



ence meeting along that line of thought. How I wish that every young man among our people could have heard the testimonies of this great meeting.

A large communion service was held at the church from 8.30 to 9.30 Sabbath-day for benefit of the lone Sabbath-keepers. This afforded a good opportunity for many to see the beautiful new church.

**Colleges Remembered.** THE Education Society had a wonderful session. The reports were full of encouragement, the address of the secretary was fine, and a splendid spirit prevailed. Just before the adjournment, a great surprise was sprung upon the Salem leaders by the introduction of an "item not found on the program." Mr. W. H. Ingham of Milton stepped forward, and began a plea for funds for Salem College, which was quickly responded to by friends from the East, and followed promptly by the treasurer of Alfred in an offer for a full-scholarship for Salem, provided the congregation made the general fund a certain sum.

Soon subscriptions amounting to over \$2,500.00 were received, and the subscriptions left open with fair prospect of its reaching \$3,000.00 before Conference closes. The adjournment was followed with such a love-feast of joyful handshakings and congratulations as is seldom seen. Before night the Salem people began to burn with a desire to show their appreciation of the liberality on the part of friends from abroad; a movement was started by them in which the West Virginians are establishing two scholarships, one each for Milton College and Alfred, to be named in each case, "The Salem College Scholarship for Milton and Alfred."

This was accomplished on the closing evening of Conference.

**Dr. Main's Bible-Readings.** A SERIES of Bible-readings on doctrines and principles had been arranged for, to help the young people who feel the need of a better understanding of the reasons for their faith. These meetings have been full of interest and must result in great good in the coming days.

**The "Small Church" Is Underestimated.** You often hear the small church spoken of as being of little account. They call them "feeble churches," when they are really towers of strength to the denomination. What churches have furnished most of our ministers and missionaries? When you begin to count those given to the pulpit from the pews of our large churches, you are surprised to see how many fingers you have left on one hand, after you have counted all you can. Begin at Rhode Island and count for yourself—college presidents and all—and before you reach California, you will begin to realize what the small churches have done for the denomination in giving our ministers. Not less than four of these have come from churches now extinct. Who can estimate the influences set on foot, by such a small church, even though it has ceased to exist? Let us not say that it was a mistake to organize such a little church, which seemed bound to die within a few years. The organization placed responsibility upon the few members who had to do their own preaching and teaching; and the result was one or two strong ministers for the denomination.

**Small Churches Make Strong Spiritual Laffy.** THE model church is where each member is active and constant in church work. Where churches have strong pastors, the tendency is too great to let them do all the preaching and praying. From the very necessity of the case, members of small churches are more willing to do these things, hence a larger proportion of the spiritual power of the denomination comes from the so-called feeble church. Take away from our denomination the spiritual faith-power of all members who owe this power to the fact that their lot was cast in a small, needy, struggling church, and who could measure the loss we would sustain? This leads us to say that the idea that a church "cannot live without a pastor" is a mistaken one. To be sure, the spiritual, practical pastor is a wonderful help, and all the more so if the membership are active. But many a small church might do much more than it does, if all would go to work and stop mourning over the absence of a preacher. On the other hand, many a large church would be better off if they would give up their pastor a portion of the time, and faithfully do the work themselves, sending the pastor to help out some nearby feeble church.

**What Large Churches Can Do For Small Ones.** This whole question of what the large church can do for the small ones would be largely settled, if, in some way, there could be developed a love for personal work among the rank and file of the large churches. Let scores of the members become imbued with the spirit of Christian soul-saving, and the desired end would be reached. Spiritual power would come to the large church; and you could not keep their most spiritual members from going Sabbath by Sabbath to help the little flocks who need help. The dozen or more pastorless churches among us would speedily receive help if this were so.

**Take Care of The Children.** THE small churches are really the children of the large ones. We all understand that parents are in duty bound to care for the children. It is a shame for our large churches to withhold help from such loyal, helpful, minister-giving children as our small churches have proven to be. Supposing all the strong churches should awake to their duty in these things, take under their care in the Christ-spirit, the little flocks that surround them; and suppose scores of laymen should volunteer to go in squads week by week to hold prayer-meetings and Sabbath-schools among such little bands, what a change would come over both classes of churches! No one can estimate the strength and blessings that would result therefrom.

**The Seed of the Church.** NOT long ago we heard the fear expressed that oppression and persecution will surely increase until Seventh-day Baptist people will be obliged to yield to its force. Nay, I cannot believe that such an outlook is before us. The persecutions may come; the pressure may be greater than we have ever known. But human nature has changed a great deal, if persecutions are able to crush out the truth. Some, to be sure, will give up. This is true now. But history shows that hundreds who do not hold their

faith in any very open and pronounced way in times of ease and tolerance, become transformed, and openly avow their loyalty to God when pressed by persecution. It is just as true to-day as ever it was, that "the blood of martyrs is the seed of the church." We have not been persecuted enough yet to bring out the real mettle of Seventh-day Baptists. We would be surprised to see what an army of tried and true ones would be ready to suffer for conscience sake, if pressed by persecution. Under God's hand persecution would only bring out the pure gold, as do fires under the crucible. The "Refiner" would be enabled to see his own image as in no other way. Instead of weakening the church, oppression would bring out a strength of character such as was never known in times of ease and peace. If the world desires to strengthen any unpopular faith, all it has to do is to start a persecution. But it would be the height of folly to try to exterminate a church in that way.

**Roosevelt on Loyalty to Law.** THE following extract from the closing words of President Roosevelt's letter to the governor of Indiana, commending him for his faithful defense of prisoners against the mob intent on lynching, is worthy of study.

Wherever you find a town in the grip of outlaws, whether it be in the form of a lynching mob, thirsty for vengeance, or in the grip of the gambling-den-speak-easy-brothel element, with the laws of the country absolutely ignored and trampled under foot week in and week out, with officials doing their best to thwart justice and to shield the outlaws; there you find the "cornerstone of this republic" being undermined. Would that these words of President Roosevelt could be posted on every door post in every place of business, and inscribed over the entrance of every school-room in America, until they burned into the heart of every man, woman and child in this republic! Some of our good people could hardly believe the truth about the struggles which others have met in the fight with outlaws, supported by officials, even in Christian and civilized sections in this country. What will be the end if the laws are ignored, and outlaws triumph?

What is the remedy where officials violate their sacred oaths, and connive with criminals to evade good laws? The Christian people of this country must awake to their responsibilities as sovereigns, if this nation is to be preserved. Let us learn by heart these noble words of our honored President:

"The cornerstone of this republic, as of all free governments, is respect for and obedience to the law. Where we permit the law to be defied or evaded, whether by rich man or poor man, by black man or white, we are by just so much weakening the bonds of civilization, and increasing the chances of its overthrow, and of the substitution, therefore, of a system in which there shall be violent alternations of anarchy and tyranny.

"Sincerely yours,  
"THEODORE ROOSEVELT."

"THE opinion that a young person's own associates hold of him is likely to be a true index of his character. The boy or girl who is disliked by his or her companions is reasonably certain to have good cause for self-examination."

#### OUTING IN THE ROCKIES.

MARY G. CROCKER.

The very name is enchanting. What this side of the Heavenly Country could be so restful to tired bodies and fagged out nerves as to dwell in tents of peace on a far mountain side in the silence? No mails, no trains, no electric lights, no daily papers, no telegraph—nation might rise against nation, what matters it to you in your few precious days of perfect peace? You are here to get away from the world and the fashion of it, to get near to Nature and God. Here is where peace dwells, in these mountain fastnesses, these canons with rugged, pine-clad sides, and a rushing, tumbling, foaming mountain torrent at the bottom, dashing over rocks, eager to be out in the wider valleys and be free. To such a quiet resting-place a party of us tired city folk hied us on a certain July day when sky and sun, and wind, and every tree had a tongue that cried, "Come apart and rest awhile." Apart and rest! What visions of white tents and green trees, crystal trout streams, camp-fires, mountain climbing, combined on the matchless whole known as "going camping." To sing, to shout, to rollick like children—ah, the freedom, the delight of it all! Our destination reached, two tents set on a gentle slope at a mountain's foot, made our habitation. A camp-stove, safely anchored, became a most necessary part of our equipment; our table and chairs the ground in front of the tents; tables none, mattresses none—who wants a sweeter bed than pine boughs laid on the friendly ground? Ah, one can sleep there, with the wind singing his lullaby, and the stars looking down through his open tent door. Wonderfully brilliant the stars become with no artificial light to intervene. Wonderful! And he calleth them all by their names. How distinct the Pleiades, not changed since Job gazed at them from his tent door and marveled! Nay, the same stars look down at you that sang together in the far morning of creation when all the sons of God shouted for joy! Somehow you find yourself carried back into the infinity of the past, and strangely, you feel as if you were a very part of the vastness and the glory. Ah, the delights crowded into these days and nights! And how they fly! Each meal becomes a feast, with appetite whetted as no tonic can do save pure air and sunshine and the smell of pines. How the small incidents of the great out-of-doors take on surpassing interest! How friendly you feel toward the small creatures that bask in the sunlight and wonder at your intrusion! But there were creatures of more importance, too, and great was the consternation in our little camp one morning when the great footprints of some wild animal were seen in the gravel, and when next night the entire supply of meat was gone, and some wildcat family fared sumptuously for one meal at least. Then there was skirmishing with rod and gun, sport turned into a matter of necessity, but enlivened at the same time with the zest of novelty and the sense of the primitive. For was it not delightfully primitive to hunt food for the camp, and go back triumphant with our trout and rabbits?

Dear to the heart of the true camper is the nightly camp-fire. Surplus energy was expended through the days, gathering great pitchy trunks of fallen pines down from the mountain side for the holocaust, until a huge

pile was collected. Then the event of the evening was to sit around the fire while the whole mountain glowed in the light of it. Then the camp-fire story—good-natured jesting. How good to be free, to shout, and sing, and laugh for very glee, only regretting when bedtime came at last! Then the sweet worship in the stillness and the firelight. "Reading" from memory some portion of the dear old Word that abideth forever; then song and prayer, breathing forth out of our care-free, happy hearts, our praise and aspiration to the dear Master who never seemed so near as out here in the stillness, in his own domain of mountain, and tree, and wind, and stars, with the spangled heaven for the dome of our temple. Ah, the sweetness, the simplicity of such worship!

How good to have been out-of-doors with him. Somehow you cease to wonder, as you live out-of-doors-day by day, night by night, that God chose his ancient prophets, his law-givers, his seers, from out-of-doors men. You don't wonder that that most wonderful vision ever vouchsafed to human creature came to a man with only a stone for his pillow and the starry blue for his coverlid.

Then there is fishing. With what delight you cast your fly into the crystalline depths of this mountain torrent, cold and pure, from the eternal snows just above you! Sport? Nay! He is there who called the fishermen of Galilee from their nets and made them fishers of men. Somehow you catch the vision, you hear the voice above the rushing of the stream. Life will never be the same to you again. Earthly ambitions fade. The only thing worth while in all the world—to be a fisher of men—stands out with wonderful distinctness there in his presence, for you have come face to face with the Master Fisherman, you are fired with his Spirit. Henceforth, please God, you will catch men! The joy of a soul that has heard and heeded the voice!

How the time flies, and the world of work and care lies but a few miles away, and we fold our tents and turn our faces homeward. It is all memory now, but how the memory refreshes and strengthens! We are better men and women that we have been out where God's winds blow, and his birds sing, and his clouds float, and his myriad creatures live unafraid in the great out-of-doors—aye, where he himself dwells, as in a Holy of Holies.—The Christian Work and Evangelist.

#### MONEY AND HAPPINESS.

The desire for happiness is universal, and the search for it is very diligent and persevering. But most men search in vain. The prize eludes them. Some fail to find happiness, although they seek it diligently, because they search for it where it is not to be found. Many suppose it is to be found in wealth. They see that a little money brings much comfort, and from this they infer that millions will give boundless happiness. Many poor men abandon the hope of ever being happy, because they suppose that happiness and poverty are incompatible. Thousands of young men set themselves to become rich, because they believe that the real good of life is in wealth. There is no greater delusion. It is reported of the man whose annual income is, perhaps, greater than that of any other man in America, that he recently said he would give a million dollars to any man who would take his place for a year and let

him have a rest. If this is true, the man who counts his annual income by millions does not find rest in this condition. It has been said that millionaires are the most unhappy men in the world. They are overburdened, jealous, suspicious, restless. Great wealth tends to lessen happiness rather than to increase it. "Give me neither poverty nor riches" was a wise prayer. "Having food and raiment let us therewith be content" is wise counsel. Among the most forcible utterances of the founder of Methodism were his warnings against the perils of wealth. What he preached he practiced. He made considerable money by his publications, but gave it all away except enough for a meager support. He was truly a happy man.—The Christian Advocate.

#### THE WITCHERY OF A SMILE.

Oh, the strange, winning witchery of a smile! Tell me, where is there a heart so stubborn or so cold that it will not acknowledge the charm of a smile? I do not mean the fawning smile of flattery, the studied smile of hypocrisy, the hollow smile of falsehood, the chilling smile of scorn, the cutting smile of rebuke, the withering smile of revenge, the bitter smile of selfish triumph, the frozen smile of haughty pride, or the mocking smile of hidden sorrow; but I mean that frank, truthful, soul-born smile that bursts like a radiant sunbeam over the countenance when one soul seeks the sympathy or communion of another.

How purely beautiful or expressive the silent language! Words are but an impudent mockery in its presence! How all-potent its powers! It bids the drooping spirit rise and soar upon the pinions of its own reawakened melody, drives the lurking phantoms of doubt and jealousy from the clouded mind, and fills it with the cheering light of hope, and tells joy to sing again!

Such a smile blessed memory brings me now. It rested upon my pathway for one moment like heaven's choicest rays! The face from which it shone was a very plain one, yet at that moment it seemed an angel's. I never met another smile like that! Memory's loveliest treasures may fade—that one smile must ever retain its heaven-lighted beauty. Often when I turn brain-weary with the ceaseless toil of thought, or heartsick of the world, its hollow homilies, its soulless mockeries, or longing for one ray of youth, that one smile in all its pure beauty comes before me and bids me "be reconciled to human nature."

There is character, too, in a smile. I care not what may be the countenance—let me see its natural smile, and I will tell you of the soul it reveals or masks. Every kind, truthful smile is a ray lent us from the brightness of our spirit-home, by which we may lighten the dark places or dispel the clouds which arise along the way of our fellow-travelers. They cost nothing, and I would that in this world of weariness and mourning there might be many more such smiles.

Beecher thus beautifully defined a smile: "It is the color which love wears, and cheerfulness and joy—these three; it is the light in the window of a face, by which the heart signifies to father, husband or friend that it is at home and waiting." And again he said, "Every heart perfumes smiles according to its nature; selfishness is acrid; pride, bitter; good will, sweet and fragrant."—The Christian Work and Evangelist.

## Milton College—A Brief Resume.

During more than half a century, Milton College has for Seventh-day Baptists and others been a principal representative of liberal education and culture in the Northwest. It is a Christian college of wide reputation and influence. Its graduates and former students are leaders in the educational and professional world and hold positions of prominence, not only throughout the Seventh-day Baptist denomination, but all over the country. Formerly filling the place now occupied by high schools and normal schools, it enjoyed the

attendance of a very large number of students of academic grade. Now it ranks as one of the smaller colleges of liberal arts, with an admirable preparatory department and an efficient school of music. Though small, the attendance of students in all departments is now increasing year by year.

Milton College is beautifully situated in the village of Milton, Rock county, Wisconsin, easily reached by the Chicago, Milwaukee and St. Paul Railway, and also by the Chicago and Northwestern Railway, which crosses the Prairie du Chien Division of the former railway at Milton Junction, one mile distant. The college has two substantial brick buildings, one used for general college purposes and the other as a dormitory for women. On the hill in the rear of these buildings is the newly-acquired home for the President. There is an excellent gymnasium, a wooden building nearly opposite the main college building. At the next Commencement, in 1904, the corner-stone is to be laid of the new building for science classes and other purposes, to be known as the Whitford Memorial Hall. These buildings, with the surrounding campus, constitute one of the pleasantest portions of a beautiful village, in which the best moral and religious influences prevail, and where everything conduces to earnest and profitable study.

Study is kept before the students as the chief purpose for which they are in attendance, but there is encouragement for athletic sports, and there are opportunities to engage in work, whereby a part, or even all, of one's expenses may be defrayed. There are excellent literary societies in the college, and the earnest Christian Association has an oversight of the spiritual welfare of the young people. Declamatory and oratorical contests are held, and a free lecture course each year affords instruction and entertainment. There is a college employment bureau which aids students in obtaining work.



MAIN BUILDING.

The three departments of the institution are the College, the Academy and the School of Music. In the college the work is divided among three courses, called the ancient classical, modern classical, and scientific courses, leading to the degrees, respectively, of bachelor of arts, letters, and science. In the academy students are thoroughly prepared for entrance into the freshman class of these three courses. There is also an English course in the academy for those who do not intend to pursue a college course, or for those who wish to become school-teachers. In the School of Music there are excellent courses in piano, violin, viola and violoncello playing; also in voice culture and harmony, besides opportunity for elementary drill in singing and advanced chorus practice. The three departments have separate exercises of graduation at Commencement.



VIEW ON THE CAMPUS.

The Faculty of Milton College consists of fourteen professors and instructors, besides the teachers of physical culture. All have attained eminent success in their several departments, which comprise philosophy, history, political science, mathematics, physics, geology, natural history, chemistry, English language and literature, Bible study, elocution, Latin, Greek, French and German. The faculty has just received the addition of Prof. A. R. Crandall, of Alfred University, who will soon begin his duties as professor of geology and natural history.

There are three teachers in the School of Music: Dr. J. M. Stillman, who teaches voice culture and harmony, and who has charge of the classes in elementary and chorus singing; Miss Alberta Crandall, who teaches piano playing, and Miss Ellen Crandall, who teaches the violin and other stringed instruments. Whenever increased endowment enables the trustees to do so, additions to the faculty will in time be made.

The college year consists of three terms of twelve weeks each, the fall term ending at Christmas, and the winter and spring terms ending in the latter part of March and June. The fees for tuition in the Academy are from six to eight dollars a term, and in the College ten dollars a term. An incidental fee of two dollars a term is also charged each student. Tuition in the School of Music varies

### LOVE'S CHAPTER—I COR. XIII.

D. McALL.

Drummond says that this chapter is a noble eulogy on love, and one of the most wonderful and original accounts extant.

It is the brightest gem in literature; earth contains no more sparkling diamond or larger pearl than this.

Orange-like, it contains lilies within the rind. What are they? Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. Love is the bond of perfection.

Like a queen, Love looks most graceful among her many attendants. Like a vine love climbs the trellis of our faith, blooms on earth, fruits in heaven.

Like an oasis in the desert, it refreshes the eye, gladdens the heart, and stands in striking contrast to the barrenness around it.

Like the Saviour on the cross, it remains pure although surrounded with every evil.

Love first bloomed in heaven, but God in his Son reserved the richest fruit for earth although a native of the skies, it has become climatized, hence heaven's fruit will be richer because of earth's bloom.

All the spiritual gifts, like the angels, bow their head in homage. All graces, like the stars, withdraw in modest beauty at the rising of this sun.

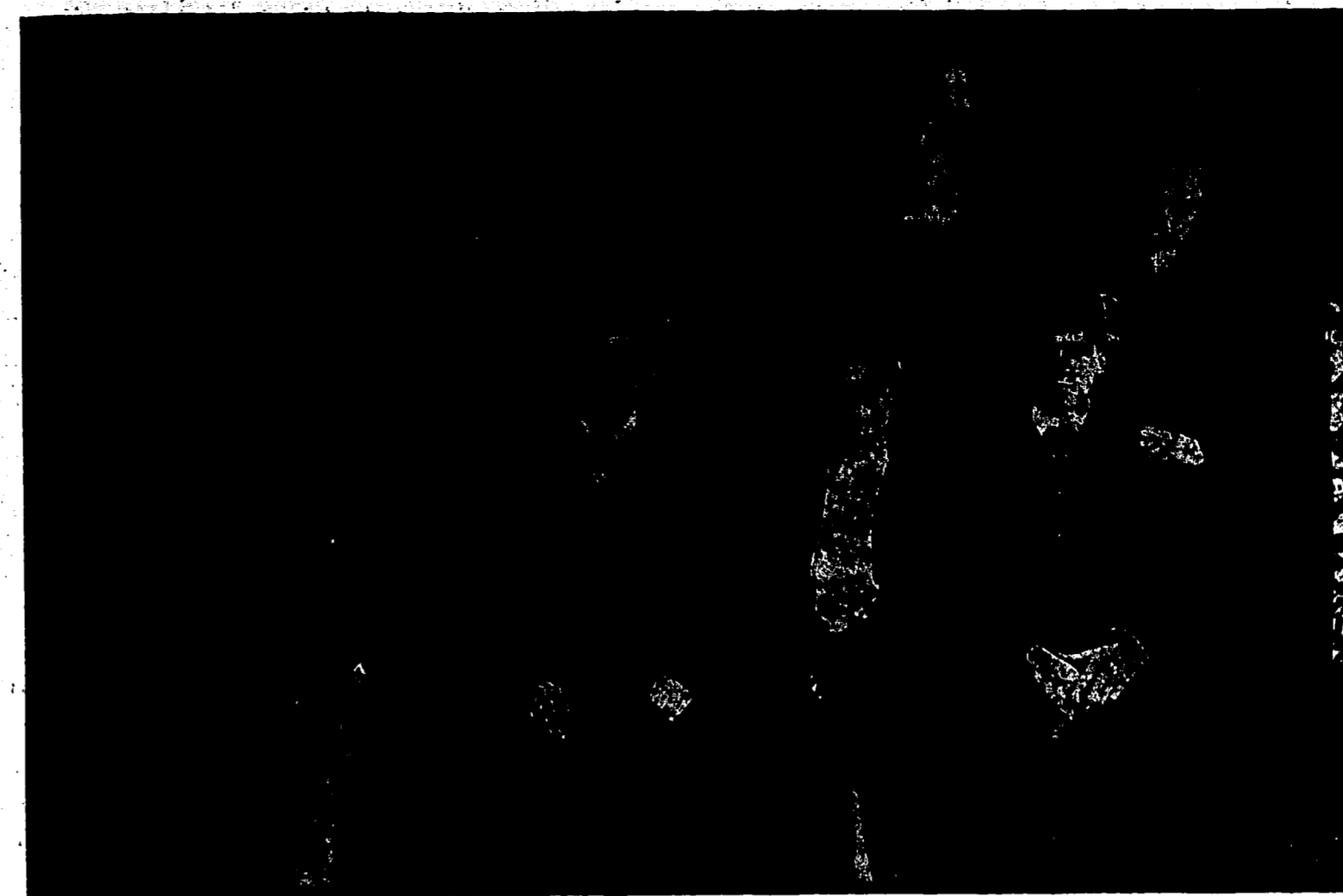
Heavenly aspirations come to us, as we rest our head, like John, on Love's bosom.

Love's music chimes in harmony with the notes around the throne. Discords are heard on earth, not because love fails, but because sin has struck a foreign note, and jarred the sound of praise.

Christ had his favorite three in human form. Paul has his favorite three in divine graces, but on the mount, in open vision, Paul sees love glorified.

The love of this chapter, incarnated in human life, will brighten the eye, beautify the face, soften the voice, and prepare us for the presence of the King.—Christian Standard.

SUNDAY evening's meeting at Conference was a most enthusiastic mass meeting in behalf of Christian citizenship, and the home and state versus the saloon. The seating capacity was taxed to its utmost.



GRADUATING CLASS.

from seven to seventeen dollars a term. Board may be obtained in Milton in clubs or private families at from \$1.50 to \$2.25 per week. Rooms, not including fuel and lights, can be had for \$3.50 per term and upwards. Rooms and board may be obtained in private families for \$3 per week and upwards. The entire necessary expenses of a student may be estimated as ranging from a minimum of \$150 up to \$250 per year. There are excellent opportunities for self-support, and the traditions of Milton tend to economy, industry and good habits.

The next college year begins Sept. 22, 1903, when students will be registered for the fall term. Class exercises begin the following day, Sept. 23, when it is desirable that every student shall have registered and be ready to begin his work.

For catalogues and further information, address the President, the Rev. William C. Daland, D. D., or the Registrar, Prof. A. E. Whitford, A. M., Milton, Wisconsin.

#### A BENEVOLENT ENDOWMENT.

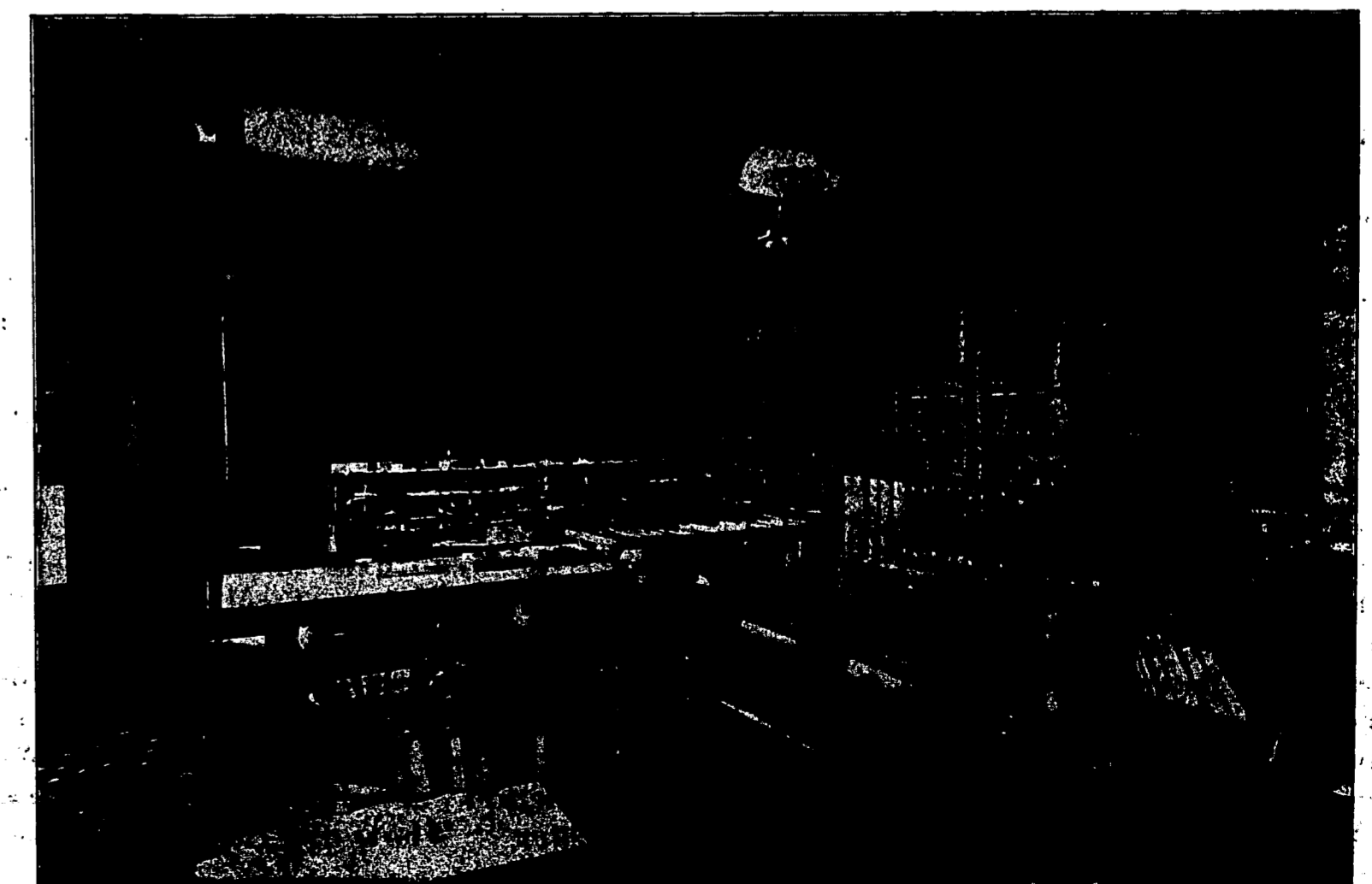
Mr. Joseph Pulitzer, proprietor and editor of The World, has startled the country by giving the great sum of \$2,000,000 to found a professorship of Journalism in Columbia University. This is certainly a momentous bequest. At the same time, many journalists have held and will continue to cherish the conviction that journalists are born, not made, and that no school of journalism can convert mediocrity into genius. But then this is not what the new chair will attempt. As President Butler points out in his announcement, the one hundred and fourteen thousand lawyers in the country are represented by a hundred law schools with their eleven hundred professors; but no properly equipped school of journalism exists, although there are over thirty thousand persons classed as journalists. Why should not adequate professional instruction be at the command of those who would enter this field of intellectual labor which constitutes "the fourth estate?"

As we have said, great journalists are born, not made. But so are great jurists, great physicians, great architects; yet all these have their professional schools, and could not pos-

sibly get on without them. Of course one of the chief requisites of a good journalist is good writing, but that is no more necessary than a sense of proportion and a proper perspective. Then, too, we take it that the school will instruct in administrative as well as editorial duties. We may believe, too, the ethics of journalism will receive attention, and that the sphere to which advertisers may be limited will also be considered. If the school is a practical one, it will also instruct in the technique of newspaper manufacture: it ought also to consider the reporter, and the later development of his calling—the interviewer.

But when we consider the points—departments, rather—to receive consideration, the subject becomes too vast for extended treatment. We have only to add that in establishing this school Mr. Pulitzer writes himself a public benefactor. Time will abundantly establish the wisdom of his munificent bequest.—Ex.

CELERITY is never more admired than by the negligent.—Shakespeare.



LIBRARY.





## Young People's Work.

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

### YOUNG PEOPLE'S HOUR.

With a brand new fountain pen ready for use just placed in my hand as a present from friends, and now with the injunction from the Young People's Editor that I write a report of the afternoon's program (a coincidence) what else can I do than try to report this hour of Conference for this page.

It was a hot afternoon—the hottest experienced by those of the north-land who yet remained. Unfortunately for themselves many had gone home and were unable to enjoy the excellent program. There were many things that breathed of a hopeful future, but nothing more strongly so than the Young People's program.

There were five speakers representing as many associations; and the subjects were so chosen that their discussion illuminated nearly every phase of Christian Endeavor work.

Following are some of the thoughts dropped by the speakers: The Christian Endeavor Society is the normal school which should furnish trained workers for the needy fields. This training should begin early. It is better to get the truth in while the children are small. The value of Junior work is based upon the following facts: 1. Faith is stronger than doubt in a child; doubts come by habit. 2. The child-mind is easily influenced. This is true if the children love you; if they don't you cannot do them much good no matter how good you are. 3. There is no prejudice to overcome, no false teaching to counteract.

More young men ought to be in the Junior work. There must be special evangelists, but not all the work can be done by these. Every Christian should be an evangelist. He should carry his Bible with him and be able to point enquirers to the word of God. "Can I help you," should be expressed in hand shake, in tone and in look. We are selfish in our asking, we are selfish in our living, we are selfish in our doing. The Field Secretary is not appreciated as he should be. There is no reason why he may not be a great help. Great good may come through the forming of classes for the systematic study of the Bible. "I wish to be a closer follower of Christ, pray for me," should be superseded by some thought relative to the subject, or at least, should express the thought or feeling of the speaker.

The reports were very gratifying. The matter of Field Secretaries which, I believe, was first taken up at the Western Association more than a year ago, is being gradually but surely incorporated in our working force. We believe that through this movement something worth while will come to pass. Of course nothing will come to pass unless the Secretaries bring it to pass.

Secretaries, go after it! Christian Endeavorers hunt up your Secretary, strike him on the shoulder with your hand, and don't be afraid to grip a little for the finishing touch. Tell him you are with him. If he doesn't come around, write and ask him why. Let us help each other.

A. J. C. B.

### REPORT OF THE CORRESPONDING SECRETARY.

Adopted at Salem, W. Va., Aug. 24, 1903.

We are glad this year to report two new societies at Garwin, Iowa, and Richburg, N. Y., while two others have been re-organized, one at DeRuyter, N. Y., and the other at Berlin,

N. Y. Our societies now number forty-six with a membership of 2,127.

Our financial report is \$1,655.56, of which \$537.59 was expended for missionary work, including \$300.00 for Dr. Palmberg's salary, \$289.87 for the work of the Tract Society, and \$78.74 for evangelistic work; the remainder being used for home expenses and other important lines of religious work.

For the sake of those who may be ignorant as to the use made of the funds sent to the Permanent Committee, we would state here that all sums, unless otherwise specified by the societies contributing, after allowing for Dr. Palmberg's salary and the necessary expenses of the committee, are divided equally between the Tract and Missionary societies.

Some of the societies look upon the apportionment made by the Permanent Committee as a tax, which is far from being the case. We merely give it as a suggestion, apportioning partly from the size of the society and partly from the relative financial ability of its members. Not being personally acquainted with each society, and deriving most of our information from the yearly reports, which are not always well filled out, and in some cases not at all, we sometimes get the apportionment too large, but we do not expect any society to contribute more than it is able to pay. Each society knows best what it is able to do.

The work of the Permanent Committee has been along the usual lines. The Treasurer has received the contributions from the societies, kept the accounts, and paid out the money as directed. The Secretary has written orders, corresponded with all the societies and the Associational Secretaries, prepared the topic cards and gathered the annual statistics. The President has labored zealously throughout the year in evangelistic work, and his sowing has brought forth good fruit.

With the preparation of the Conference program ended the year's work for the committee.

We should like to be of more use to the societies and stand ready to give them any information or assistance which lies in our power, if they will but let their needs be known to us. We gave this assurance in our annual letter, sent to each society in January, to which only a few responded.

One society asked for information regarding our Denominational History; another for Bible study methods; another for suggestions for conducting prayer meetings, and other vital questions. We hastened to grant all such requests to the best of our ability. Will not others seek to make us useful in the same way; or will they not offer us any suggestions as to how we may increase our usefulness? We are your servants, dear Christian Endeavorers. Use us.

We have received many encouraging reports as to the work of our young people. One society has labored faithfully to pay off its church debt. Another has held a lecture course, both to improve the mind, and to provide funds for carrying on the work of the society. Some of the societies have cared for the sick, sent out literature, provided the church with flowers, held socials, corresponded with absent members and lone Sabbath-keepers, and in many other ways striven to serve the Master.

One society reports plans for systematic giving to the Missionary and Tract Societies,

another has raised sixty-five dollars for the work of the student evangelists, and a third gives nearly fifty-two dollars towards Sabbath Reform.

One society states: "We are trying to make our society of more use in our little town, and to increase the interest for Christ and the church."

"We have begun our society all over again and are striving to do as we think right. We ask your prayers," comes another earnest message; while still another sends word, "We are planning to live up to our constitution better."

Quite a number have carried on a systematic study of the Bible; one society especially has taken up the study of the life of Christ. Last but not least, fourteen members of one society have united with the church during the past year.

Although a number of the societies have failed to give reports of the work they have been doing, we trust that they too are making efforts to serve.

We were encouraged this year by the work of the chain-letter committee. The letters have been very helpful and inspiring. Our only regret is that all did not take part in the good work. It has already brought about a more united feeling among the societies, but the result would be even better if all were interested and responsive.

Growing out of a suggestion made at the Western Association a year ago last June, a discussion came up among the young people at the General Conference as to the advisability of appointing field secretaries in each association who could visit the societies in their respective associations as far as possible, at least once a year, and spur them on to greater Christian usefulness. As a result of this discussion, the associational secretaries were appointed with that object in view.

The outcome of this movement has not been all that we desired; one reason being that in several of the associations the societies are so widely scattered that in order to visit them the secretary would have to devote a good deal of time to the work, and be to considerable expense. If the work is to meet with good success, some way must be arranged whereby the greater part, if not all the traveling expenses of the field secretary, may be provided for.

Considerable real field secretary work has been done by the secretary of the Western Association, who has spent ten days on the field, visiting all the societies in the association, giving twelve addresses relating to young peoples' work, and as far as possible holding conferences with the executive and in some cases with individual committees, to talk over methods and lay out plans of work. Bible study and systematic giving were the principal subjects considered. As a result of his labors three of the societies took up special Bible study work, while others expect to take it up in the Fall.

The secretary of the Eastern Association, although unable to visit the societies, has corresponded with all in her association, and sends encouraging reports of the work being carried on by the majority. We are cheered by the earnest effort she has made, and no doubt it has resulted in good.

Dear young people, the work done during the past year is very encouraging, but let us not be so entirely satisfied with it, that we

do not seek to improve. We must press on to broader nobler service, making every day count for Christ. Let us start out each morning with this thought in mind, "I will try to make this day tell in grand results, so that it will not be simply an added day, but an added day nobly spent." This is the spirit we must carry into our Christian Endeavor prayer meetings, if we would make them helpful and inspiring. Our presence and good attention will help greatly, while God can do wonders with our prayers and testimonies if they are heartfelt and sincere.

Let us give financially as much as we are able to help carry on the work of the society, of the denomination and other religious interests. We say, we would give our lives for Christ, but can we give our lives without giving our money?

We must give our interest, not to the society alone, but to all lines of church work, taking part in our prayer meetings, that we may take part in the church prayer meetings, showing the pastor that we would be useful agents of the church.

Good society work never stops with itself, it is a training for greater service. Then we must strive to make our Christian Endeavor meeting as interesting, instructive, and inspiring as possible. We must seek for all the help we can by prayer and by Bible study. We must apply for information to all the best sources. After we have improved every opportunity, have done our very best, we may rely upon God and be content with the results he gives us.

In closing I leave with you this thought, in the words of John Wesley, "Whosoever loves God with all his heart can but serve him with all his strength."

MIZPAH SHERBURNE, Cor. Sec.

### THIRD ANNUAL REPORT OF JUNIOR SUPERINTENDENT.

The natural growth of a child is by slow, steady advancement in height, in weight and in mental development, and the parent who sees his child grow in all these ways is well pleased. So this year, while no great change has taken place in the condition of our Junior Societies and we have no starting reports to tell of their advancement, we are pleased with the steady, all-around growth that is manifested by the reports rendered.

The numerical reports require some explanation to bear out the statement just made. We have this year 34 societies—30 Junior and 4 Intermediate, instead of the 35 of last year. There are 836 members, 737 Juniors and 99 Intermediate, a total increase of 22. We have one new society, an Intermediate at Salem, West Va., while 2 others have disbanded, though by no means given up, as one has united with the Seniors and the other will make a fresh start in the fall. Last year 5 societies were discontinued, and this year only 2, so the indications are favorable. Rumors of 4 more probable societies have reached me, but the time is too short to verify these rumors, and they are too indefinite to receive a place in a permanent report; but we are glad of the rumors, for it shows that the interest in Junior work is increasing, and we trust that they may soon become realities, if they are not now.

While the membership has increased in

nearly all the Associations, the greatest gain has been made in the Western, where they report 68 more than last year. We have the same number of Intermediate Societies as last year, but the membership is 18 more; \$238.01 has been raised by Junior and Intermediate Societies, nearly \$50 more than last year; \$62.23 has been used for strictly missionary purposes, though many of the uses to which the money has been put really amount to missionary work, even if not called by that name. "Helping the needy in our own town," regular society expenses, expense of delegates to conventions, Junior library, song books, church repairs, gift to the pastor, Bibles for use in church, fresh air work, subscriptions to Sabbath Visitor, and Junior Endeavor World, contributions to the denominational boards (Tract and Missionary), gift to Boys' school in Shanghai, these are some of the many ways in which the boys and girls have used their money, and in these ways are learning to bear their part in church and denominational support when they get older.

Forty-six of the Juniors have graduated into Intermediate or Senior Societies, and by the training they have received materially helped the societies they have entered; 182 of these boys and girls are church-members, 44 uniting since the last report. I said last year that I thought it would be found that many of those received into the church by baptism would be from the ranks of the Juniors. The published report has proved the truth of this statement; one-fourth of the number baptized in our churches last year were Juniors. One Superintendent reports that 23 of her society of 25 members are members of the church. Is not this an enviable record and one of which we should be proud and should strive to emulate?

Junior workers should not be satisfied until all the children of the church are members of the society wherever it is possible. One Superintendent says: "My society is small, but it includes all the children that live within two miles of the church." Another says: "Our society is doing excellent work, and is made up of the nicest lot of boys and girls one can find anywhere." Still another says: "All my Juniors who are old enough are members of our church." Every child a Junior, and every Junior a Christian, should be the motto of every Superintendent.

There has been little change in the work of the Juniors this year, as it has been carried out along the regular committee lines. One phase of missionary work has been developed in the making of "Comfort Powders," that have been sent to the inmates of hospitals and prisons, as well as to our missionaries.

The Junior Corner of the Sabbath Visitor is much enjoyed by the boys and girls, and in their letters that are printed there, many methods of work are suggested.

The Catechism prepared last year by your Denominational Superintendent and published by the Sabbath School Board, is used in many of our societies.

One obstacle to the organization of the Junior Society is the failure to find a suitable Superintendent. The Juniors should never be allowed to suffer for this reason. One Senior Society has a Junior Committee of four, each one taking the position of Junior Superintendent for three months at a time.

Another society has a Junior Committee, where each one serves as Superintendent a month at a time. If you cannot have one Superintendent who will bear the whole burden, have a committee of four or more, who will divide the work. It has in some cases been found best to unite the Juniors and Seniors, but in such a case it is wise to keep them as separate sections and let each do the work best suited to its members.

We are sorry to note that there has been a change in Superintendents in ten of our societies this year. The longer the term of a Superintendent's service the better for the society in nine cases out of ten. Of course, there may be exceptions to this rule, but the statement holds good in general. Some one has said, "A Junior Superintendent should be elected for life." Remember that when you get a good one. Don't work her to death by leaving her to do everything alone, but help her in every way you can, and so keep your faithful workers as long as possible.

As usual, it has been impossible to get reports from all our societies, and the reports in such cases have had to be compiled from the returns of last year. If every Superintendent would take a personal interest in the matter, this part of the work would be made much easier and the result more satisfactory.

I would take this opportunity to thank my co-workers for the aid they have given me, and for the faithful work they have done for our boys and girls.

Some of you pastors and parents have let this subject of Junior work slip from your minds and consciences, till you take it all as a matter of course, and are perfectly willing for some one else to do the work, or leave it undone. "A work for women, young girls, anybody!" Perhaps so; but I assure you this Junior work calls for the very best work of our very best workers. The hope of our future is in our children. You have heard this before, and you will hear it again and again, till every pastor and every parent is aroused to the needs of this work. I would in no way decry the importance of the Denominational Boards or our mission work, but what will become of our churches, our boards and our missions, if our young people, our boys and girls, are not early trained for the work?

Many a time I have heard from the lips of gray-haired men and women: "If I had had such training in my childhood, I should have been better fitted for the work of our denomination." Some of our pastors have realized the importance of this work to the extent that when no one could be found for a Superintendent, they have themselves taken the place and carried the work through to a successful issue. When all come to realize its true place and its great importance, when pastors awake to the knowledge that no part of their work is more important than that done with the boys and girls, then Junior work will grow as it should, and become the sure and strong foundation of all denominational work.

Respectfully submitted,

Mrs. HENRY M. MAXSON,  
Denominational Superintendent.

ALL the delegates to the Conference at Salem left for home with the best of wishes for the success of the denominational interests in those West Virginia hills.

## Popular Science.

H. H. BAKER.

### ANOTHER START FOR THE NORTH POLE.

The failure of the Baldwin expedition fitted out by Mr. Ziegler, of New York, although quite disappointing to all its friends, did not cool the ardor of Mr. Ziegler. Among the number that went with the expedition was a young man from New Jersey who went as a photographer, whose report was the only one with which Mr. Ziegler was well pleased. He therefore determined to make another effort to reach the pole, by fitting out one more expedition, and intrusting its care to this young man.

Mr. Anthony Fiala, who is in charge of this expedition, is not yet thirty years of age. Although born in New Jersey, he has, since his school days, spent much of his time in Brooklyn, N. Y. For some years he was on the staff of the Brooklyn Eagle, and being a man of deep piety, he was active in various ways, doing religious and charitable work.

During the late Spanish war in Cuba, he enlisted and served with troop C at Porto Rico. When the Baldwin expedition was made up, he obtained a position as photographer, as above stated.

This expedition, unlike the other, consists only of a single ship, the America, and suffice it to say, that she is provided with every possible device for the safety and comfort of her crew; and is equipped with the most advanced and perfect class of scientific instruments obtainable. The party all told consists of thirty-five men, among whom are many of large experience in northern seas, in the search for whales within the Arctic Circle. They take with them one hundred and eighty trained dogs. The men are engaged and equipped for three years.

It appears to us that it would be best for every one of those men to be as pleasant to every other one as a May morning, and that all jealousies should be nipped in the bud; there in that cold region there should be no jealous buds to get nipped. Such an occurrence as took place on Mr. Peary's last expedition, should not occur under any circumstances.

The ship America sailed some little time since for her destined port in the frozen zone where she is to winter. We think we made a note about the expedition at the time in the RECORDER. The ship has now left Frondhjem, Norway, and as she could make only one more stop, at Archangel, in Russia, she is evidently, while we write, on her way to Franz Joseph land. Here the party are to winter; and as early in the spring as the ice will permit, with their dogs and their sledges, will make a dash for the "pole."

Whether Mr. Fiala will reach the desired spot, we think will depend very much on whether he meets open water or not, that seems to be a dreaded obstacle. It would be a very serious affair if they meet any very great extent of water to cross or go around with their outfit of provisions, dogs, etc.

The season for reaching the pole, even from the nearest winter harbor, is very short. The distance from where Mr. Fiala will winter, to the pole, is a little over six hundred miles; and to accomplish the journey in the time allotted, he has got to average just about nine miles every day; which is a little more than any one has ever done, so far.

Nansen had to turn back at the time he did, for he knew full well if he did not he would never see home again. Had he got within ten miles of the pole, he knew that he must turn back then, and not stand on his going either; for if he did, his ship Fram would float with the ice from him, faster than he could drive on the ice to reach it. Nansen only averaged five miles a day. Captain Cazni averaged eight miles a day in his sledge journeys.

We feel quite sure our New Jersey man, who has been in that neighborhood for two years or more, will plant his foot more than one degree farther north than the Duke of the Abruzzi, who now holds the record of having been the nearest of any man on earth, to the jumping off place.

### THE SUPREME MOMENT OF LIFE.

CHARLES C. EARLE.

When the Chicago express arrived at the station one Tuesday morning several hundred passengers were grateful for having been saved from a fearful death, or from maiming for life. Between Binghamton and Susquehanna the train was making a mile a minute and no guiding hand on the lever. Henry Kingsley, the engineer was dead. His body lay in the cab and his fingers were no longer at the throttle. A mail-catching crane had cut off the top of his head as he looked out of the cab window.

The fireman did not realize the awful peril of the train until just before Susquehanna was reached. Then he knew the train was running wild. The huge locomotive rocked from side to side as it sped along. Faster and faster went the train and the fireman grabbed the cab railing to keep his footing. The locomotive was rocking like a ship in a storm and showed no slackening of its wild career. No warning whistle was heard, and Susquehanna but a few miles away. The fireman called to Kingsley across the boiler, but the thunder of the train made his cries seem like whispers.

He then resolved to see what the trouble was at all hazards. Three times was he nearly thrown off as he worked his way around to the engineer's side of the cab. After a struggle that seemed to take hours he stepped across the motionless body of the engineer. He leaped to the lever, threw it back, reversed the locomotive and applied the air-brakes. For several seconds the wheels hung and the train slid on. It seemed like eternity to Cowgill, the fireman. But at last the locomotive was motionless. What an hour for that man when he realized he had saved the train full of human lives. Was it not the supreme moment of his life when the passengers crowded upon him to express their gratitude?

There is a supreme moment coming in every life. Through the night and through the day we are moving swiftly onward over the road of life. We may be ordinary people and our life may seem commonplace and monotonous, but there is a supreme moment coming when we shall attract attention. The lever of life will be thrown back, and the doctor will say, "You are at the end of your journey." What will be your supreme joy in that hour? That you have accumulated a fortune? No. That you have held high office? No. That you have traveled the world o'er? No. All these may have been beyond realization in your life. In that supreme hour your greatest joy

will be to know that those who have come through life in the train of your influence have been saved by you in the hour of peril, in the time of temptation, in the midst of sorrow. If in your last moments you behold friends about you, who express loving appreciation of your kindly interest in their welfare, and of your patient fidelity to their salvation, your life will receive its richest benediction.

And what will be heaven's crowning delight but to meet with Christ those for whom He died, and for whom on earth you prayed and labored patiently until at last they surrendered unto their Lord and Saviour. What does Paul say to those whom he led to Christ? Hearken to his words and remember them for daily inspiration in soul winning, and that you may store up joy for eternity. Beautiful words, golden words that tell of future reunion and recognition. "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at His coming?"—The Baptist Commonwealth.

### CHRIST'S PRISONERS.

REV. THEODORE L. CUXLER, D. D.

These two words, when read together, sound like a singular pair of bedfellows. For to be behind the bars of a jail in our day commonly indicates an accomplice of Satan. But in apostolic days imprisonment often was a badge of honor. The chiefest of the Apostles, when he wrote a letter to his Colossian friend, Philemon, signed himself, "Paul, a prisoner of Jesus Christ." The old hero is Christ's ambassador in Nero's fetters—a prisoner not for evil-doing, but for well-doing, his manacles are badges of honor; and while his scarred body is bound, his soul is rejoicing as Christ's freedman from the yoke of sin, and there is not a happier man in Rome.

The essence of imprisonment is to be confined in one place, without the permission or possibility of going where one chooses. In this sense there are a great many good people who are Christ's servants, and yet are prisoners. They are shut-ins without their own consent. Some of them are unable to get into God's house on Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long, weary years. During my pastorate I used to visit, year after year, a lovely and cultured young lady who knew nothing of the outdoor world, except the glimpse she got from her bedroom window. What sermons that brave girl used to preach to me on the beauties of Christian patience! I learned from her what a sweet rest there is in the "Everlasting Arms." She never uttered to me one syllable of discontent during the whole fourteen or fifteen years of her imprisonment in that sick chamber! When I read to her some cheering passage from God's Book, or gave her a sip of honey from that inexhaustible honey-comb, a joyous smile passed over her face (which was sadly distorted by long disease), as if she were saying, "Oh, how good that tastes!" If there was one room in Brooklyn that the Master "ofttimes resorted to," it was that in which this bright, sunny-souled girl spent all her youthful years as a "prisoner of Jesus Christ."

Just why it is that the all-wise and loving Master permits some of His choicest servants to be laid aside from all active service, and to be tortured often by sharp bodily pains, I

cannot understand. When every voice is so needed to teach and to preach His Gospel, why are so many doomed to silence? When every hand is needed in His service, why are so many of His soldiers destined to lie helpless in the hospitals? It is not my business to explain all these mysteries. But there are some explanations that give me partial relief.

One is, that the Christian life is a school for the promotion of that vitally important thing—Christ-like character. And some of the most beautiful traits can only be got through suffering. Hot furnaces often make the brightest Christians. It is not those whom He hates, but those whom He loves, that He thus chasteneth. The Master sits as a refiner beside the furnace of affliction. He heats it until the metal melts, and the dross of selfishness and impatience and unbelief runs off. He often keeps His silver in the furnace till He can see His own face reflected in the clear metal of the heart as in a mirror. Then the affliction is doing its appointed work, and Jesus has made the vessel unto His own honor. During my pastoral experience I have discovered that some of the most attractive and well-ripened Christian characters belonged to those who had been schooled by intense bodily sufferings. Perhaps when such reach heaven, they may be more than content that in this world they were among the Lord's shut-ins.

The prisoners of Jesus Christ may be among the most useful of His servants—I mean useful to others. Paul did some of his best work when a prisoner. A gaoler locked him up at Philippi; but in a few hours he had that very gaoler at his feet, crying out, "What must I do to be saved?" At Rome he preached the Gospel to those around him, until there were many converts in Cæsar's household. He wrote seven of his inspired epistles while he was Nero's captive—one of them was the letter to Philippi, which is the special epistle of gratitude for divine mercies, and of exultant joy under sharp afflictions.

I need not remind my readers of the case of John Bunyan, who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford Gaol.

Miss Charlotte Elliott composed that wonderful hymn, "Just as I am, without one plea," and some others of her exquisite songs of the soul, while she was imprisoned in a sick chamber. An invalid lady, who could no longer be a tract distributor in her district, spent her time in folding and directing leaflets of awakening to the penitent, or consolation to the troubled—and these she sent through the post or by special messenger. You may imprison a body, but you cannot imprison a soul that is luminous with the light of Jesus, and vocal with the inspirations of His spirit.—Baptist Commonwealth.

THE Bible is a great book and contains much that is wonderful and philosophical, but after all the Bible is the book of the common people. A religion that is to appeal to the universal heart of humanity must be intelligent to the common people. If God wrote a book that was intelligible to only a few, he intended that only a few should be saved. Do you suppose that a father whose family was in a distant land would write a message of love that could be understood by only two or three members of the family? Such a thing

is absurdity itself. Jesus was always talking about commonplace things in an easy, everyday manner. He illustrated great truths with every-day objects: "A sower went forth to sow," "The birds of the air," "The lilies of the field," and such other of the commonest objects from city, field or farm. He is ever inviting us to take up the duties of Christian service that we might learn of him and come to know him. In place of trying to do the plain, simple duties of practical life, so many go into the realm of speculation and burden themselves with abstruse theories and useless controversies. After all, I do not think it would matter so much "what Jesus would do" if he were here, so much as it does what you and I are doing while we are here. Jesus did not give his life to be a copy for us to imitate, but rather sent his Spirit to lead, instruct and inspire us.—G. H. Simmons.

### MEETING OF THE AMERICAN SABBATH TRACT SOCIETY.

Pursuant to the action of the American Sabbath Tract Society, at a meeting held in Salem, W. Va., August 23, 1903, a meeting of said Society is hereby called to be held on Tuesday, September 22, 1903, at the residence of Stephen Babcock, 344 West 33d Street, New York City, for the election of officers and an executive board, and such other business as may come before the meeting.

By order of the Society,

J. F. HUBBARD, *President.*

### DON'T FLICKER.

High standards are often, perhaps oftener, found in lowly places. An old darkey in the South, who proudly called himself "The Drummer's Friend," and who lived to make himself useful to travelers passing through his city was telling with honest satisfaction of the confidence that had been placed in him by a commercial traveler. "He opened up his cases of samples in his hotel room," he said, "and he puts me in charge of 'em, and he said to me, 'Now, don't you let anybody come in here or touch a thing while I'm out.' There was more than two thousand dollars' worth of goods in those cases, and he opened 'em right up and left 'em with me. And," said the old fellow very seriously, "if I'd a flickered, I'd a' lost my rep." "Oh, for men and women to take every situation in life in that same spirit! For the 'rep' goes when we 'flicker,' whether we think so or not.—S. S. Times.

THE more active we are in missionary work, the deeper we go into it, the more glorious and rewardful it becomes to our souls. The splendor of the conception of proclaiming the redemptive love of Almighty God far surpasses in grandeur the warrior's far-reaching plan, the statesman's endeavor for national conquest, the poet's dream of human brotherhood, the philosopher's theory of universal linguistic unity. The soul that truly takes Christ's sublime thought and command for the redemption of humanity is in turn taken control of by the command, every impulse and power sweetened, broadened, vivified, energized.

WHEN a man gives up secular work and devotes himself to the ministry of the gospel he gives himself to the service of Christ as distinguished from any personal or local interest. A clearer perception of this fact would strengthen the attitude of many ministers.

A prominent Philadelphia clergyman tells this story on himself: "It was Sunday morning, and I had started for church. The family were preparing to follow, when the youngest, a 5-year-old, protested, 'I do not want to go to church.'

"'I don't feel much like it myself, Fred, this morning,' replied his mother, 'but we must go. Father has to go—has gone already, and he has to preach.'

"'Yes,' said Fred, unconvinced, 'but we have to listen, and that's worse.'"

## MARRIAGES.

CLARK—COLE.—In Edgerton, Wis., Aug. 3, 1903, by Rev. J. C. Spillman, Mr. I. B. Clarke of De Forest, Wis., and Mrs. E. E. Cole, of Milton Junction, Wis.

### Catarrh Cannot Be Cured

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

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

Sold by druggists, price 75 cents.  
Hall's Family Pills are the best.

## Employment Bureau Notes.

### WANTS.

11. A man and a boy to work on dairy farm, at Nortonville, Kan. Steady employment at good wages. Good chance for boy to work for board and attend graded school eight months in the year.

13. Wanted, for general housework in family of three. Christian woman, Seventh-day Baptist, about forty. No objection to widow with quiet, well behaved little girl not under seven years. Address immediately, stating capabilities and wages expected. Lock Box 121, Spotswood, N. J.

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

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

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

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

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

20. A young lady with diploma from the Hornelleville Business School, wishes a position as stenographer where she can have Sabbath privileges. Recommendation furnished if desired.

21. Wanted, at once, a boy or young man to work on farm near Adams Center. Light work through the winter with chance to attend district school if so desired. If satisfactory, work by the year.  
N. L. MALTBY, Adams Center, N. Y.

Rural Free Delivery, Route 1.

If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address,  
W. M. DAVIS, Sec.,  
No. 511 West 63d Street,  
Chicago, Ill.

## REAL ESTATE.

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





THE SABBATH RECORDER.

VOLUME 59. No. 36 SEPTEMBER 7, 1903. WHOLE No. 3054.

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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas. Alfred, N. Y.

Proposed Centennial Fund.....\$100,000 00 Amount needed, July 1, 1903.....\$99,504 00 Mrs. Annenette A. Clark, Brookfield, N. Y. Amount needed to complete fund.....\$99,526 00

Fall Term Milton College.

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

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

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

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

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

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

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LIFE'S SHADOWS. When comes the sunset of our earthly years, Years of sorrow, and joy and tears, Over each and all a robe is cast; That shines more bright as the days go past;

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next Session to be held at Nortonville, Kans., August 24-29, 1904.

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Even our homes are fleeting things, And I think sometimes the Father brings These shadows dark across the floor, And specters grim in the open door; To wean us away from the love of earth, And show us plainly the greater worth— Of the home above, in the better land, Prepared for the saved by Jesus' hand.

THAT all the people who read the RECORDER may attend Conference, as nearly as possible, we shall publish the minutes and papers of Conference week, nearly or quite entire. So much of permanent value has been attained and is recorded in the minutes, that we are justified in giving space to them. Indeed, we should be unjust toward our readers not to do this. As the session of last year gathered up threads of past history, the late session formally initiated new and important features, which are certain to give character and determine the trend of history for many years to come.

THE late General Conference at Salem, W. Va., presented many points of special interest. Being the first after the Centennial at Ashaway, and having in hand the matter of readjustment, the session was anticipated with more than usual interest. The fear that there would be a small number of delegates, since Salem is on the south-central border of the denomination, was not realized. The number in attendance was much greater than at the last Conference held in the South-

eastern Association, and the character of the delegates was fully up to the average, if not above it. The provisions for entertaining the Conference were ample, and the local management of affairs and details by the people of Salem was exceptionally good. Commendation as to these points was heard on every hand. We did not learn details as to commitments, but the results indicate that all affairs were wisely planned and ably executed. Four thousand two hundred and seventy-eight meals were served in the dining tent. We shall be glad to publish any details as to expenses or other items, should those who had the commissary department in charge desire to communicate them to the people through the RECORDER. The weather was hot and vigorous with some discomfort to those who were not accustomed to an August sunshine in West Virginia.

The opening address of President Gardiner has been placed before our readers already, and we are sure that they have given a commendatory verdict concerning it. It was worthy the time and place. An address of welcome by Pastor Witter, of Salem, and a response by Corresponding Secretary Platts, formed an appropriate and interesting prelude to Dr. Gardiner's address. The music, under the leadership of Rev. J. G. Burdick, by a large choir, by quartets and soloists, with piano, organ, and horn accompaniments, was abundant, timely and excellent. With minor changes, the entire program was carried out as published in the RECORDER of Conference week.

The afternoon of the first day, Aug. 19, after reports of officers, was devoted to the report of the Advisory Council, Dr. George W. Post, of Chicago, chairman. The full report appears in the regular minutes of the Conference, which we will publish. The work of the Council done at Alfred last winter was laid before our readers at that time. A committee representing the various societies and the Conference, met at Plainfield, N. J., Aug. 15, to consider the legal questions pertaining to readjustment. Having the report of that committee in hand, the Council met in Salem for two days before the meeting of Conference, to formulate its first report. That report showed that the Council had done its work with such care as the importance of the issues involved, demanded, and with remarkable unanimity. Six days had been used by the Council and its sub-committee in deliberation. The opinions of four able lawyers had been secured, and every phase of the questions and issues involved had been thoroughly considered. Conference

gave the report of the Council equally careful consideration, and adopted all its essential findings with the same unanimity and good feeling that had characterized the work of the Council. The final results exceeded the hopes of all. The minutes of Conference and the societies show the steps in detail. The general results are that our denominational federation is practically complete. The Missionary, Tract, and Education Societies retain their organization and autonomy intact. No vested interest is endangered, no legal right is impaired. The new arrangement as to the meetings for electing officers of the societies, will protect the legal status better than former customs have done, while the choice of the officers will be made by the whole people more fully than now. Constitutional changes merge membership relations so that every delegate to Conference, hereafter, will be a member of the various societies for the year, and all members of the societies will be members of Conference. All "money basis" as to membership, except life membership, is removed, and no one who has loyalty to our faith and interest in our work enough to bring him to the anniversaries can be left out. Every such one will have voice and vote. We do not see how harmonious federation of our work could be begun better than it has been through the steps taken. The same efficient and tried men will remain in charge of the different forms of work. All property rights, gifts, real estate interests, and permanent funds are intact, and, organically and practically our people are one, as they never were before. The essential results sought in the effort for readjustment made thirty years ago are gained. They have been gathered like ripe fruit, through the report of the Advisory Council and the combined action of the societies and the Conference, and with glorious harmony and good will.

The appointment of a committee on Systematic Benevolence, to co-operate with the societies, is an important item pertaining to a fundamental need in all our work. The singing of "Blest be the Tie that Binds," was never more appropriate than at the close of the last meeting.

The second day of anniversary week was occupied by the sessions of the Missionary Society, an account of which will be found on the Missionary page of successive RECORDERS, through which Secretary Whitford speaks to our readers.

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