Society, \$15.00; debt, 1.00; Missionary Society, \$15.00; debt, 1.00. Hornellville, N. Y., Ladies' Aid Society, unappropriated, 10.00. Lake Mills, Wis., Mrs. A. B. West, unappropriated, 10.00. Brookfield, N. Y., Mrs. Anvernette A. Clarke: Tract Society, debt, \$5.00; Missionary Society, debt, 5.00. \$559.91 Mrs. L. A. PLATTS, Treasurer.

IMPROVE YOURSELF.

If people only knew the value of time! A half hour each day steadily given to the vanquishing of some real books in history, science, literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days, of twenty-four hours each, a year. What cannot the busiest person accomplish by such seizure of the fragments of time! Oh, if the young people only knew the culture possible for them by such simple means! And it is always the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering away one's leisure—a lifetime devoted only to that, how pitifully sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood. Take time for improving yourself!—Word and Work.

Our Reading Room.

GARWIN, IOWA.—Again, we as a church feel that the Lord has certainly blessed us in the last six months, and we feel as though we should let our little light shine in our denominational paper. A couple of weeks ago our pastor gave us an excellent talk on misrepresenting our spiritual conditions. He said that there were too many who sent out reports of the great work that was being done in the church, and he feared that the picture was overdrawn at times. No doubt but that is true, but I fear that our pastor is a little too careful for fear he will overdraw the pictures.

We, as members of the church, feel that the Lord is greatly blessing us and our pastor's labors. I don't know when I have seen as much activity in the church as seems to be in it now. Now we hope that our pastor won't be so

timid about sending in reports of the Carlton church for fear of overdrawing the picture. May God continue to bless Carlton church and its pastor is the prayer of its members. And we pray that he will bless the Lord who has assisted us in securing such a godly man to lead us. J. Aug. 12, 1903.

WEST EDMESTON, N. Y.—Our little church is rejoicing over the prospect of the denominational debt being paid. We want to help in the good work. The church has raised \$50 for this purpose. A. C. D. JR.

NORTONVILLE, KAN.—The sunflower is still blooming in all its radiant splendor in "Sunny Kansas." The "gentle zephyrs" continue to breathe their invigorating breath across her wheat and corn mantled plains. Crops are good, steers are heavy and sleek, and the one who is a Kansan is happy, as far as material bounties of a beneficent providence is able to produce that condition.

This is especially true of Nortonville and vicinity. In addition to this, there have been several very valuable accessions made to our church and society by the coming among us of several families from other localities. Our membership roll has been considerably increased by members joining by letter and baptism during the present Conference year. We look back over the year with great thankfulness for the many blessings strewn along the pathway by which we have come.

On August first, President Daland, of Milton College, preached at our morning service. In the afternoon he spoke to the Endeavor Societies, and in the evening he spoke on "Milton College, What it is, What it is doing, Its future, and its Needs." On Sunday night a reception was given him at the home of Brother O. W. Babcock. Monday night he assisted the pastor at a wedding in the church. Next morning he went on his way rejoicing, while we were glad he came and sorry he went so soon.

He met nearly every one of our church and society, and left in their hearts a deep and abiding good-will for him and the school he so ably and enthusiastically represents. Nortonville is out of the beaten path of travel of our people, so we greatly appreciate such calls.

Five of our young people attended school at Milton last year. We think the number will be kept full, or increased next year. We greatly miss them as they thus go from us, yet we willingly spare them with a hearty God-speed, for we realize that the undeveloped mind of to-day need never expect to stand in the front rank of the world's workers.

Brother Daland's coming has greatly augmented the influence of the college here. It, and its president are much nearer to us than ever before.

Our people have raised a liberal amount to apply on the liquidation of the debts of the societies. Many prayers and good wishes are expressed for these societies, as well as for their faithful and over-burdened Boards. GEO. W. HILLS.

Aug. 9, 1903.

Sometimes it is wisest to stay and fight out a battle with temptation . . . then we are to have the ministry of angels.—Rev. I. S. Baker.

Young People's Work.

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

The Student Volunteer Movement.
MRS. ELSIE GAIL BABCOCK, ALFRED.

The Student Volunteer Movement had its origin at Northfield, Mass., about 1886. Its founders were Robert Wilder and John Forman. It includes students in academies, colleges and professional schools, as well as theological students. Among its leaders, the late D. L. Moody, and John R. Mott, Chairman of the present Executive Committee, are well-known men. Mr. Mott, a Cornell graduate of '88, gave himself immediately to the work, and still continues actively in it. At its organization all students who joined signed this simple pledge or statement: "I am willing and desirous, God permitting, to be a foreign missionary."

The movement is non-denominational, or perhaps, I should say, all-denominational, as it embraces students from almost every large college in the United States and Canada. It is comprehensive, in that it does embrace all denominations, and exclusive in that it is confined to students of the higher institutions of learning. In these respects it carries out the idea of Mr. Moody, who, though not the founder, was one of the earliest of its successful promoters.

The primary object of the movement is to raise up among students of North America a sufficient number of capable missionary candidates to meet the requirements of the various missionary societies or boards. This work is supplemented by that of properly preparing these students. It is a recognized fact that a man can no more succeed in this work without the proper qualifications and requisite preparation than can a man in the world of business; consequently an educational branch was organized, of which I will speak again later on.

For several years the movement was guided by an executive committee of three, representing the three great interdenominational student organizations of North America. The work having assumed so much larger proportions, it was found desirable, not long after the Cleveland Convention of 1898, to add to this committee. It now consists of six members, with John R. Mott as Chairman. Besides this committee, the secretaries of the Y. M. C. A.'s and Y. W. C. A.'s have been an important factor in promoting the movement, especially the traveling secretaries. Another aid to the work is the missionary institutes that are held in connection with student conferences all over the continent. During the last four years thirty-two of these institutes have been held.

It is the policy of the movement to hold a Student Volunteer International Convention once in each student generation, or every four years. The first regular convention was held at Cleveland in 1891, and was attended by 680 students. Only three years elapsed between this one and the second one, held in Detroit in 1894, when 1,300 delegates responded to the call for a convention. Still larger was the next in 1898, also held in Cleveland. With the last convention, held in Toronto last year we are somewhat familiar, as our own college was one of the nearly 500 universities and colleges represented there. The delegates attending this convention numbered nearly 3,000; (and it is to

the printed report of this convention that I am indebted for much of the material in this paper.) It is thus evident that the organization is still expanding and increasing the sphere of its operations. It is also clear from the interest taken in this movement that the interest in missions is not, as many claim, dying out.

Although the Volunteer Movement first assumed organized form in North America, and its greatest advancement has been made there and in Great Britain, nevertheless, it has under different names become world-wide. It is hard to measure the strength of the movement in other than Anglo-Saxon lands, for it meets with greater difficulties. But, in spite of these difficulties, there are organizations in Germany, Scandinavia, France, Switzerland, Holland, and even in Australia, Africa, Ceylon, India, China and Japan.

The greatest and all-important work of the movement, of course, is to bring before the student body the importance of mission work and the necessity for volunteers. Following that comes the task of bringing together the Volunteer and the Mission Boards and Societies, and, according to Mr. Mott, this at present demands much more attention than has been given it.

The inspiring watchword of the movement is responsible for many of the splendid results obtained. It is, "The Evangelization of the World in This Generation." And in closing I will briefly review what the movement has accomplished.

Eight years ago there were not more than a score of mission study classes in all the colleges and seminaries of North America. These were isolated and their work in no way co-ordinated. In 1902 there were reported 325 classes, with an enrollment of nearly 5,000 students. The most valuable educational work has been this promotion of mission study. In early years it simply recommended subjects and books for study. Later it outlined courses of study. Eight years ago an Educational Department was organized and an Educational Secretary appointed, in connection with this department. Since 1898, nineteen books and pamphlets have been issued for publication, and during these four years since 1898, more than 100,000 copies of these publications have been sold, chiefly to students. Before the movement few colleges or seminaries had access to the best missionary literature. Now well-furnished missionary libraries are found in a large majority of the institutions of higher learning. Formerly few students ever considered the claims of missions; now, volunteers are offering themselves from hundreds of institutions. In 1894, the movement was established only in North America and Great Britain, with beginnings in Scandinavia and South Africa. Now it is firmly planted in every Protestant country in the world, and has sent across the seas almost 2,000 missionaries under the direction of over 50 Missionary Societies.

While the movement is a foreign missionary movement, it strongly influences home missionary work. For, of the thousands who enter the mission study classes, a comparatively small per cent finally volunteer. Many are turned aside from their purpose, often by lack of means to complete their education. These cannot help but exert a pow-

erful influence in the home work. Added to this force are those volunteers who are found, in the judgment of the Mission Boards, to lack some of the necessary qualifications, and who have thrown themselves into home mission work in destitute fields. It is encouraging, in a way, that so many do not volunteer; for, if these unite with the Christian Associations and co-operate with them in this great campaign, the result will tremendously influence the missionary activity of the churches at home. There seems to be no dark side to the picture. If students volunteer, the foreign work gains, and those who do not volunteer, bless the home work, and through the churches they help indirectly the foreign work.

TREASURER'S ANNUAL REPORT.

J. D. CLARKE, Treasurer, in account with THE YOUNG PEOPLE'S PERMANENT COMMITTEE. From August 1, 1902, to August 1, 1903.

To balance on hand August 1, 1902.....	\$196 92
Receipts from Societies as follows:	
Alfred.....	60 00
Alfred Station.....	15 00
Albion.....	48 00
Adams Center.....	22 50
Ashaway.....	10 00
Brookfield 2d.....	20 00
Boulder.....	5 00
Boulder Juniors.....	3 00
Farlow.....	11 50
Gentry.....	10 00
Hammond.....	9 25
Independence.....	5 00
Leonardsville.....	81 25
Little Genesee.....	47 00
Milton.....	50 00
Milton Juniors.....	12 50
Marboro Juniors.....	5 00
Nortonville.....	70 00
North Loop.....	20 00
Nile.....	15 00
Pawcatuck.....	106 25
Plainfield.....	150 00
Shiloh.....	20 00
Salem.....	15 00
West Edmeston.....	20 00
Wilton.....	20 00
	\$948 17

EXPENDITURES.

Missionary Society, Geo. H. Utter, Treasurer:	
For Dr. Palmberg.....	\$300 00
General Fund.....	214 40
	\$514 40
Tract Society, F. J. Hubbard, Treasurer.....	\$215 41
Printing House, Plainfield.....	2 25
Mrs. H. M. Maxson, Supt's expense.....	3 46
W. K. Davis, Milton, for printing.....	5 80
Elizabeth, secretary's expense.....	2 50
J. D. Clarke, treasurer's expense.....	2 00
Total expenditures.....	\$749 82
Balance on hand August 1, 1903.....	201 25
	\$948 17

L. A. PLATT, Auditor.
MILTON, Wis., August 16, 1903.

SPEAKING of failure often being the forerunner of some signal achievement, an English preacher refers to the magnificent bridge now spanning the Tay, in Scotland. A few years ago, another structure stood in its place; the engineer had wrought faithfully, but before a terrible storm it went down. Then another engineer came, and profiting by the defects of the one who had builded before him, and using the good that was in his plans, built the magnificent structure that stands to-day. So often in our lives, some attempt results in failure, as the bridge was swept away in the storm; but the courageous soul, profiting by the failures of the past, attempts again, and thus continuing, achieves at last an eternal victory.

Publisher's Corner.

While the thoughts of the denomination are centered at the Conference at Salem, the RECORDER will see to it that its readers are informed as to what took place there. In return, it would remind its readers that August is the dullest month of the year as far as business is concerned, yet all publication bills must be met every two weeks. A lift at this time on that overdue subscription is twice welcome. Don't forget the RECORDER and what may be its due.

Children's Page.

A STORMY RUSH.

When fathers jump up and they holler,
"Here, Jim! you rascal, you scamp!"
And hustle you round by the collar,
And waggle their canes and stamp,
You can laugh right out at the riot—
They like to be sassied and dared;
But when they say "James," real quiet—
Oo—oo—that's the time to be scared!
—St. Nicholas.

A PAYING INVESTMENT.

"Father, Jack Adams told me his father has sold that bit of land just on the north side of town and doubled his money."
"Indeed!"

"And after holding it only two years. Jack says his father's a great man for making money. Always succeeds in his investments. I suppose he'll be a rich man some day—just by putting money in the right place. It goes on and makes itself. I wish, father, that you had some money to put into things that way."

"I am making what I think about the best investment I can of what I have."

"Investment? Why, father, I didn't know you had any money invested."

"I have, though."

"Why, I've often heard mother say it takes about all you can make for us to live."

"Your mother is right, there," said his father, with a smile.

"Well," said Ned, who through his talks with Jack Adams had become warmly interested in business topics, "do you mean that it is money that you put into something some time ago?"

"Yes, I began quite a number of years ago, and I'm keeping it up yet."

"Oh, that's good!" said Ned. "And has it been a good investment, father? Does it keep on doubling, and are you going to make a real good thing of it sometime? Do you get any returns from it yet?"

"A good many questions to answer," said his father, a little gravely. "Yes, your mother and I think we are getting something in the way of returns already. We hope it is going to keep on doubling, as you express it. As to its being a good thing some time in the future, the future must tell its own tale; but if the hopes we cherish are fulfilled we shall receive a thousandfold on our investment."

"Well, father, you certainly must have a good thing. Now I'm old enough to understand about such things—I wish, if you don't object, you'd tell me what your investment is."

"I don't object at all. We are investing in you and your brothers."

"Oh!" Ned drew a little breath of surprise.

"Yes," his father went on quietly. "Three boys are a good deal of an investment, you can easily understand. An investment on which continual payments are necessary."

"I see," said Ned, slowly and thoughtfully. "There are clothes, and shoes, and school books. There's a house for us to live in. There's what we eat. It keeps you going all the time, doesn't it father?"

"It seems so," said his father, with a smile.

"And mother; she's always busy. She sees to everything. There wouldn't be a bit of comfort if she were not at the head of things. Hundreds of dollars every year we cost; father, if you didn't have us boys to spend on, you'd have a lot of money to put into other things."

"Yes, all I am putting into you."
"And we're—your investment." Ned appeared to be grappling with the thought. "Well, I don't see father, that you and mother are getting much out of it yet."

"Can't you think of any way in which we begin to get our returns?"
"I suppose—when we try to do the best we can—"

"Exactly that. When you are dutiful and obedient, showing a loving appreciation of what is being done for you, we feel that we are not making a poor investment."

"Well, I tell you,"—Ned put on a calculating expression—"looking at it from a business point of view; it's a good while to wait, twelve or fourteen years to get a little bit of return for money put into a thing—and where you have to put in more and more money all the time."

"Mother would tell you," said his father, laying his hand on the boy's head, "that she began to get her returns very early. With the first glance of your eye and the sound of your baby voice she felt that she was having her reward. And now, as the years go on, ask her how it is when you are loving and attentive to her, looking out for every opportunity of being helpful and comforting to her. Ask her if it isn't—well, at least a hundred per cent to her. Possibly she would make it a thousand."

"Dear mother!" said Ned.

"And if you go on as we hope you will, if you grow up to be good men, doing your best to make the world wiser and happier because of your being in it, what sort of a percentage will that be to us?"

"Well,"—Ned spoke after a pause,—"I never looked on myself as an investment before, but I guess its very much like it. You and mother are putting about all you have into us boys. All your money, and the money doesn't begin to be all. I'm glad," added the boy, earnestly, "that we ourselves can help in seeing to it that your investment is a good one."—Parish Visitor.

PLUCK'S COLLEGE COURSE.

A little hut in Bulgaria, made of mud and stone, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheepskins, made up with the wool outside.

Pluck was a bright, ambitious boy, with a great desire for study, and when he heard of Robert College, at Constantinople, he determined to go there. He told his father one day, when they were away together tending sheep, that he had decided to go to college. The poor shepherd looked at his son in amazement, and said, "You can't go to college; it's all I can do to feed you children; I can't give you a piaster."

"I don't want a piaster," Pluck replied; "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheepskins."

But Pluck made up his mind and he went—in sheepskins and without a piaster.

He trudge! sturdily on day after day until he reached Constantinople. He soon found his way to the college and inquired for the president.

Pluck asked for work, but the president kindly told him that there was none, and that he must go away.

"Oh, no," said Pluck; "I can't do that. I didn't come here to go away."

When the president insisted, Pluck's answer was the same—"I didn't come here to go away."

He had no idea of giving up. "The King of France, with forty thousand men, went up a hill and then came down again," but it was no part of Pluck's plan to go marching home again; and three hours later the president saw him in the yard, patiently waiting.

Some of the students advised Pluck to see Professor Long. "He knows all about you Bulgarian fellows," they said.

The professor, like the president, said there was no work for him and he had better go away. But Pluck bravely stuck to his text, "I didn't come here to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes and keeping all the things neat and in order.

After a few days, as Pluck showed no signs of weakening, the president went to him and said, "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you." "Oh, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay. After he had gained his point, he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a party of six, so none of the boys found it a burden to help Pluck one evening in a week.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, "to compete with those boys who have many weeks the start of you? And," he continued, "you can't go into class in sheepskins—all the boys would cry 'baa.'"

"Yes, sir, I know," Pluck said; "but the boys have promised to help me out. One will give me a coat, another a pair of trousers and so on."

Although Pluck had passed the examination, he had no money, and the rules of the college required each student to pay two hundred dollars a year.

"I wish," said Professor Long, "that this boy might help me in the laboratory, and we will give him a hundred dollars a year."

Pluck became the professor's assistant. But where was the other hundred coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Robert College, who was in America. The doctor told the story to a friend one day, and she was so interested that she said, "I would like to give the other hundred."

A boy who had so strong a will was sure to find a way.—Child's Companion.

WHEN YOU DON'T FEEL LIKE IT.

When things go hard with you, when everything seems against you, when you are thwarted on every side, when the sky is dark and you can see no light, that is just the time to exhibit your metal, to show what you are made of. If there is anything in you, adver-

sity will bring it to light. What a man does in spite of circumstances, rather than because of them, is the measure of his success or ability.

The successful man, he who brings to pass, grows stronger and more determined when the way looks darkest. Instead of becoming discouraged as the obstacles which bar his progress grow more and more formidable, he arouses himself like a lion to meet and finally overcome them. He does not waste his energies and time in trying to evade or go around obstructions; he plows his way through them.

When you have a disagreeable, perplexing thing to do, don't you put off the doing. Anticipation will clothe it with new difficulties, and fear of what, after all, may be more imaginary than real, will steal from you your peace of mind, and perhaps destroy your strength and ability to do the thing required. Prompt, vigorous action robs a dreaded task of half its terrors. Grasp the nettle firmly and quickly, if you would avoid its sting.

The writer knows a man who makes every hard, disagreeable experience a stepping-stone to something higher. When he finds himself in a particularly difficult place, and hardly knows how to take the next step, he musters up all the energy within him, and resolves to make the obstacle a round in the ladder by which he ascends. By adhering to this rule, under all circumstances, he has built up a most remarkable character.

When you get up in the morning feeling "blue" and discouraged because disagreeable things confront you, make up your mind firmly, that, come what may, you will make that particular day a "red-letter" day in your life. Then, instead of a probable failure and the loss of a day, you will, at least, accomplish infinitely more than you would if you had given way to a depressing mood.

It will do you a great deal more good to do everything you touch just as well as it can be done, to a complete finish, when you do not like it, than to accomplish the same thing when you are at your best and feel like working, because in the former case you are disciplining yourself in a way that will surely make a strong character. The man who works only when he feels like it, and has no power to compel himself to do a thing when he is averse to it, will never get very high up in the world.

Be your own schoolmaster. When you do not like to work, provided your health is good and there is no reason why you should not, put yourself under special training, and perform your duty, your appointed task, faithfully—as well as it can be done. If you have been in the habit of half doing things, of putting everything off until the last moment, resolve now, from this hour, that you will compel yourself to do whatever you undertake promptly and efficiently.

Training under pressure is the finest discipline in the world. You know what is right and what you ought to do, even when you do not feel like doing it. This is the time to get a firm grip of yourself, to hold yourself steadily to your task, no matter how disagreeable or difficult it may be. Keep up this rigid discipline, day after day and week after week, and you will soon learn the art of arts—perfect self-mastery.—Success.

If there is one lesson more clear than another, it is that God means for humanity a life of growth.—Rev. D. J. H. Ward.

Popular Science.

H. H. BAKER.

A WONDERFUL METAL "RADIUM."

This lately discovered metal, precious above all metals, is called radium, because it emits rays and is so rare that it is now rated at \$900,000 a pound.

Since its discovery there has been extracted about two pounds, which covers all that is in existence. Only one grain costing \$60, has found its way into the United States, and is owned by a gentleman, an engineer in New York.

This remarkable metal is a combination of several metals, and is a white crystalline powder, having a high illuminating power, exceeding by far the famous Roentgen rays. It was first discovered by a young lady not yet two score years of age, born in Warsaw, Poland, in 1867. Her school education was obtained in that city, and she early developed a preference for the study of physics and mathematics. At the age of twenty-four she went to Paris and continued her studies at the university, where she received a masters degree in both of those professions.

The next year she passed an examination which permitted her to become a candidate for a professorship in college; and in 1900 she was a candidate and received the appointment of professor of physics in the State Woman's Normal School at Severs. We understand that she shortly expects to return to Paris, and take her doctor's degree, the highest degree that can be conferred in France. At the age of twenty-eight, (up to this time she was known as Mlle. Sklodowska,) she married Pierre Curie, who is now the incumbent of the chair of physics in the University of Paris.

This gifted lady has for the past four years been making investigations of radio active substances, starting with uranium, which had previously been discovered by M. Becquerel.

This discovery of radium, gives rise to a scientific movement of an entirely original character, and is the marvel of all substances, so far as known. Wonderful results are expected from further experiments now being made. Its illuminating rays, it is said, can pierce three feet of solid iron, its light can take photographs in the darkest of places, and such is its penetrating heat that it will burn through metal cases.

So far as known, the power and strength of radium is perpetual; no diminution of light or penetrating power can be detected, even from the most minute particle.

Mr. Curie, the husband of the discoverer, says, "he would not dare trust himself in a room with a 'Kilo,' (two pounds,) of pure radium, as it would destroy his eyes, burn the skin off his body, and perhaps cause instant death."

Mr. Curie took a very small piece of the metal and enclosed it in a metallic case and placed the case in a pocket that chanced to come under his arm, and before he realized his danger he had sustained a burn, which was fifty days in healing.

It is found that the penetrating rays from this metal, travel almost as fast as the rays from the sun. We attempted to show by the experiments made by a gentleman near Philadelphia, published in the RECORDER in October, 1897, how extremely difficult it was to completely shut out the rays of the sun.

We have numerous colleges and universities located in nearly every quarter of the globe, and some of them centuries old, and every one of them has a professor of physics. They are gentlemen of the highest culture in the line of their profession, and noted throughout the world, for their discoveries. But here comes a young woman to the front, who by her own efforts, has already reached a place entitling her to receive the highest honors that nations can confer. In view of this fact, what man on earth, whatever may be his pride of life, who can hold up his head and say that in erudition woman is not my equal?

It is now expected without doubt, that radium will be a wonderful help in surgery, and in medical practice generally. Experiments are now in progress to determine its practical use in aid of suffering humanity.

CHEERY PEOPLE.

Oh, the comfort of them! There is but one thing like them—that is sunshine. It is the fashion to state the comparison the other end foremost—i. e., to flatter the cheery people by comparing them to the sun. I think it is the best way of praising the sunshine, to say that it is almost as bright and inspiring as the presence of cheery people.

That the cheery people are brighter and better even than sunshine is very easily proved; for who has not seen a cheery person make a room and a day bright in spite of the sun's not shining at all—in spite of clouds and rain and cold, all doing their very best to make it dismal? Therefore, I say, the fair way is to compare the sun to cheery people. However, whichever way we state the comparison, it is a true and good one, and neither the cheery people nor the sun need take offense. In fact, I believe they will always be such good friends and work so steadily together for the same ends, that there is no danger of either's grudging the other the credit of what has been done.

If there were only a sure and certain recipe for making a cheery person, how glad we would be to try it! How thankful we would all be to do good like sunshine! To cheer everybody up, and help everybody along!—to have everybody's face brighten the minute we came in sight! Why, it seems to me that there cannot be in this life any pleasure half so great as this would be. If we looked at life only from a selfish standpoint of view, it would be worth while to be a cheery person, merely because it would be such a satisfaction to have everybody so glad to live with us, to see us, even to meet us on the street.

"I jist likes to let her in at the door," said an Irish servant one day, of a woman I knew, whose face was always cheery and bright. "The face of her does one good, shure!"

Some one asked a great painter, whose pictures were remarkable for their exquisite and beautiful coloring, "Pray, Mr. —, how do you mix your colors?"

"With brains, madam, with brains," growled the painter. His ill-nature spoke a truth. All men had, or might have, the colors he had used; but no man produced the colors he produced.

So I would say of cheerfulness. Patience, sympathy and humor are the colors; but patience may be mere doggedness and reticence, sympathy may be wordy and shallow and selfish, and humor may be only a

sharp perception of the ridiculous. Only when they are mixed with love—love, three times love—do we have the true good cheer of genuine cheery people.—Cumberland Presbyterian.

THE WORTH OF DISCOURAGEMENT.

It is frequently said that God cannot do anything with a discouraged person. Such remarks will not stand the test of thoughtful examination. In the first place, people will get discouraged in spite of all advice and all effort to prevent it. In the second place, it is a fact that God has accomplished a great deal of good work through discouraged laborers. The young man or young woman who has the talent to perform a high grade of work, and who has a bounding ambition to do the work, is certain to experience periods of exhausting discouragement. Such an one, perforce of his constitutional temperament, has exalted ideals, and, as he will necessarily fail to realize those ideals at once, he is frequently smitten with both disappointment and discouragement.

But wherein is the worth of discouragement? It lies in the fact that it makes an opportunity for the discouraged one to consider specially the ground of his failure to perform his task. He may discover a lack of preparation for the task, or he may see that he has been too slovenly or slack in his work. Take the case of a young person who has written an article for some periodical. He sends it to the editor, expecting its acceptance. It is returned to him in a short time, accompanied, perhaps, by a kind note. He is discouraged. At first he is inclined to not attempt to produce another article for any paper. Then, after some reflection, he resolves to make his discouragement an occasion for spurring all of his powers into producing an article which will far excel the rejected one. With his powers of mind mightily aroused he does his utmost to write an article which will win the favor of that same editor, and he succeeds. This has been the experience of many of the most popular and valuable writers. Mr. Kipling confesses that he had become greatly discouraged at the time when he composed "The Reccessional." He felt so laden and limp over his seeming failures that he scarcely knew what to do; and yet that very poem made his fame resplendent all over the world.—The Watchman.

YOUR OWN LITTLE GIRL.

Mr. Moody tells how he was sent for by the mother of one of his Sabbath-school pupils who had been drowned in the Chicago river. He went to the house and talked with the woman; told her he would see that a coffin was sent up and that he would come on the day appointed to conduct the funeral. Then, accompanied by his own daughter, who was about the age of the one drowned, he started for home. They walked in silence for a time, when the child said, "Papa, suppose we were very, very poor, and I had to go to the river every day to get wood; and suppose I should slip in and be drowned, wouldn't you be awful sorry?" Mr. Moody says it was then and there that he awoke to the fact that he was getting "professional." Folding his darling to his bosom with a strong embrace, as if it were indeed she who lay in death, instead of the other, and lifting his heart to God in prayer, he turned and retraced his steps to the poor woman's door. On being admitted

he grasped that weeping mother's hand, wept as if his child, and not hers, had been snatched away by death, and got down to pray. This time professionalism was gone; now he really took a part in the "fellowship of her suffering."

LIFE'S NOBILITY.

H. WALKER VINCENT.

Each moment of our life is a test. The unveiled future will yield as we have sown. How the human heart in its eager ambitions is deceived by the thought that the future will make us great and good. If we are ever to be great, it must be now, right here in the narrow limitations of our lives, where the future looks the darkest, where the temptations fly the thickest, where the ease and luxuries are slightest, right here is our life to be small or great. Let nothing blind your eyes to the priceless gold of the present hour. The truly noble is he who lives his most common life in the most uncommon way by keeping step with the faithful to duty in all places of all time, and some day when the evening twilight shall kiss the wearied brow to sleep, the morning light of eternity will reveal God's nobleman, whom possibly the world has never recognized but whose every step has been angel guarded.

"The time is short

If thou wouldst work for God it must be now;
If thou wouldst win the garlands for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day,
Set out with girded loins upon the way,
Up, linger not.

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!"

The fear of being thought peculiar prevents a great many people from reaching the limits of their possibilities. These people can endure unmerited blame, and even calumny, with fortitude. They are patient under great trials, and are not afraid to face difficulties, noble in many ways, and weak, perhaps, only in this one point. Fear of ridicule, of being thought different from other people, appears to be the one vulnerable spot in their armor. They seem unable to rid themselves of the idea that they excite comment everywhere because of their supposed peculiarities.

Nine times out of ten, this "queerness" is a disease of the imagination, and has no real existence. The victim of such a morbid condition of mind must be his own physician. The veriest tyro in the world's ways must know that men and women are too busy with their own affairs, too much occupied with selfish cares to think much about him, whether he is like or unlike other people of his acquaintance. Rest assured they are not watching you or analyzing your words and movements. Be your natural self as far as you can, and do not trouble yourself about what others think or say of you. Do what you think to be right, and give yourself no concern as to what others think of your words or actions, and you will find that your "queerness" will soon fall away from you.—Success.

DEATHS.

OGDEN—In Milton Junction, Wis., March 10, 1908, Mrs. Julia Ogden, in her 50th year.

Mrs. Julia Ogden was the daughter of Silas H. and Harriett N. Crandall, and was born in this place November 7, 1858. At an early age she was converted and joined the Seventh-day Baptist church at Rock River, Elder James Rogers being pastor at that time. She was married to C. A. Ogden in 1870 and lived at Rock River

a number of years, and sixteen years ago became resident here. She became a member of the Seventh-day Baptist church of Milton Junction about seventeen years ago, and was a devoted and faithful member. She was a kind and loving wife and mother and leaves a husband, three sons, three daughters, and a wide circle of relatives and friends to mourn their loss.

LEWIS—At her home near Wasioja, Minn., August 3, 1908, of consumption, Mrs. Rebecca Jackson Lewis, in the 77th year of her age.

She was born in Indiana May 30, 1827. February 9, 1847, she was married to Charles Lewis of the same place. They came to Minnesota in May, 1856, when the country was extremely new. To them were born eight children. All but two daughters survive her. Sister Lewis was converted in her youth and some twenty-five years ago she united with the Dodge Centre Seventh-day Baptist church, where she held membership at the time of her death. Services were held at Wasioja Baptist church, August 5, conducted by her pastor, Rev. G. W. Lewis. The body was laid to rest in the Wasioja Cemetery.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrah is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrah cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrah 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 Catarrah. Send for testimonials, free.

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WANTS.

11. A man and a boy to work on dairy farm, at Nortonville, Kan. Steady employment at good wages. Good chance for boy to work for board and attend graded school eight months in the year.
13. Wanted, for general housework in family of three. Christian woman, Seventh-day Baptist, about forty. No objection to widow with quiet, well behaved little girl not under seven years. Address immediately, stating capabilities and wages expected. Lock Box 121, Spotswood, N. J.
14. Wanted, a man to work on farm, one that understands farm work, and is good milker. Work for four or five months, or by the year if we can agree.
A. R. FRICK,
Bradford, Pa., Kendall Creek Station.
15. Wanted, a good painter for machine-shop work. Steady employment.
16. A stock of general merchandise for sale in Seventh-day community [New York State]. Present stock about \$700, should be increased to \$1,000. Post office in store pays about \$100 a year and telephone about \$40. Write at once for full particulars.
17. A widow, 55 years old, wishes a position as house keeper in a small family near a good school and Seventh-day Baptist church, where she can have her 13 year old daughter with her. Best of reference.
Address, Mrs. M. BRODBECK, 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.
20. A young lady with diploma from the Hornellsville Business School, wishes a position as stenographer where she can have Sabbath privileges. Recommendation furnished if desired.
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,
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Edited by
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Languages and Literature in Alfred
University.

INTERNATIONAL LESSONS, 1903.

THIRD QUARTER.

July 4. Israel Asking for a King.....	1 Sam. 8: 1-10
July 11. Saul Chosen King.....	1 Sam. 10: 17-27
July 18. Samuel's Farewell Address.....	1 Sam. 12: 1-19
July 25. Saul Rejected as King.....	1 Sam. 15: 18-23
Aug. 1. Samuel Anoints David.....	1 Sam. 16: 4-13
Aug. 8. David and Goliath.....	1 Sam. 17: 36-49
Aug. 15. Saul Fries to Kill David.....	1 Sam. 18: 5-16
Aug. 22. David and Jonathan.....	1 Sam. 20: 12-23
Aug. 29. David spares Saul.....	1 Sam. 26: 5-12, 21-25
Sept. 5. Death of Saul and Jonathan.....	1 Sam. 31: 1-18
Sept. 12. David becomes King.....	2 Sam. 2: 1-10
Sept. 19. Absence from Evil.....	1 Peter 4: 1-11
Sept. 26. Review.....	

LESSON X.—DEATH OF SAUL AND JONATHAN.

LESSON TEXT.—1 Sam. 31: 1-18.

For Sabbath-day, Sept. 5, 1903.

Golden Text.—There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Prov. 14: 12.

INTRODUCTION.

Although Saul acknowledged his errors in hunting David, David did not see fit to return to the court of Saul, and thought it wise to withdraw altogether from the dominions of the king of Israel. He went with his band of six hundred men, to the land of the Philistines and became the vassal of King Achish, who gave him the city of Ziklag to dwell in. David convinced the Philistine king of his loyalty and became one of his trusted leaders.

When, however, the Philistines marched against the Israelites and David and his band formed a part of the army, the Philistine chieftains made a protest to their king against the presence of David, saying that he would be likely to turn traitor in the hour of battle, and thus bring them sure defeat. Achish trusted in his new vassal, but in compliance with the wishes of his chieftains he sent David with his force back home. Thus David was relieved from a very embarrassing position. David arrived also at Ziklag just in time for a successful pursuit of the raiders that had despoiled the city and carried away the women and children as captives.

Although Saul had made a considerable headway in keeping at bay the enemies of Israel, and had shown himself a very able military leader, at length there came a time of defeat. It is probable that through his jealous disposition he had driven away other warriors like David. He was conscious also of the lack of the favor of God, and had lost confidence in himself.

The scene of his defeat was in the broad and fertile plain of Esdraelon, where many of the important battles of the world have been fought, centuries before and after the battle of Gilboa of which we study.

1 Chron. 10: 1-11 is parallel to this lesson.

TIME.—Probably in the eleventh century before Christ. Various dates are assigned, 1017, 1055, etc.

PLACE.—Mt. Gilboa, a ridge of hills extending southward from the eastern edge of the plain of Jezreel or Esdraelon. Beth-shan and Jabesh-gilead are mentioned at the end of the chapter.

PERSONS.—Saul and his sons; his armor-bearer; the Philistines; the men of Jabesh-gilead.

OUTLINE:

1. The Israelites are Defeated. v. 1-3.
2. Saul Kills Himself. v. 4-6.
3. The Philistines Mistreat the Bodies of Saul and His Sons. v. 7-10.
4. The Men of Jabesh-gilead Show Gratitude for Saul's Help to Them. v. 11-13.

NOTES.

1. Now the Philistines fought against Israel. The narrative of this chapter follows that of ch. 29. It seems that the Philistines were encamped at Aphek when the Israelites came forth to resist the invasion. There is a difference of opinion as to whether the battle was fought in the plain or whether the Israelites withdrew to Mt. Gilboa before the battle began. It is evident that the overwhelming defeat occurred upon the mountain.

2. And the Philistines followed hard upon Saul. It seems almost certain that Saul and his sons were in the thickest of the fight, and that they with their immediate followers continued the battle while some portions of the line were giving way in flight. It would be natural for the victorious Philistines to follow closely the division of the Israelites that was retreating in good order.

It is very likely also that they recognized the king and desired especially to capture him. And the Philistines slew Jonathan, etc. Saul's sons were valiant then and bravely gave up their lives in battle. Abinadab is called Iahvi in ch. 14: 49.

3. And the battle went sore against Saul. Pressed heavily upon Saul. And the archers overtook him. Literally found him. This means probably that they got him in range. We may readily imagine that Saul and those about were more than a match for any of the Philistines who could engage them in hand to hand combat. It was therefore by means of the archers who could fight at a distance that the Philistines had the advantage of the Israelite king. And he was greatly distressed. It is possible that we should read, "And he was severely wounded." This rendering is supported by Saul's condition of mind as shown by his words in the next verse.

4. Draw thy sword and thrust me through therewith. Compare the similar request of Abimelech in Judges 9: 54, who wished to die at the hand of his armor-bearer, lest it should be said that he had been slain by a woman. Saul wishes to die in order that he may not be tortured or insulted by his enemies. These uncircumcised. The realization that those who had vanquished him were aliens for the covenant of Jehovah—despised foreigners—would add to the bitterness of Saul's misery. For he was sore afraid. Probably this means that he had such a reverence for Jehovah's anointed king that he was afraid to lift up his hand against him. He was doubtless brave enough to kill a man under ordinary circumstances. Therefore Saul took his sword and fell upon it. And thus thrust himself through the body, of course inflicting a mortal wound. This is one of the very rare instances of suicide mentioned in the Bible. We must not, however, judge Saul too harshly for his suicide. He was very likely mortally wounded already, and was distracted by his defeat.

5. And died with him. The armor-bearer shows his devotion to his royal master by dying with him. We may admire his loyalty to Saul, although still less than Saul is he to be justified for killing himself.

6. And all his men. This probably means all the men of his body-guard. Doubtless the larger part of the army escaped by flight over the mountains.

7. The men of Israel that were on the other side of the valley. We are to understand that Gilboa extended southeastward from the plain of Jezreel, and that there was a valley east of it which was separated from the Jordan by low hills. This great defeat caused the flight of the people on the east side of the valley, and even of some of the people who dwell east of the Jordan. It is not probable, however, that many cities on the east side of the Jordan were abandoned. For example, the men of Jabesh-gilead certainly did not flee. In the parallel passage, 1 Chron. 10: 7, the line "and they that were beyond Jordan" is omitted; so some have supposed that it should be omitted here.

8. On the morrow. Very likely the Philistines pursued the fugitives till after nightfall, and had no time to collect the booty until the next day.

9. And they cut off his head. Just as David took the head of Goliath as a trophy the Philistines now mutilate the body of Saul, who had so long and so successfully resisted them. We do not know whether they cut off the heads of his three sons or not, but it seems likely that they did. To carry the tidings. The word thus translated also has the implication that the tidings were good. To the Philistines the news of the defeat of their enemy would be the most joyful tidings. The house of their idols. They regarded this victory as the token of the triumph of their gods over the God of Israel.

10. And they put his armor in the house of the Ashteroth. Probably we are to understand by this famous temple of Asherah [Astarte] at Askalon. And they fastened his body to the wall of Beth-shan. Beth-shan was a city in the Jordan valley a few miles from Mt. Gilboa at the extreme eastern limit of the plain of Jezreel. The parallel passage in Chronicles omits this mention of Saul's body, and says that his armor was put in the temple of Dagon.

11. And when the inhabitants of Jabesh-gilead heard concerning him. Jabesh-gilead was on the eastern side of Jordan, twenty miles or so to the southeast of Beth-shan. Saul's first great military exploit was the deliverance of this city from their cruel enemies, the Ammonites. See ch. 11. They now show their gratitude by obtaining at great risk to themselves the bodies of Saul and his sons, and giving them honorable burial.

12. And went all night, etc. They spare themselves no hardship nor danger. And burnt them. The Israelites did not usually burn the bodies of the dead. There were very likely special reasons for this burning.

13. And buried them under the tamarisk tree. Very

likely this was considered a sacred tree, and marked a place of worship. In regard to a subsequent removal of these bones see 2 Sam. 21: 10-14. And tasted seven days. In token of their grief.

THE CAPTAIN OF OUR SALVATION.

REV. F. B. MEYER, B. A.

God's method appears to be always to choose two or three men in a generation, to richly gift and endow them, that they may be the depositories of blessing for their followers. Of course, he might, if he chose, communicate to each individual soul the whole fullness of his blessed grace; but, as a matter of fact, throughout the history of mankind it has been his plan to gift men, endowing and setting them apart as the captains and leaders of the rest.

When he wanted to possess a people for his own possession he elected Abraham to be the captain or leader of the Hebrews. When he desired to bring them across the Jordan and into the promised land it was as one great army beneath the leadership of Joshua. When he desired to bring his people back from exile he chose Zerubbabel, Ezra and Nehemiah, that they might be captains and leaders of the march. So in the early Church there was a Peter or a John, a James or a Paul, who was the file-leader (for so the word means) of the rest.

In our time when God wanted to bring out a great multitude of dark-skinned slaves from the sugar plantations of Jamaica, he gave Wilberforce to be the captain of their salvation. When the time had come for the myriads of the interior of Africa to be freed from the awful slave trade, he gave Livingstone to be their captain, to discover their wrongs, and heal the open sore of the Dark Continent. Let your mind pass over all great discoveries that have blessed our race, whether in the social or economic side of it, or in the medical-surgical side, and deliverance has always been by some great captain and leader whom Divine Providence has raised up.

So when God wanted to lift our race from the abyss into which it had fallen, and to make it what he intended it to be at its creation, both victorious and royal, and having dominion over his works, he gave as captain his own beloved Son—the true Joseph, who passed through the pit, was sold into the hands of his enemies, but ultimately rose to sit upon the throne and be the true bread-giver to men.

Let us dwell on this word to-day—"Captain of our salvation." It is a very precious word and occurs four times in the New Testament—twice in the Acts, and twice in Hebrews. Let us press close to him as he goes down to death; let us follow as he climbs up on the Easter side; let us never lose sight of the plume of his helmet as he precedes the foremost ranks against the foes that resist him. God has made the Captain perfect, and he will make us perfect also. The Captain sits upon the throne, and we shall sit there. "It became him to make him perfect through suffering, that he might perfectly sympathize with and succor us."

What a wonderful story is the story of the evolution of God's creative scheme, that great spiral law by which God's purpose has climbed up toward its consummation! But that mighty plan which began myriads of ages ago, has been working forward to the present moment, and is not yet concluded, has been at the cost of awful suffering. Open up any

of the great pages of the rocks, and you will find them filled as you turn page after page with the bodies of the animals which have evidently been overwhelmed by some terrific cataclysm, having been swallowed up in order to give way to other and higher races. All the pyramid of human life is built up on the blood and tears of subject races. The march of human life has been like the caravans over the sand, strewn in its road with those who have perished. All human progress is marked by suffering and pain. There is not one benefactor, teacher or leader of humanity who has not acquired at great cost of personal suffering, priceless boons for his fellow-men.

What is true in all the world around is true pre-eminently of the Divine Redeemer of men. He must suffer. The race could only progress through suffering, and he who is to lead must suffer most of all. Men look on leaders with envy. They say: "If only I were captain and chief!" Ah! but they do not know the sleepless nights, the anxious days, the pain, the obloquy, the storms of pitiless hate. But if this be true on ordinary and lower levels, how pre-eminently it must be true of Jesus Christ, who, in a world where suffering predominates, where suffering is the law of progress, became the prime Leader and Captain of salvation. Think how much he must have suffered upon whose heart fell every hissing dart of the enemy, and upon whose back fell the strokes due to human sin.—Christ Church, London.

MORE KIND THAN CRUEL.

The Christian Intelligencer records this incident of a stage-coach trip in Western Montana, twenty-five years ago. A mother and her infant child were the only passengers. A sudden change of weather subjected the woman to more exposure than she was provided for, and before the journey was half over, the freezing cold had begun to creep into her blood. She could protect her babe, but her own life was in danger.

As soon as the driver knew how severely she was suffering he gave her all his extra wraps, and quickened the pace of his team as much as possible, hoping to reach warmth

and refuge before her condition became serious. His passenger's welfare was now his only thought, and by frequent inquiries he sought to assure himself of her safety.

But the fatal drowsiness had stolen over her, and when no answers were returned to his questions he stopped and tore open the coach door. The woman's head was swaying from side to side.

Instantly he took the babe from her, and bestowed it as comfortably as he could in a furry bundle under the shelter of the seat; then, seizing the mother roughly by the arm, he dragged her upon the frozen ground. His violence partly awakened her, but when he banged the door together and sprang to his box and drove on, leaving her in the road, she came fully to her senses and began to scream.

The driver looked back and saw her madly running after him.

"My baby! my baby! Oh, my baby!"

The horror of her loss made her forget the cold. By and by, when certain she had warmed her blood into healthy circulation, the driver slackened the speed of his horses, and allowed her to overtake him and resume her place in the coach with her living and unharmed child.

Was the man cruel? That mother didn't say so when she knew—knew that he had roused her and brought her back to life. He had done as God does sometimes, to shake us out of soul-lethargy and moral sleep.

When sordid cares and selfish success are deadening every spiritual sense, till our loyalty to Him, and even our consciousness of right and wrong, are being chilled to death, a sudden terror is often the surest as well as the quickest rescue. A warning incident or a shock of misfortune may be the salvation of a character, the restoration of a life worth living. Such discipline is not God's cruelty. It is his kindness.—The Youth's Companion.

Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—T. Alexander.

No man knows to what heavenly splendors his eyes may be opened if he will only cultivate and cherish faith.—Dr. F. A. Noble.

Special Notices.

The Portville, Shingle House and Hebron churches will meet with the Hebron Center church in the annual quarterly meeting, beginning Friday evening, September 11. A cordial invitation is extended to all.
L. R. BALL, Clerk.

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

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

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

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

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

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.
W. D. WILCOX, Pastor,
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The Seventh-day Baptist church of New York City will discontinue its services during the month of August.
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TABLE OF CONTENTS. EDITORIALS.—Pastor Shaw's Sermons; Outlook for Individuals; As to Worldly Prosperity; Strengthen One Another; Pastor Needs a Jonathan; Where They Differ; "Let Me Give You a Lift"; Watch for Opportunities; Life is the Journey. 520-530 Beyond To-day, Poetry. 531 The German Seventh-day Baptists in Pennsylvania. 531 The Dead Sea, Poetry. 532 Summer Hygiene. 532 EDUCATION.—How a Dead Language Lives; Education Society—Quarterly Meeting. 532-533 On Standing Still. 533 MISSIONS.—From Evangelist M. B. Kelly; The Relation of Money to the Kingdom of God; Letter From Agnes F. Barber; The Might of the Gospel; Despite not the Little Ones; Vision and Obedience; J. Hudson Taylor Retires from the China Inland Mission. 534-535 WOMAN'S WORK.—Before it is Too Late, Poetry; Paragraphs; When Papa's Sick; Poetry; What is Caste, and How Does it Hinder Missionary Work in India? Woman's Board Report; Improve Yourself. 536-537 OUR READING ROOM. 537 YOUNG PEOPLE'S WORK.—The Student Volunteer Movement; Treasurer's Annual Report. 538 PUBLISHER'S CORNER. 538 CHILDREN'S PAGE.—A Stormy Rush, Poetry; A Paying Investment; Pluck's College Course. 539 When You Don't Feel Like It. 539-540 POPULAR SCIENCE.—A Wonderful Metal "Radium." 540 Cheery People. 540 The Worth of Discouragement. 541 DEATHS. 541 EMPLOYMENT BUREAU NOTES. 541 SABBATH-SCHOOL LESSON.—Death of Saul and Jonathan. 542 The Captain of Our Salvation. 542 More Kind Than Cruel. 543 SPECIAL NOTICES. 543

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ALONG THE NOISY CITY WAYS. PHILLIPS BROOKS.

ALONG the noisy city ways And in this rattling city car, On this the dreariest of days, Perplexed with business fret and jar,

When suddenly a young, sweet face, Looked on my petulance and pain And lent it something of its grace And charmed it into peace again.

The day was just as bleak without, My neighbors just as cold within, And truth was just as full of doubt, The world was just as full of sin.

But in the light of that young smile The world grew pure, the heart grew warm, And 'nshin' gleamed a little while Across the darkness of the storm.

I did not care to seek her name, I only said, "God bless thy life, The sweet young grace be still the same, Or happy maid or happy wife."

Conference.

The one hundred and first session of the General Conference will long be remembered by the people who were in attendance. Everything had been done that could be done to provide for the comfort of the delegates; and when on Monday morning, August 17, the members of the Denominational Council began to arrive, the town began to seem like a real Conference town. The sessions of the Council were held in the church for two days before the opening of Conference, and every phase of the questions upon readjustment, was carefully considered.

The night before the opening we were blessed with a splendid all-night rain, which cooled the atmosphere and laid the dust, giving us an ideal day for the meetings. This, indeed, seemed like a God-send, and was greatly appreciated.

The large tents and kitchen completely covered the college campus, and attracted much attention from the surrounding people. There were about 250 delegates in attendance, of which about 175 were from outside the state of West Virginia. The arrangements were so complete, that there was no confusion in distributing the guests among the homes where they were to be entertained. Everything went like clockwork. We seldom ever saw such an interest on the first day of Conference as was manifested here. Everybody seemed on tiptoe of expectation, since the impression prevailed that matters of great moment would come before the Conference in the report of the Denominational Council.

The forenoon session was taken up with the address of welcome by Pastor Witter, the response by Secretary Platts, and the President's address. After the usual reports of officers, the afternoon and evening sessions were given entirely to the consideration of the

"Conclusions and Recommendations of the Advisory Council."

We offer here only the recommendations that were adopted. The report was carefully considered, item by item, and only one item, which did not seem really essential, was stricken from the report.

RECOMMENDATIONS OF ADVISORY COUNCIL.

Resolved, That it is the sense of this Council that while the merging of the three denominational societies with the General Conference would be legally possible, to attempt such merging is not advisable or practicable.

Resolved, That we recommend to Conference that no action be taken relative to the incorporating of Conference at present.

Resolved, That we recommend to Conference that article 4 of the constitution be amended so as to read "the powers and duties of the officers of this Conference shall be such as pertain to like officers in similar organizations, together with such specific powers and duties as the Conference may determine."

The Executive Committee of Conference shall consist of nine members. The President, Recording Secretary and Corresponding Secretary shall be chairman and secretaries ex-officio of said committee; and six other members shall be elected by Conference, two for a term of one year, two for two years, and two for three years. Subsequently two to be elected annually for a term of three years.

This committee shall perform such duties as the Conference may impose, and make such annual reports as it may direct.

It shall be the duty of the Executive Committee to represent the General Conference, under its direction, in all matters described as its "powers and prerogatives" in article 5 of the constitution, carefully considering all the various denominational interests during the year, advising the various Boards, when so requested by them, bringing all denominational interests before the General Conference in an annual report, and providing for the annual program.

Resolved, That we recommend to Conference that its constitution be so changed that the term of office of the President shall be two years.

Resolved, That we recommend to Conference that article 3 of its constitution be amended by dropping out the words "consisting of one member from each association."

Resolved, That we recommend that the second article of the constitution of the General Conference be amended by adding, "and further, all members of the Seventh-day Baptist Missionary Society, of the American Sabbath Tract Society, and of the Seventh-day Baptist Education Society, present at Conference shall, by virtue of such membership, be annual members of the Conference."

It was recommended that Conference appoint a Board of Systematic Benevolence, whose duty it shall be to devise ways and means of raising funds for benevolent purposes, which Board shall sustain relations to the Conference similar to its other Boards.

That this Board shall consist of nine members, to be chosen in the following manner: Three to be chosen for one year, three for two years, three for three years, and that thereafter three shall be elected each year for a term of three years.

Whereas, It may be found advisable, if not legally necessary, for the societies to hold meetings for the election of officers and trustees in the states under whose laws they are incorporated, we would recommend that hereafter, those societies be requested to send reports to

the General Conference, to be in hand at its opening session, and for its consideration, with the expectation that these interests shall receive all due attention.

Resolved, That it is the sense of this Council: (1) That the reports and other important subjects that come before Conference requiring consideration and action should be referred to the Executive Committee or to special committees, which shall have sittings, give hearings, and take time for deliberate consideration before reporting to the Conference. (2) That the forenoon meetings of Conference should not, as a rule, be over one and one-half hours in length, and the afternoon not more than two hours, in order that committees may have time for the work described above.

It is also our opinion that the early morning, evening, and, of course, Sabbath meetings, should be devoted largely to addresses, sermons, and other religious exercises.

Merging Abandoned.

THE legal obstacles to the plan of merging all societies into one Conference, was seen to be impracticable, inasmuch as serious questions of ability to transfer trust funds were involved. And the year's careful investigation, brought quite prominently to the front the fact that the strict legal requirements, would compel each society to hold an annual session for election of officers within the state in which the society was chartered. And that while annual meetings for nominations could be held in any state where the Conference may meet, still the nominations thus made should be ratified at a meeting in the state wherein the society is chartered. The societies are making provisions for these things in the present sessions.

Not Best to Charter the Conference.

ALL can readily see now why it was deemed not best to charter the Conference. This would necessitate annual meetings in the state where it is chartered, and would tie us up with another string, similar to those that already bind us.

Sabbath at Conference.

THE Sabbath evening prayer and conference meeting, after a short rousing sermon by Clayton A. Burdick, was led by Ahva Bond with the quartet. The sermon of Sabbath morning, by Dr. Lewis, was full of encouragement and hope upon the subject of "Watch ye, stand fast."

The Sabbath-school Hour was full of good things by the speakers announced in program printed on first page of RECORDER of August 17. The key-note of the Endeavor meeting that followed was, "What professions can a Seventh-day Baptist young man enter?" Mr. Paul Lyons' address was full of good things, and the after meeting was an experi-