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A. H. LEWIS, D. D., LL. D., Editor. JOHN HIBCOX, Business Manager.

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

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The day was hot, as all the days of Conference week were, but there was a large attendance at the tent, and all the services of the day and evening were well attended. The sessions were under direction of the Conference, President Gardiner presiding. The details as to the various services will be found in the minutes. The theme of the sermon in the morning, from I Cor. 16: 13 was "God's Message to Seventh-day Baptists of the Twentieth Century." It was based upon the truth that God never leaves his obedient and consecrated ones without special and specific messages and directions according to their needs and the demands of His cause. The speaker urged that the present years call for a special message to Seventh-day Baptists, and the text contains and suggests that message.

DANGERS, difficulties and arduous duties demand watchfulness. Dangers ought to incite to action rather than awaken fear. He is best prepared to do work well, who appreciates all that opposes as well as all that is favorable. Seventh-day Baptists need to watch against the weakening influence of the subtle and popular disregard for the law of God, and for sacred time. The times are sadly wanting in conscience and convictions. When Seventh-day Baptists become convictionless as to the Sabbath and their relations to it, ruin is close at hand. They must be doubly watchful against internal decay of conscience. Outward opposition often aids, awakening latent energies and inciting to action, but "heart failure" in spiritual things is fatal. This is a present and actual danger against which constant and increasing watchfulness must guard us.

God's word is full of the military spirit of spiritual warfare. Our God is the God of battles—for righteousness. He rejoices in such calls to action as the text is. He seeks men who stand fast and firm, unflinching and unwavering. In great emergencies He can use no others. He will not break a "bruised reed," but he has no use for cowards. Work like that which the Twentieth Century brings to us sends incessant calls for men, high minded men, men who their duty know, who know the right, and knowing gladly do. Serpents creep. Swine wallow. Men stand fast. To such God can come with divine infilling and guidance. Thus are moral and spiritual heroes born. Such ye ought to be, is God's

message to this great congregation. This is the road to victory. FAITH is the great source of power. To us God says, "Stand fast in faith in My Book, My Son, My Sabbath. Have faith in yourselves. I, Jehovah, have called you to a great work, and a larger place, now, in the fullness of these years. I have guided thee though thou knew it not, and I will guide thee if thou wilt heed my words." Read the eleventh chapter of Hebrews. Learn well those songs of faith. Listen to her notes of victory and forget not her calls to battle; to battle, not to ease and indolence, to shirking and skulking. "Stand then in his great might With all his strength ended."

STRENGTH is God-given. It cannot be borrowed from men, nor simulated when wanting. It is a quality of soul, a characteristic of life. It comes through that on which we feed, those with whom we associate. Get close to God, and feed full on truth, if you would be strong. When thus made strong you will stand firm without apparent effort. It is weakness makes us wobble. Brethren, listen to God's message. The stress and strain of storms are upon us. We cannot escape them if we would, and we would not if we could. It is a glorious privilege to which we are called, but it is not a campaign for weaklings. Forced marches have few ambulances, but God's angels attend where the wounded lie, and the golden gates swing wide, on noiseless hinges when the strong workers fall. Wilderness—worn feet may falter on the steep slopes of Nebo—but dimming eyes look into the Promised Land, and angel hands will give holiest entombing to each one of us who will heed God's call to stand and do; and wait and be such an one as these years demand.

THE RECORDER has defined denominationalism so often that by our readers must know that by it we mean a broad-viewed and consecrated loyalty to our general work as Christians, and to our specific work as Seventh-day Baptists. The prevailing religious influences in the world around us aid in cultivating us along general lines. In all common work we move with the tide and are helped by other Christians. In cultivating ourselves for our specific work, we must go against popular currents, and, most disadvantageous of all, we must secure ourselves against the indifference which disregards both the Sabbath

and the Sunday, and teaches that Sabbath-keeping, in any way, is of little or no importance. This popular indifferentism assumes and asserts that we have no necessary or rightful place as Seventh-day Baptists, and that all our claims to a denominational mission are foolish and unfounded. We are in danger of accepting that estimate of our place and work, without meaning to do so. There is too much evidence of such acceptance already. It is a present as well as a future danger.

DUTY is sometimes defined as a disagreeable necessity rather than a desirable opportunity or a delightful privilege. Such a definition ought not to be recognized. Duty comes from God-imposed obligations which are the outgrowth of our spiritual relations with God and Truth. It is well to say "Opportunity equals duty," and it is equally well to know that duty is opportunity, blessing and privilege. Men misrepresent law, obligation or duty as being burdensome or undesirable. Religious obligations bind us to God, ally us with truth, and make us friends of righteousness. Such binding is highest salvation, and no man is saved who is not thus allied and bound by cords of love and duty. This sentiment and shallow emotion, starting in no lawism and the falsehood that faith removes obligation result in little or nothing worthy the name of salvation. Moral heroism and true denominationalism come not through such theological stuff. On the other hand, that deep and abiding sense of obligation which comes from the consciousness of being bound to God, in obedient oneness with His will, strengthens faith, glorifies duty, gilds opportunity and makes obedience a continual joy. He who has not felt the thrill and known the up-lift of such a conception of obligation, duty and denominationalism, is yet on low ground and is but a poor Seventh-day Baptist. The RECORDER urges all our pastors to make the current conference year one of renewed efforts in the culture of denominationalism. It is a sore need. Let these editorial notes be the signal for discussing "The duty of greater denominationalism on the part of Seventh-day Baptists." Begin now. Do not wait for a favorable opportunity to happen. Opportunities do not come in that way, though they are often at hand when we fail to appreciate them. Create opportunity and interest by leading your people. Above all else, do not wait to be led by the need which growing danger indicates. Cultivate denominationalism.

Disagreement rather than a desirable opportunity or a delightful privilege. Such a definition ought not to be recognized. Duty comes from God-imposed obligations which are the outgrowth of our spiritual relations with God and Truth. It is well to say "Opportunity equals duty," and it is equally well to know that duty is opportunity, blessing and privilege. Men misrepresent law, obligation or duty as being burdensome or undesirable. Religious obligations bind us to God, ally us with truth, and make us friends of righteousness. Such binding is highest salvation, and no man is saved who is not thus allied and bound by cords of love and duty. This sentiment and shallow emotion, starting in no lawism and the falsehood that faith removes obligation result in little or nothing worthy the name of salvation. Moral heroism and true denominationalism come not through such theological stuff. On the other hand, that deep and abiding sense of obligation which comes from the consciousness of being bound to God, in obedient oneness with His will, strengthens faith, glorifies duty, gilds opportunity and makes obedience a continual joy. He who has not felt the thrill and known the up-lift of such a conception of obligation, duty and denominationalism, is yet on low ground and is but a poor Seventh-day Baptist. The RECORDER urges all our pastors to make the current conference year one of renewed efforts in the culture of denominationalism. It is a sore need. Let these editorial notes be the signal for discussing "The duty of greater denominationalism on the part of Seventh-day Baptists." Begin now. Do not wait for a favorable opportunity to happen. Opportunities do not come in that way, though they are often at hand when we fail to appreciate them. Create opportunity and interest by leading your people. Above all else, do not wait to be led by the need which growing danger indicates. Cultivate denominationalism.

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ANNUAL REPORT

Of the Executive Board of the American Sabbath Tract Society for the Year Ending July 1, 1903.

(First Section.)

First of all we desire to record our gratitude for the blessings which have been granted to us and to all the interests connected with the work committed to our care. We believe the Divine Wisdom has guided our plans, and aided our deliberations and that something has been gained for truth and righteousness through our efforts. No one has been called by death from the Board or those employed by it. Some changes have come among our workers. Brother John P. Mosher, who had been connected with the Recorder office for more than thirty years, resigned January 1, 1903. Mr. Mosher entered the office as a compositor in September, 1872. He was Business Manager from June, 1889, to January 1, 1903, and office editor from February to April, 1893. The Board has placed its appreciation of his long and faithful service on the permanent records of the Society. Bro. W. B. Mosher, who has been the efficient foreman of the press room for the last seventeen years, was "acting" Business Manager for the first six months of 1903. The Board takes pleasure in announcing the engagement of Bro. John Hiscox as permanent Business Manager. He was installed on the 15th of June, 1903, and it is evident that the Society is fortunate in securing him for that position. We are glad to introduce him to all the people at this time. Wm. B. Mosher has returned to his place in the press room, and the publishing house is well equipped for enlarged and successful work. The Board promises that all good features hitherto secured shall be continued and that enlargement and improvement shall follow as far and as fast as possible.

The Board holds regular meetings each month. All business transactions are reported from the office of the Business Manager through a Supervisory Committee, and all bills are settled through the Treasurer's office. This keeps the Board in close touch with the work of the Society, and each department of the work in right relations with all the rest. The Publishing House receipts for the year have been \$7,908.91 and its expenses \$10,048.72; a difference of \$2,139.81. The cost of producing the Recorder, exclusive of the editor's salary, has been nearly covered by the cash receipts. The same is true of the Helping Hand. The Sabbath of Christ has cost about \$500 more than the net receipts. The Sabbath Visitor has also cost \$500 more than it has received. About \$800 have been expended in printing new editions of tracts, from which there has been, practically, no financial returns. A revised edition of "The History of Sabbath and Sunday in the Christian Church" has been issued. Our publications will be found at the office of the Business Manager, on the grounds, at this time.

DISTRIBUTION OF LITERATURE.

Some 307,827 pages of tracts have been sent out from the office during the year. Bro. Ashurst has distributed 294,000 pages on the Southern field from the Branch office in Columbus, Ga., to 6,500 families, and Bro. Geo. Seeley has sent forth 200,000 pages into Canadian provinces from the Branch office at Petittcodiac, N. B., Canada. This makes an aggregate of 801,827 pages distributed dur-

ing the year. In reporting his work Bro. Seeley says:

The time has come for my annual report to come to your notice. I have much satisfaction in writing that during the Conference year I have sent out from this Branch office in Canada 200,000 pages of our Seventh-day Baptist tracts. The preceding years respectively 140,000 and 160,000, making in all half a million pages since my work began here, after my return from Berlin, New York. As I reached the consummation of this large number, my heart went out in thanksgiving to God that I was sustained and comforted by him all through, followed by humble prayer that rich benedictions from his throne may follow the effort to advance Sabbath-truth all through the Dominion of King Edward in America. And that the Greater King, Jesus the Christ, may receive honor and glory and dominion in thousands of hearts receiving and observing the Sabbath of Eden, of the fourth commandment and Christ.

How plain this great and vital truth of the Bible appears to me these last few years, which formerly never came to me at all. Yes, the Sabbath came to me, and then, after a long season I came to it, and I thank the gracious, long-forbearing Lord and Master for the union and co-operation of heart and life with it and consecration to it.

"My days of praise shall ne'er be past, While life, or thought, or being lasts, Or immortality endures."

I can't say that we are comfortable at all times in our surroundings, as much opposition and some persecution is found in these quarters. Nevertheless, we are hoping and praying that in all of these provinces into which we have sent this truth, some fruit may abound to the glory of his name. And I think in profoundest pleasure of the admirable words found in the 90th Psalms and 15th verse, and two following:

"Make us glad according to the days wherein thou has afflicted us, and the years wherein we have seen evil."

"Let thy work appear unto thy servants, and thy glory unto their children."

"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands; yea, the work of our hands establish thou."

God hears and answers this deeply interesting and comprehensive supplication of the pious author. As a people Seventh-day Baptists, from their Apostolic starting point and down through the ages, have suffered much for their fidelity to Bible teachings, and today they are not entirely rid of it. Is it not better for us to have some opposition? Will we not be more faithful to God and his church—his real church?

Is not the sending abroad of our literature God's work, a special work and a work especially for the times we are living in? And our adaptability to do this work of great importance? And finally will not the beauty of the Lord crown it later on? Then let our prayers go up continually, and importunately till the answer comes. I have not been able to do any missionary work for several months past, owing to the poor health of my wife. Yet I have been doing more tract work. This appears to be my special work now. I solicit earnestly the aid, sympathy and prayers of our dear people for the furtherance of the work in Canada.

From Bro. Ashurst's report we extract the following:—

Dear Brethren:—I have just laid to rest my companion (by whose bedside I have been watching day and night for several months. My wife who has been very ill for a long time fell asleep on July 29th, trusting in God through the merits of his Son, Jesus Christ. I feel too sad to write. I accept the providence of God without a word of complaint, but I am so alone and so sad. I am sending out my usual monthly instalment of tracts numbering 24,500 pages. This ends the Conference year so that a summary of my work must now be reported to you.

During the year ending August 5, 1903, I have distributed through the mails 294,000 pages of tracts. These have been distributed among 6,500 families, each family only receiving one lot of tracts of about 45 pages. These tracts have gone into houses where the Sabbath question had never before been agitated; it has elicited much correspondence. Sometimes this has been sharp and critical but has always ended, as far as I have been able to judge, in serious and sober second thought, which has been favorable to the Bible Sabbath. I have replied to all criticism in the spirit of my Master, returning kind and courteous words for harsh, caustic ones; and in every case God has turned the tide of criticism into apologies and request for forgiveness. There are many who have been converted to the true Sabbath, and such become workers and distributors of Sabbath literature.

A great many are anxious to see churches built up and take on the form of permanence. In this city, I have many friends who are in sympathy with me in this work. During the year I have held many Bible Study meetings, and Scripture readings, and have done considerable preaching, assisting pastors in their work. I have taught one very large Bible-class weekly, where there has been no restraint imposed, but where the Sabbath and all other questions of doctrine have been freely discussed.

Under the Holy Spirit, I confidently expect a harvest, when the full corn in the shock shall be golden. Truth is mighty and will prevail. God is behind it, the Holy Spirit quickens it, and the command to sow beside all waters is imperative, for we cannot tell which will prosper; this or that.

May you be led by the Holy Spirit to pray for me that I may be strong and very courageous. That I may keep that which has been committed to my trust faithfully, and that I may not be alone because God is with me.

In addition to the literature sent out from the home and branch offices we have supplied the money for the publication of the Boodschapper in Holland, as shown in the Treasurer's Report. Further details concerning the work of the Publishing house would burden this report. The Treasurer's Report will appear in full detail in the published minutes, and the Board invites inquiries and suggestions at all times from individuals or churches concerning any and every department of the work of the Society. This Board seeks to administer the affairs of the Society in the fear of God and the service of truth and righteousness and desires to work in close touch with the churches, and the members of the Society. They record their appreciation

of the support given by pastors and churches, and ask for increasing co-operation and confidence, for their successors in office. Our work is the Master's service: it demands oneness and consecration on our part.

TRACT SOCIETY.

Treasurer's Receipts for August, 1903.

Table listing financial contributions from various individuals and churches, including T. M. Bond, Albert Webster, Mr. and Mrs. Edw. Green, B. P. Matteson, Evelyn A. Barney, A. Friend, Geo. M. Ellis, J. A. and S. A. Milliken, Mrs. B. Schoonmaker, Lloyd Bond, Mr. and Mrs. W. L. Davis, Alfred Collins, Mrs. A. R. Sheppard, "E. M. S.", H. W. Stillman, Mrs. Estella Lammes, S. I. and M. A. Lee, Miss Jennie Franklin, Mrs. Mary Ann Rogers, Mr. and Mrs. E. C. Davis, O. G. Davis, Rosa Davis, Linckean, Mrs. Alice Hemington, "N. B.", Boothe Bond, Elsie Bond, Mrs. C. A. Britton, C. H. Threlkeld, Milton Junction, Mrs. J. D. Cook, J. M. Richey, E. L. Harris, W. S. Harris, J. M. Richey, Mrs. H. D. Burdick, Mr. and Mrs. A. Allen, Miss Lillian M. Allen, Mrs. H. C. Munson, Mrs. Sardinia Stearns, Mrs. A. Phillips, Sherman E. Ayers, Mr. and Mrs. Daniel J. Babcock, Plainfield, N. J., J. P. Mosher, C. Layton Ford, Friedrich Schreiner, J. Wendell Mosher, Mrs. D. E. Titsworth, O. E. T., J. F. Hubbard, Mrs. J. E. Kimball, J. M. T., Mr. and Mrs. J. P. Allis, W. H. Rogers, Nathan Randolph, Mr. and Mrs. D. L. Randolph, J. D. Spicer, Elizabeth F. Spicer, Ida L. Spicer, Mrs. E. R. Pope, T. B. Titsworth, Sydney R. Titsworth, Sara J. Titsworth, H. B. Greene, Mrs. J. R. Truell, Margaret Briant, Samuel Randolph, "Cash", Mr. Skogqvist, Mrs. I. N. Van Sickle, Cora Tomlinson, J. A. Hubbard, Mr. and Mrs. F. J. Hubbard, O. S. Rogers, Mrs. Olive Lanphear, Mr. and Mrs. F. A. Dunham, Miss Bessie Dunham, Asa F. Randolph, Dr. M. R. Stillman, F. S. Wells, "Cash", Ritchie, W. Va., Alva Bond, Gillette Randolph, T. Trenor, Mr. and Mrs. W. H. Hurley, D. O. Hurley, Mrs. M. E. Rich, Alice A. Peckham, E. M. Cottrell, Emma C. Witter, Dr. S. C. Maxson, Welton, Ia., J. O. Babcock, Mrs. M. C. Mudge, L. L. Loofboro, Mr. and Mrs. H. R. Loofboro, Wade J. Loofboro, "A Friend", Mrs. Augustus Swind, D. C. Greene, Mrs. M. A. Hitchcock.

Table listing church contributions and income, including Albion, Wis., "Willing Workers", "Junior C. E. Society", First Alfred, Second "general fund", Andover, N. Y., Ritchie church, Berlin church, P. O. Lanphear, Boulder, Col., Second Brookfield, N. Y., First "Leonardsville, N. Y.", Cartwright church, Chicago, Ill., De Ruyter, N. Y., First Genesee, N. Y., First Hopkinton, Farnam, Neb., Gentry, Ark., "C. E. Society", "Sabbath-school", Garwin, Ia., "Sabbath-school", Hammond, La., "C. E. Society", Hartsville, N. Y., Hebron, Pa., Hornellsville, N. Y., Independence, N. Y., Lost Creek, W. Va., Marlboro, N. J., Milton Junction, Wis., "Wis.", Niantic, R. I., Friendship church, New Auburn, Minn., Nortonville, Kan., New York City church, New York City church, New York City church, North Loup, Neb., "Women's Missionary Society", North Loup, Neb., Plainfield, N. J., Richburg church, Riverside, Cal., Rockville, R. I., Salem, W. Va., Shiloh, N. J., Ladies Mite Society, Southampton, Ill., Walworth, Wis., Wellsville, N. Y., First Westerly, R. I., West Edmeston, N. Y., school, West Edmeston, N. Y., church, West Hallock church, Utica, N. Y., Sabbath-school, Fouke, Ark., Sabbath-school, "Junior C. E.", INCOME, Publishing House Receipts, Collections: Anniversary Collection, One-third Conference collection, Young People's Permanent Com., Woman's Board, Interest: Orlando Holcomb bequest, Joshua Clarke bequest, Russell W. Burdick bequest, Miss S. E. Saunders, gift in memory of Miss A. R. Saunders, Total, Of the above amount there was contributed on the indebtedness of the Society, Total outstanding indebtedness, E. & O. E., F. J. HUBBARD, Treasurer.

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PLAINFIELD, N. J., Sept. 9, 1903. THE YOUNG MAN AND HIS FRIENDSHIPS. The commonest advice given to the young on this subject is to choose their friends well. But do we really choose our friends? Friendship, like love, may take effect at first sight.

In the first hour of seeing some one the conviction may flash into you, This is the man for me; this is the friend who will become the other half of my soul. Such appears to have been the commencement of the famous friendship between David and Jonathan. On the very day when David slew Goliath, it is said, "the soul of Jonathan was knit with the soul of David; and David loved him as his own soul." If this be the way in which friendship is formed, what we need is not so much to choose well as to pray God that the person who thus takes our heart by storm may be a friend of the right sort. "My friends," says Emerson, "have come to me unsought. The great God gave them to me."

Even when friendship is not commenced in this magnetic manner, there is not usually much choice. People drift into friendships they can hardly tell how: and the connection is formed before they are distinctly aware of the fact. They chance to be together in the same place; they have the opportunity of seeing each other often; and points of affinity disclose themselves by which they are attracted and bound together. There can hardly be a moment in life more solemn than that in which we first see the person who is to be our most intimate friend; but no bell rings in the sky to announce that the hour of testing has come, and we are unaware of our own good fortune.

It is sound advice, however, to frequent those places where good friends are likely to be met with. There are many places where you have a very good chance, if you frequent them, to pick up friends of the right sort. The church is one of these. Friendships formed in the church, and especially in connection with the work of the church, are initiated under favorable auspices, and are far more likely to prove a blessing than those formed in places where the young meet merely by chance or for less worthy objects.

Even if, however, in its initial stages friendship is more a piece of good fortune than a matter of choice, yet it requires culture at subsequent stages; and there are crises at which it must receive assiduous attention, if it is not to fall into decay. If a man wishes to retain his friend, he must show himself friendly; that is, he must discharge the duties which belong to the relationship. It may be imperilled by forming of new ties, such as matrimony; but when a man marries he ought not to drop his friends, if they are good ones, for the life of a home is enriched by the visits of wise friends. It may be imperilled by great changes of fortune, as when one of two friends becomes either much richer or much poorer than he has been. In crises like these the attentions and expressions of friendship should be redoubled, so that the time of trial may be safely weathered.

What should be done if one is unhappy enough to have contracted a friendship which is injurious? There are such friendships. A bad man may exercise a strong fascination, because he may have wit and brilliance, and under the spell of these qualities a young mind may unawares fall. It is no easy matter to break loose from such an entanglement, but at all hazards the connection has to be broken off if the soul is not to sustain hopeless damage. Surely it is a horrible profanation of the name of friend when it is borne by one whose influence is undermining the character and blasting the prospects of the person whose affection he has won.—Baptist Commonwealth.

## Young People's Work.

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

### —READ THE BIBLE.

We do not really know our Bible, nor appreciate the richness of its treasures. We are so accustomed to see it lying upon our tables that we imagine we are familiar with its contents. Yet its masterly delineations of character, its insight in tracing the record of events, its statement of great principles, still open a great field for our study, a field comparatively untrodden by most people. We make an effort to keep in touch with the current literature, the newest book, the latest magazines. We count it a shame not to be familiar with Shakespeare and the leading historians—and rightly so. But here are books which surpass them all in value.

The Bible is absolutely honest and candid. The secular historian may idealize his hero, as Froude did Henry VIII. Unconsciously he may become the partisan of the man whose life he is outlining, emphasize his virtues and keep his weaknesses in the background. But the Scripture "God breathed" gives the facts without fear or favor. The faults and sins of its great figures are unsparingly portrayed. We may have the confident assurance that, in each case, the truth of the matter is before us.

Governing principles are plainly shown. Do you not feel after reading a play like Othello sometimes, "Well, what a tangled web life is, after all." The story of Saul is no less tragic, no less thrilling, but, while you may feel as you read that life is a tangled web, you are conscious all the time that there is a pattern running throughout. That consciousness grows until, as you finish any adequate study of the narrative, great principles of human action are indelibly stamped upon your mind. You see just where this man made his fatal mistakes, where he might have succeeded, and what you must do to achieve sure success in your own sphere.

### THE STORY OF SAUL.

We are deeply interested in the story of Saul. There is, first, the natural human interest which we have in contemporary events. For some weeks we have been following him in the Sabbath-school lessons, and it seems now like a national calamity as we come to the despairing end. This is such an interest as we have in the new Pope. We are glad to note Pius X in his new sphere, his graciousness and urbanity, his greeting of Cardinal Gibbons with a brotherly embrace instead of permitting him to kneel. This democratic spirit makes a favorable impression. But we are still wondering whether the Vatican will recognize Victor Emanuel III. as the rightful king of United Italy, and what will be its attitude toward the Friar problem in the Philippines. We shall watch future developments with intense interest.

We are interested in this story again, for the sake of our children. It has been borne in upon us more and more that character is a matter of slow growth. It is something which is built. That man of magnificent nobility and strength is what he is because of all the years which have gone before in his own life—aye, and in the life of his father and his grandfather.

We are interested, even for ourselves. I saw the statement a few days ago that more men made shipwreck of life between the ages of

forty and fifty than between the ages of twenty and thirty. Whether that be strictly accurate or not, we must all be conscious that the river of men's lives is constantly shifting its bed. Men are not to-day what they were last year. Here is a gray-haired man who turns his back upon a life of sin and chooses the better part. Here is a man of reputation who goes wrong. Temptations are ever about us. The fight is ever on. We must battle to the end. We too need to refresh our minds regarding the principles of right living.

There is scarcely a character in sacred history at whose grave I mourn more deeply than by the grave of this man. There is no feeling of gloom at the death of a hero like Paul who had a desire to "depart and be with Christ, which is far better." The saddest funerals are not those where the tears fall the heaviest. As you look upon the closing scenes of this man, you feel that this was a lost life, and now the end has come. There is no more chance. The record can never be changed. His "time" can never be redeemed.

### A CONTRAST.

Note the contrast between the opening and the closing scenes of his recorded history. The tenth chapter of I Samuel is like a spring morning. Here is a "farmer's boy, light-hearted, innocent and strong," striding away over the hills to find a drove of asses that had wandered away from his father's fields. He talks with his servant, he stops for a moment to chat with the maidens at the gate of a town, the venerable prophet meets him and, looking into the eyes glowing with youth and hope, tells the wondering lad he is to be the king of Israel.

The twenty-eighth chapter of I Samuel is like a dismal winter night. Here is a broken, defeated man, old before his time, encamped with his army at the plain of Esdraelon. It is a plain signalized by two great victories won in battle there for God's people: one when Balak and Deborah overthrew the host of Sisera, the other when Gideon's three hundred went forth in the name of Jehovah. There is no comfort in past history for Saul, however, for he knows that those victories were won by the God whom he has been disobeying. In the dead of night he slinks away to the cave of a witch and asks her to bring up before him the spirit of Samuel, the prophet. God has refused to answer him, but perhaps the prophet, who used to love him, will bring him a comforting message. The witch was as much terrified as anyone else when the mantled form appeared. It was only to pronounce the impending doom. God had rent the kingdom from him, and utter defeat was in store for him on the morrow.

What a step from the brave young hero to Saul, the cowardly suicide! What are the links between the two scenes? What were the forces working to bring about such a change?

### SAUL'S EQUIPMENT.

Certainly the young king entered upon his work with the brightest prospects.

He had a magnificent physical development. How that commands the admiration of men, and the hero worship of boys. The pitcher of our village base ball team which won the amateur championship of the State one year had not many other qualities to commend him; but, when, in return for a

large bowl of strawberries which I had gathered for him from father's garden, he gave me a pen worth about one cent, I went away proud to have served him.

But Saul had something more than a great body—he had courage and resolution which he displayed on hard-fought battle fields.

He was modest, for he shrank at the outset from the great responsibilities which were about to rest upon him.

He had higher qualities, must have had them to win the regard of a man like Samuel. The spirit of God is said to have come upon him at one time, and at another time there went with him a band of men whose hearts God had touched.

### THE LITTLE CRACK.

There was a tiny crack in the marble capstone of the cathedral. The rain fell into it. The ice formed and forced the crack farther open. The dust gathered. A tiny seed was dropped in by the wind. It took root and grew. More soil was added as the years passed. The fibres became tougher and stronger, forcing their way in the narrow seam until the stone, all massive as it was, parted and fell from its place.

There are two acts near the beginning of Saul's reign which are significant. Once a sacrifice was to be offered by the priest. The king became impatient and, without waiting for the coming of Samuel, in disobedience to the divine regulations, offered the sacrifice himself. Once Saul had won a great victory over the Amalekites. But, contrary to God's command, he saved some of the choicest cattle alive and brought the captive king home as a spectacle of triumph.

Was it for these offenses that he was rejected?

They were the starting point of the downward course.

From this time on, things go wrong.

### UNDERGROUND FRANCHISES.

For some years the city of Chicago has been wrestling with the problem of the street railway franchise. Private corporations had been making enormous profits from the franchises granted them by corrupt councils. The city rose in its might and swept the boodlers out. No franchise should be granted except for adequate compensation, and city ownership and operation was to be the final goal. Somewhere along in those years an ordinance was quietly introduced, granting the privilege of constructing a system of underground passages away down out of everybody's way beneath the streets. Perhaps somebody intended to introduce a pneumatic system for the delivery of packages. It could do no harm, and the officials were too busy on the surface franchises to bother much with minor matters. After a while they thought it might be well to go down and see what was being done. They found in some places a tunnel fourteen feet in diameter, and realized that this company working so silently had the right to build underground street railways, if it chose; that it had already sold privileges enough to pay all cost of construction to date; that some gigantic scheme appeared to be maturing; and that the most valuable franchise, perhaps, ever yet granted by the city had been practically given away to a company whose purposes could only be guessed.

Down under the surface of Saul's life passions and tendencies are burrowing away unrestricted. He places no limitations upon them. They are working their own will. He does not bar them out. He does not control them. He has given away that most valuable franchise of all, the control of the secret motives and meditations of the heart—and he has given it, not to his God, but to aliens who mean nothing but mischief.

### UNRESTRICTED IMMIGRATION.

Put it in another light. He permitted unrestricted immigration. If that is dangerous to a nation's weal, what will it do for a man?

A group of Italians, fresh from the old sod, appeared before the commissioner to be naturalized. They knew not the language, and cared not for the government, but they were serviceable to the "boss" for political purposes. They had been carefully coached how to answer the questions. The commissioner, therefore, departed quite materially from his usual line of theory.

"Do you renounce allegiance to the king of Italy?"

"Sure," answers the Italian.

"Will you take up arms against our President?"

"Sure," comes the reply with promptness and a note of sincerity indicating long practice.

"Will you trample on the American flag?"

"Sure."

"Will you sack and burn Washington?"

"Sure."

"Will you gloat over the nation's ruin?"

"Sure."

All of which was probably truer than the candidate would have been willing to admit, had he known what he was saying. This is the kind of men whom we propose to shut out of this country, and we are with the commissioner, heart and soul, as he jumps to his feet and yells, "Clear out of here, all of you rascals!"

How about unrestricted immigration into that heart of yours? Are there to be no qualifications for admission? Shall there be no bar to keep objectionable characters out?

### THE FATAL FLAW.

Right here we find the fatal flaw in Saul. He did not definitely and systematically commit himself to God. We find no evidence that he entered upon a deliberate course of wrong doing—he simply did not enter upon a deliberate course of right doing. No great guiding principle stood at the doorway of his heart to challenge entrance.

This makes his history less striking, perhaps,—but makes it more practical—more like yours and mine.

You never can tell what Saul is going to do. It will be a good deal as the mood strikes him. He sometimes has earnest desires to do right. Sometimes he doesn't care. Sometimes he is willing to obey God. Sometimes he does just as he takes a notion. Isn't he a king, and hasn't a king a divine right to act as he pleases? There is no governing principle. He is the creature of no gods.

Thank God for the men who stand for something. You know where to find them. If something dishonorable or mean is proposed, we know what their attitude will be. They have fixed principle.

Saul had no such fixed principle.

### AN EVIL SPIRIT FROM THE LORD.

Bye and bye it is said that the spirit of the Lord departed from him, and an evil spirit from the Lord entered into him. Probably the writer had in his eye a picture of the throne of God around which spirits were gathered, waiting to do his bidding. There were good spirits and evil spirits. God sent the good spirits where they were needed. He sent the evil spirits where the good spirits were not welcome, and the heart's desire was toward sin. That picture is less distinct and concrete to us, but the principle is no less true. A man does not shut himself out of God's universe of law when he follows a course of wrong doing. "As the old blessing had come out of Saul's relationship to God, so the new curse came out of that same relationship."

Wayward, undecided, uncertain, wilful, moody, his life presents contradictions, but its course is downward. He is under the constant sense of condemnation. He degenerates spiritually before our eyes, and the foul brood of aliens to whom he has left his door wide open, take fuller possession.

### THE IMMIGRANTS.

What are some of these visitors? Hate and distrust. It is love that makes life grand, the love that is willing to share poverty, the love that beareth all things, believeth all things. David and Jonathan loved each other with a love that was constant and trusting. That love glorifies their lives, and our own hearts thrill three thousand years later as we read of it. But Saul—from that suspicion and malice and resentment which made his heart a hell—good Lord deliver us. Poor indeed, beyond all conceptions of beggary is the man that has no comrade in whom his heart confides and delights. Rich beyond all words to express is he who has friends in whom he has perfect confidence and with whom he can have perfect companionship.

Brooding self-pity. That was another of the immigrants. Into what unreasonable and ridiculous things it leads men. At the General Conference one day there was passed about town some slips of paper, announcing that on the following Sunday a certain man would appear in town with his boat and a company of people. To what purpose? Well, somewhere, at sometime in the past, somebody had done something or other—I don't know what—and he was determined to appear upon the scene and tell about it. A poor monomaniac, sensible enough, I was told, on matters of business, but brooding over his wrong, real or fancied, until it had filled the whole world for him, and he seemed unable to conceive that the visitors in town had no interest whatever in the matter. Saul brooded and brooded and brooded. My friend, as you love your soul's welfare, trample these morbid tendencies under your feet. They can work naught but ruin to you and yours, as they did to Saul. They took his time, which should have been given to the interests of his kingdom. They took his strength, which should have been expended for the good of his people. They weakened the very fibre of his moral nature.

At Fairmont station the other day was a young woman with an interesting face. Her hands were bound, a strap was about her body, and an attendant was by her side to pilot her on board the train. The sweet bells

of the intellect ajangle and out of tune. As she stepped on board, there came from her lips, a wild, meaningless laugh, which carried sadness to the heart. You are not to think of Saul's frenzy in just that light. He was a responsible man. Rather think of him as one of the many men in modern as well as ancient times who poison the springs of their own happiness until their souls are diseased through and through.

### ELECTROLYSIS.

The electricians have discovered that there is a gradual leakage from the wires of the trolley and electric light lines in New York city which is affecting the metal of the elevated railroads and probably of the Brooklyn bridge with electrolysis. No difference in the metal is perceptible. It looks as before, even under close inspection. The change is determined only by tests of the metal's strength. It will not stand the strain which it should in normal condition. The change might go on undetected, so far as outward appearance is concerned, until one day, when the traffic was heavier than usual, there would be an awful catastrophe and many lives lost.

O, that subtle degeneration of moral fibre which goes on in the depths of the heart which is given over to the passions of resentments, jealousy, hatred, self-pity, wilful indulgence of things forbidden. The man may be moving along the routine paths of life as usual, but the tragedy is being enacted, and "the end thereof are the ways of death."

### TOO LATE.

There is an unpardonable sin. I do not like to preach of it, but I must, for it is in God's word—a solemn warning that there is a point beyond which, if a man go, he cannot turn back. He can find no place of repentance, though he seek it carefully with tears. Stop, man, while you still have a desire, while God and religion still mean something to you.

A traveller came to the toll gate in the night, and called loudly, "gate, gate." The old gate-keeper answered, "Coming," but he came not. The traveller then pounded loudly on the door, and again the answer, "Coming," but no one came. His patience by this time sorely tried, he dismounted from the horse, and pushing the door open, he demanded angrily why the gate-keeper kept saying, "Coming," but made no stir to open the gate. "Who's there, what d'ye want?" came a sleepy voice. Then, being fully awakened, the old gate-keeper hurried out to let the traveller pass, apologizing as he went. "Bless yer, sir, and yer pardon, I was fast ter sleep; I gets so used to hearken 'em knock, I answer 'coming' in my sleep, and take no more notice of it."

To Saul, the faith which had once meant something, became finally only a meaningless form, and then the ruin was complete. The suicide on the battle field was the outward end, but surely the end had already come for the man who the night before could not find God and had nothing better than to seek the cave of a wretched sorceress such as he had previously driven from the kingdom with scorn. The miserable man had no solid place left. A little while before he seemed to seek forgiveness from David. David looked upon him with pity and kindness, but knew the unreliable nature of this momentary impulse too well to trust himself to its protection. He might go through the forms of repentance,

(Continued on page 589.)

**Missions.**

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

**FOREIGN MISSIONS.**

**CHINA.**

Report of Girls' Boarding and Day schools by Mrs. D. H. Davis:

As we near the closing cycle of another school year, I am reminded of the obligation, perhaps, I should call it privilege, of preparing the annual report regarding the work of the Girls' Boarding school and the Day-schools. The former was re-opened the middle of September, after a vacation of about two months, and the Day schools after one month. It was certainly a cause for deep gratitude to have the pupils all return in usual health, for we had passed through the worst cholera summer during our life in China. Mrs. Nyi, the cook, was very ill with fever shortly after opening the school, but our kind neighbor, Dr. Reifsnnyder, came to her relief and she soon recovered. This is almost the only sickness we have had in the school throughout the year. I am sure many of you can appreciate what a relief and cause for thankfulness this has been, especially as we have had no matron in the school this year.

Miss Tseu-zien, one of the former school girls, has been acting as assistant teacher, and had general charge of the school, with the privilege of coming to me any moment when advice was needed. This is the third year she has occupied this position and though she sometimes fails in judgment (who of us do not) I can but feel that our Father was preparing her to fill this place and help me with the work which again so unexpectedly came into my hands. Is it not sweet to look back over the years and see God's tender love in providing for our every need, though unfortunately at the time we so often do not realize and appreciate it as we ought. Naturally there have been times of trial and sore perplexity, but I have the assurance that the girls have made a commendable effort to obey rules and give me as little anxiety as possible.

I would like to give you one instance. In their dining-room they have square tables, which will seat either four or eight pupils. At one of these were some little girls whose table manners were not the best, and the Chinese woman at that table was no help to them, so the teacher requested one of the older girls to sit at that table. This was a sore trial and the young lady in tears showed quite a rebellious spirit. It went on for a few meals, I at the time being away at Lieu-oo. Before my return, however, the teacher appealed to her, saying how much better it would be to yield and not immediately on my return, give me trouble and unhappiness. It had the desired effect, and though she could not be quite happy over the change, she obeyed orders and saved much unpleasantness.

I will not repeat what has already been written for the SABBATH RECORDER regarding the five pupils received at the new year making sixteen now in the school. All the new pupils furnish their own clothing and most of them pay something toward their board. Of course the conditions attending this school are quite different from the Boys' Boarding school, as no English is taught, and all pupils are indentured for a term of years.

The same teachers have been continued as last year, Dzau-sien-san and Miss Tseu-zien, she also giving instruction in embroidery one afternoon each week. I have continued to employ an older student in the Boys' school, giving a part of his remuneration myself to teach the higher Arithmetic in the mandarin dialect, assist in reviewing the Vungli Geography and some other lessons. He has seemed very faithful in his teaching, but as it is necessary for me to always be present, the arrangement is not wholly satisfactory. It has, however, assisted him to continue his studies in the Boys' school.

For several months this year the girls have been taught the Tonic Sol-fa system of singing by Miss Stewart, formerly of the Baptist Mission at Ning-po. She was teaching in the school of the Woman's Union Mission, and I thought it a good opportunity for our girls to have this training. Miss Stewart invited Dr. Timothy Richard to examine them. Eight passed the examination.

The three little girls who gave in their names as probationers just previous to Mr. Davis' departure for the home land were baptized last Sabbath. One of these is granddaughter of Dzau-tung-lan, and another of Lucy Taung, names familiar to many of you.

For some time the girls have not kept up their Christian Endeavor meeting. The Y. M. C. A. has of late taken more prominence in this part of China, and the Boys' school, having changed to the Y. M. C. A., the girls seemed to lose interest in their organizations. However, recently, a Y. P. S. C. E. General Secretary has been appointed for China, and I have been talking to our girls about re-organizing their society; so a few weeks ago, when Dr. Palmberg was here, she and Mrs. Crofoot helped them to make a fresh start, and Mrs. Crofoot has consented to assist them in their meetings.

The fifth of July, the day previous to our reports leaving China, the girls will again scatter, some of them going into heathen homes, where their faith will be sorely tried. You may know our anxiety for them and will not many of you daily join in prayer with us that they may be kept by the power of the spirit from yielding to temptation.

Just a word about the Day-schools. The four schools have been continued throughout the year. Those in the native city have been the most prosperous, especially the one so long in charge of Miss Nyi-pan. There have been ninety-one names registered in these two schools, and sixty-eight in the two country schools since my last report. I was sorry to have no cards for the Day-school children, as they are so happy to receive them. It is the first time in years that we have not given them picture cards at their semi-annual examinations. I could only promise them that they should have some, as soon as they came from the foreign country. So you see I have faith that you are preparing to send some very soon. We have had the usual services in these schools Sabbath forenoons. While Mr. Davis was in the home land, Mr. Crofoot alternated with me in attending, and has continued to do so since Mr. Davis' return relieving me from this part of the work.

There seems little more to say about the work which has not been previously reported. I come up to this time with sincere thanksgiving for health and strength given through

the year. Though conscious of much failure and inability to do the best work for these schools, yet must trust the effort has not been without some measure of success, which with all the failure is humbly laid at the Master's feet. We have prayed much in the school, that God would quickly open the way for Miss Burdick's return to this work, which I am sure she sincerely desires to do. As the months have lengthened into years it has sometimes seemed hope long deferred, but we trust it is the Father's will that the near future may bring a fulfillment of our desires, after which may come to me the sweet privilege of again visiting the dear home land. With an earnest desire that my will shall conform to God's will in all these matters.

Report of Boys' Boarding School by J. W. Crofoot:

As the old dispensary building has been at our disposal to use for the school this year, we have had more room and consequently a larger number of boys than ever before. At one time soon after the New Year there were thirty-one boarders, but three have left, so that now there are twenty-eight boarders, and eight come in the morning for English only. Of the twenty-eight there are eleven who pay full rates, the others being indentured for a term of years, and coming at the special rates that have previously been explained. Two boys, Yeu-paung and Pau-zien, who left the school one and two years ago respectively, asked to be taken back free, i. e., on the same conditions as before their indentures expired, and they were allowed to return, though Yeu-paung has been helping Mrs. Davis in the Girls' school. Pua-zien has been teaching in our native city Day-school for two years but the boys had come to see, I think, that we were right in urging them to stay longer at the time they left.

I did not continue to use Yeu-paung to teach the primary classes in English as I did last year. It is real drudgery to teach the Primer and First Reader classes, but for a foreigner himself to do so is of course much the better way.

These two young men have been studying Algebra, which has caused another advance in the class of Chinese, that I have been obliged to try to become familiar with. For their religious instruction they have been studying a commentary on Mark, the style of which is still much too deep for me and Mr. Davis, has kindly examined them weekly in this study. These young men, twenty-two and twenty-one years old, entered our school in 1890, not long after it was opened by Mr. Randolph, and we hope they may be of much use to us, in church and school, but I fear neither of them is yet capable of teaching the Chinese classics, which are taught by a non-Christian teacher, who serves the school in the forenoon only. I do not seem to get a very satisfactory and permanent teacher for this department.

The cost of living has increased so much that at the beginning of the year I increased the charge for tuition and board for outsiders, i. e., those not indentured, from forty dollars to fifty dollars a year, though the difference in exchange is such that it is really as before not far from twenty dollars United States money. The twenty-five dollars Mexican, (eleven United States Gold) which the newly indentured boys pay yearly, does not

now suffice to pay the board, as it formerly did.

It has become necessary to employ a cook in addition to the old man, who has been employed for both schools, and as cook in the Boys' school for several years. The work was too much for him and he was not a suitable cook any way, so that there had been much complaint of the food, and several of the boys had left or at least failed to come back after vacations on that account. Of course employing a regular cook increases the expense, but I hope it will increase the efficiency of the school by inducing longer stay on the part of pupils. Take it altogether the expense of conducting the school for the year has exceeded the receipts by \$377.07 cents. I think it will soon be necessary to again increase the salary of Mr. Tong, the head teacher.

With the exception of the death of Lok-ong-nyoen, in October, of which quite a full account appeared in the SABBATH RECORDER, the health of the school has been good, a contrast from the mumps and measles of the two former years, for which we are truly grateful.

About December first, Miss Stewart, who was teaching in the Girls' school, began to teach singing to nearly the whole school, and to give lessons on the organ to two of the older boys. The latter she still continues, and I hope they may be able to help both the school and church by playing for the hymns. But in regard to the singing, the boys showed so little interest and required so much urging that that was given up after a trial of two months, which was quite a disappointment to me.

The taking in of a larger number than usual of new boys, since the New Year, and some of them not very desirable additions to the school, has made the government rather more difficult than I have found it before. Still, with the exception of lying, Chinese boys are much more amenable to discipline than the American public school boy. This is especially true in Mission schools, where the bad boys are not usually kept, as there are better ones who would be glad to take advantage of any opportunity to study and for whom it would seem better worth while for missionaries to work.

Among our causes for thankfulness one is, that the boy who carelessly set fire to his bed with "mosquito-smudge" a few weeks ago, did not burn down the school building. His own bedding was the only loss—except of sleep. One of the boys, Li-ang-sung, who has been in the school for years, and has been the protegee of the Nortonville Sabbath-school, was baptized last Sabbath, and received into the church. Another has signed his name as desirous of becoming a member of the church, and is now a probationer.

At the end of last year the Y. M. C. A., which meets on the evening after the Sabbath, elected You-pong, one of the young men I mentioned above, as its president. This position has always heretofore been held by the teacher. I am sure the Association helps the boys. I usually attend the meeting.

A subject which is receiving renewed interest in Shanghai at present is that of Romanization, that is the representing of the sounds of a Chinese dialect by the letters of the Roman alphabet. Last year a small monthly paper

in the Shanghai Romanization was started and now a Testament is being prepared, on which I am assisting a little. It is planned to make it better than any existing Testament in the Shanghai dialect, in that it will have references. I was much pleased about six weeks ago when a dozen of my school boys asked to be taught to read and write the Romanized, and I have been giving fifteen minutes a day to a class in the subject, and several of those who know some English are now able to read and write it quite freely.

We are rejoicing greatly in the prospects of having a new house made out of the materials in the old dispensary building, and of course we are all ardently hoping for Miss Burdick's return this fall. I am deeply conscious of my insufficiency for the work that is before me to do, and I want again to ask you all to pray for me.

D. H. DAVIS, Cor. Sec.

**STATISTICAL REPORT.**

Foreign workers on the field.....	5
Licentiate.....	1
Churches.....	1
Churches organized.....	1850
Preaching places.....	4
Additions.....	6
Deaths.....	2
Present membership.....	70
Sabbath-schools.....	4
Girls' Boarding School.....	1
Boys' Boarding School.....	1
Day-schools.....	5
Boys in Boarding School.....	30
Girls in Boarding School.....	16
Day-school pupils.....	180
Native Teachers.....	10
Bible women.....	2

**HOLLAND.**

There are just now two Seventh-day Baptist churches in Holland. One is in the city of Rotterdam, of which the Rev. F. J. Bakker is missionary pastor. The Missionary Society aids this church in the support of their pastor. Bro. Bakker spends his time largely in general missionary work among the emigrants and sailors at the wharves, and among the poor of the city, and in the distribution of evangelistic and Sabbath tracts in several languages, the Boodschapper, published at Haarlem, and various religious papers. There have been added to the Rotterdam church, 3 by baptism and 2 by experience. Bro. Bakker and Bro. Christen Swenson, of Viborg, South Dakota, who has been on a visit to Denmark the past spring and summer, visited together the brethren and sisters of the churches at Asaa, Denmark, and Harberg, Germany, and the scattered Sabbath-keepers in other places. Bro. Swenson made this visit at his own expense, and Bro. Bakker was assisted by personal friends of the cause. These brethren were received with a glad welcome and great joy, and the little churches and Sabbath-keepers were greatly encouraged and strengthened by their visit. In this visit, Bro. Bakker held 15 meetings, made 64 visits. Our other church in Holland is in the city of Haarlem. Bro. G. Velthuysen, Sr., is its missionary pastor. There is a branch of this church at Amsterdam. The following is the report of Bro. Velthuysen's labors for the past year:

My labors during July 1, 1902, till June 31, 1903: AT HAARLEM.

Sermons.....	52
Leading of examination of the Scriptural Prophecies.....	24
Leading of the sessions of the Sabbath-school.....	47
Presiding over Temperance meetings.....	39
Pastoral visits.....	200
Visits with people not members of our church, for Gospel and Temperance cause.....	60
Letters and postal cards on different subjects in the Lord's vineyard.....	1600

ELSEWHERE.

Sermons.....	16
Temperance Speeches.....	23
Open air meetings.....	4
Visits non-residents.....	41
Other people.....	36

**ADDITIONS TO THE CHURCH.**

By baptism.....	7
Received ex-Adventists.....	5
Reassumed (restored).....	1
Excluded.....	1

Our monthly, "De Boodschapper," gave out monthly at least 2,000 copies. The work of editor, manager, and expeditor was mine. The temperance monthly, "De Christengeheellthouder," I cared for as member of the committee of redaction, but no more than that. The Gospel and the cause of temperance I pleaded for amidst the throngs of "Kermispeople."

As far as I know I told you by this what in the bulk was my labor during said time. O, for some blessing for eternity! Your brother in Christ,

G. VELTHUYSEN, SR.  
HAARLEM, HOLLAND, July 28, 1903.

**AYAN MAIM, GOLD COAST, WEST AFRICA.**

The missionary pastor of our church at Ayan Maim is Eld. Joseph Ammokoo. A school is maintained about six months of the year. James Ammokoo, a son of the pastor, has had charge of it the past year. Three have been added to the church by baptism. The Missionary Society appropriated \$220 the past year toward the support of the pastor and the maintenance of the school. In almost every letter received from Pastor Ammokoo and his sons, especially from Ebenezer Ammokoo, there are earnest appeals to us as a people, to send them again a missionary and teacher. Are there not two young men among us so consecrated to the work of Christ and his kingdom in the earth, who will listen to their earnest cry for help, and go to this needy field as a missionary and as a teacher?

**TREASURER'S REPORT.**

For the Month of August, 1903.

GEO. H. UTTER, Treasurer.

In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury August 1, 1903.....	\$2,313 36
Mr. and Mrs. Roy F. Randolph, New Milton, W. Va.....	5 00
Mrs. F. F. Randolph, New Milton, W. Va.....	1 00
C. E. Crandall, Milton, Wis.....	10 00
Shiloh (N. J.) Ladies' Mite Society.....	13 73
Winifred Curtis Hunting, Alfred, N. Y.—Life Membership.....	10 00
Woman's Executive Board:	
China Mission.....	6 00
Dr. Rosa W. Palmberg's salary.....	12 60
Yung Yung.....	39 00
Crofoot Home.....	6 50
Medical Mission, Shanghai.....	37 50
Boys' School, Shanghai.....	20 00
Home Missions.....	20 10
General Fund.....	72 92
H. E. Babcock, Laton, Cal.....	214 60
Junior Christian Endeavor Society, West Hallowell, Illinois.....	5 00
F. F. Randolph, New Milton, W. Va.—Make Mrs. F. F. Randolph Life Member.....	25 00
Mrs. M. C. Parker, Chicago—Gold Coast.....	1 00
H. A. Place, Olean, N. Y.—Life Membership for M. A. Place.....	10 00
J. O. Babcock, Welton, Iowa.....	5 00
Mrs. Alvina Ferris, Ashaway, R. I.....	1 00
Mrs. S. F. B. Hood, Ashaway, R. I.—Dr. Palmberg's salary.....	5 00
H. Eugene Davis, cash received on Preston (N. Y.) field.....	17 01
Young People's Permanent Committee:	
Boys' School, Shanghai.....	25 00
Educational Work.....	25 00
Home Missions.....	25 00
Foreign Missions.....	25 00
M. M. Church, Boulder, Col.....	100 00
D. N. Newton, P. C. Newton, E. P. Newton, Fayetteville, N. C.—China.....	7 50
Geo. W. Post, Chicago—Life Membership.....	25 00
Hattie E. West, Milton Junction, Wis.—Life Membership.....	10 00
M. G. Curtis—Life Membership for Leslie P. Curtis.....	25 00
Mrs. Davidson, Nile, N. Y.—Gold Coast.....	50 00
Collections—Missionary Day at Conference.....	105 93
One-third Collections—Sabbath-day at Conference.....	42 63
Mr. and Mrs. W. H. Hurley, Talent, Oregon.....	1 40
Gillette Randolph, Salem, W. Va.....	5 00
Subscriptions to Pulpit.....	2 50
Sabbath-schools:	
Gentry, Ark.....	4 04
West Edmeston, N. Y.....	65 65
Dodge Center, Minn.—Class No. 10.....	1 65
Hornellsville, N. Y.....	2 68

Churches:	
Plainfield, N. J.	76 81
Walworth, Wis.	21 05
Gentry, Ark.	4 43
Little Genesee, N. Y.	33 37
Southampton, Ill.	16 00
Riverside, Cal.	10 00
Chicago, Ill.	3 00
Salem, W. Va.	24 00
Milton Junction, Wis.	10 00
Milton Junction, Wis.	2 61
West Edmeston, N. Y.	3 85
Farnham, Neb.	18 00
Alfred, N. Y.	11 50
Milton, Wis.	8 85
New York, N. Y.	5 50
Rockville, R. I.	5 55
De Ruyter, N. Y.	2 35
Nile, N. Y.	5 00
Garwin, Iowa	6 64
Rebate on Interest—Notes paid before maturity.	6 86
Contributions specified for "reduction of debt:"	
Mrs. Asa S. Briggs, Ashaway, R. I.	10 00
Mrs. Jennie Franklin, Hamilton, N. Y.	2 00
Mrs. J. Duane Washburne, Earlville, N. Y.	1 20
Peter Hamil, Hancock, Wis.	60
Mrs. Emma C. Witter, Warsaw, Wis.	2 00
Albert Webster, Albion, Wis.	60
Mr. and Mrs. O. G. Crandall, Milton Junction, Wis.	2 50
H. C. Brown, Brookfield, N. Y.	5 00
Mrs. A. P. Harris, Blystowne, Pa.	1 00
D. C. Whitford, Wolcott, N. Y.	65
Mrs. L. Tallett, Otsego, N. Y.	1 00
Mrs. Mary E. Higgins, Otsego, N. Y.	5 00
Mrs. Hattie Richmond, Kiestler, Minn.	1 50
A. C. Burdick, Alfred, N. Y.	5 00
J. S. Flint, Willoughby, Ohio	1 00
Evelyn A. Barney, Belmont, N. Y.	2 00
Mr. and Mrs. F. N. Ayers, Coudersport, Pa.	1 20
Olga G. Everett, Coudersport, Pa.	25
H. W. Stillman, Edgerton, Wis.	5 00
Cartwright (Wis.) Church	9 40
Madison Harry, Westery, R. I.	5 00
Mrs. Joshua C. Maxson, Waterford, Conn.	1 20
C. L. Ford, Salem, W. Va.	5 00
G. M. Ellis, Bridgeton, N. J.	1 50
Booth Bond and wife, Lost Creek, W. Va.	2 75
Elsie Bond, Lost Creek, W. Va.	1 00
Miss E. C. Munson, Oswayo, Pa.	60
Mrs. Sardinia Stearns, Oswayo, Pa.	60
Woman's Executive Board.	108 73
Mrs. Mary Hadsell, Conneautville, Pa.	1 00
Mr. and Mrs. W. L. Davis, Conneautville, Pa.	1 50
Edward L. Ellis, Dodge Center, Minn.	25 00
Mr. and Mrs. Daniel Babcock, Phenix, R. I.	5 00
J. F. Hubbard, Plainfield, N. J.	50 00
J. A. and S. A. Millikin, Butler, Ore.	1 25
Alice A. Peckham, Thousand Islands Park, N. Y.	2 50
"E. M. S.," Cedar Lake, Wis.	70
A Friend, Berlin, Wis.	60
Mrs. A. Phillips, Oxford, N. Y.	70
Alva Bond and wife, Lost Creek, W. Va.	1 20
Cash, Plainfield, N. J.	70
Mrs. C. A. Britton, Marquette, Wis.	5 00
Frederick Schaefer, Plainfield, N. J.	2 50
Lloyd Bond, Clarence, Indian Territory	2 50
C. H. Threlkeld, Memphis, Tenn.	2 50
S. I. and M. A. Lee, Gravette, Ark.	1 00
Sabbath-school, Utica, N. Y.	1 50
Dr. S. C. Maxson, Utica, N. Y.	3 50
J. Wendell Mosher, Plainfield, N. J.	60
David E. Titworth, Plainfield, N. J.	2 50
Mrs. D. E. Titworth, Plainfield, N. J.	70
Phebe and Mary Stillman, New York	1 00
C. B. Cottrell & Sons Co., Westery, Rhode Island	300 00
Jessie B. Schoonmaker, Bradford, Pa.	1 00
Marion Church of God, per M. J. Townsend.	9 00
Willing Workers, Albion, Wis.	5 00
Sabbath-school, Cairo, Iowa	7 43
Junior Society of Christian Endeavor, Garwin, Iowa	2 00
Mrs. J. D. Cook, New Auburn, Minn.	60
Mrs. J. M. Richey, New Auburn, Minn.	60
Mrs. E. L. Harris, New Auburn, Minn.	60
W. S. Harris, New Auburn, Minn.	60
J. M. Richey, New Auburn, Minn.	60
Sabbath-school, Hebron, Pa.	4 33
Alfred Collins, Charlestown, R. I.	5 00
Sarah E. Burr, Morgan Park, Ill.	1 50
Mr. and Mrs. Jesse Hutchins, New Auburn, Minn.	3 00
Junior Society of Christian Endeavor, Albion, Wis.	2 00
Julia H. S. Higgins, Potter Hill, R. I.	1 50
Y. P. S. C. E., Alfred, N. Y.	2 50
Wm. F. Rogers, Plainfield, N. J.	2 50
Mrs. Estella Lawrence, Eagle Lake, Texas	60
Woman's Missionary Society, North Loup, Neb.	4 00
A Member of Plainfield Church	12 50
Mr. and Mrs. Alis, Plainfield, N. J.	1 40
U. M. Stringer, Peck, Ill.	1 20
Mrs. Mary A. Rogers, Horseheads, N. Y.	1 00
Mr. and Mrs. Edward Green, Andover, N. Y.	1 25
Y. P. S. C. E., Hammond, La.	2 50
E. P. Matteson, Auburn, Wis.	2 50
Sabbath-school, Fouke, Ark.	3 00
Junior Society of Christian Endeavor, Fouke, Ark.	1 00
Mr. and Mrs. J. F. Stillman, Westery, R. I.	2 00
Mr. and Mrs. D. L. Randolph, Plainfield, N. J.	1 50
J. D. Spicer, Plainfield, N. J.	1 50
Elizabeth Spicer, Plainfield, N. J.	75
Ida L. Spicer, Plainfield, N. J.	75
T. B. Titworth and wife, Plainfield, N. J.	1 50
Sydney R. Titworth, Plainfield, N. J.	70

Sara J. Titworth, Plainfield, N. J.	70
H. B. Greene, Plainfield, N. J.	75
Mrs. E. R. Pope, Plainfield, N. J.	1 00
Mrs. J. R. Truell, Plainfield, N. J.	1 40
Margaret Bryant, Plainfield, N. J.	75
Samuel Randolph, Plainfield, N. J.	70
Cash, Plainfield, N. J.	1 60
Mrs. J. Noble, Albion, Wis.	1 00
Mrs. T. H. Tucker, Boulder, Col.	2 00
Mrs. L. E. M. Crandall, West Genesee, N. Y.	12 50
J. A. Hubbard, Plainfield, N. J.	12 50
Mr. and Mrs. F. J. Hubbard, Plainfield, N. Y.	2 50
O. S. Rogers, Plainfield, N. J.	2 50
Asa F. Randolph, Plainfield, N. J.	2 50
Mrs. Olive Lanphear, Plainfield, N. J.	70
Mr. and Mrs. F. A. Dunham, Plainfield, N. Y.	1 40
Bessie Dunham, Plainfield, N. J.	70
Cora Tomlinson, Plainfield, N. J.	70
Mrs. Louise Babcock, Oshkosh, Wis.	2 00
Florence P. Sheppard, Chicago, Ill.	25 00
Simeon Swenson, Centreville, S. D.	5 00
Mrs. Alice Herrington, Lima Center, Wis.	1 00
Mrs. Ruth Larkin and Anna Larkin, Niantic, R. I.	1 50
Mr. and Mrs. Alfred Vars and Medora Vars, Niantic, R. I.	3 75
Mr. and Mrs. J. H. Babcock, Jackson Center, Ohio	5 00
Mr. and Mrs. E. C. Davis, Jackson Center, Ohio	2 50
E. W. Burdick, West Hallock, Ill.	15 00
P. S. Stimpson, Jackson Center, Ohio	1 25
Wm. Randolph, Jackson Center, Ohio	50
O. G. Davis, Jackson Center, Ohio	35
Dr. S. C. Maxson, Syracuse, N. Y.	1 00
Nathan Randolph, Plainfield, N. J.	2 50
Sherman E. Ayers, Philadelphia, Pa.	7 00
Mrs. M. C. Mudge, Welton, Iowa	15
L. L. Looftboro, Welton, Iowa	60
Mr. and Mrs. H. R. Looftboro, Welton, Iowa	1 20
Mr. and Mrs. A. A. Allen, Olean, N. Y.	2 00
Lillian Allen, Olean, N. Y.	5 00
G. M. Cottrell, Topeka, Kan.	85
Mrs. Augustus S. and Sunshine Class	50
Mrs. M. A. Hitchcock	50
T. M. Bond, Aberdeen, W. Va.	5 00
Y. P. S. C. E., North Loup, Neb.	1 50
D. C. Greene, Oklohoma	60
Wade J. Looftboro	1 25
Dr. M. R. Stillman, Plainfield, N. J.	1 00
Rosa Davis, Lake View, Wis.	70
Dr. Clark C. Post, Barren, Wis.	1 00
Mrs. M. E. Post, Barren, Wis.	1 00
Dr. P. S. Wells, Plainfield, N. J.	5 00
Churches:	
Gentry, Ark.	25 00
Portville, N. Y.	6 50
New York, N. Y.	10 10
Chicago, Ill.	5 00
Hickernell, Pa.	6 25
Milton Junction, Wis.	64 90
Alton, Wis.	20 00
Garwin, Iowa	18 06
Hebron, Pa.	12 50
Shiloh, N. J.	150 00
Nile, N. Y.	25 00
First Westery, R. I.	1 00
Second Alfred, N. Y.	36 60
North Loup, Neb.	30 35
Marlboro, N. J.	28 48
Boulder, Col.	14 66
West Hallock, Ill.	17 75
Nortonville, Kan.	100 00
Rock River, Wn.	14 70
First Alfred, N. Y.	154 23
Independence, N. Y.	14 00
Second Brookfield, N. Y.	49 00
Verona, N. Y.	24 20
Hornellsville, N. Y.	1 00
First Genesee, N. Y.	18 87
Andover, N. Y.	5 70
Milton, Wis.	93 33
Berea, W. Va.	13 50
Walworth, Wis.	35 00
New Auburn, Minn.	10 79
De Ruyter, N. Y.	10 75
Lincklaen, N. Y.	50
West Edmeston, N. Y.	30 00
Richburg, N. Y.	7 50
Niantic, R. I.	4 00
Wellsville, N. Y.	3 75
Leonardsville, N. Y.	3 00
Hartsville, N. Y.	8 00
Farina, Ill.	43 00
Hammond, La.	10 20
Church and Sabbath-school, Berlin, N. Y.	34 70
	\$2,022 28
	\$5,277 45
CR.	
O. U. Whitford, traveling expenses	\$ 35 00
O. S. Mills, quarter ending June 30, 1903.	25 00
H. Eugene Davis, labor and expenses on Preston field.	58 40
Church at Garwin, Iowa—quarter ending June 30, 1903.	25 00
J. G. Burdick, salary in August.	50 00
American Sabbath Tract Society—balance on Pulpit to August 1, 1903.	87 78
S. S. Powell, Adams Center, N. Y.—traveling expenses.	10 00
Loans paid.	3,000 00
Cash in treasury September 1, 1903: China mission.	\$964 17
Available cash.	\$1,022 10
	\$1,986 27
	\$5,277 45
E. & O. E.	
GEO. H. UTTER, Treasurer.	

The fool has his own theology as well as the archaeologist, or the scientist or the student of the Scriptures. "The fool hath said in his heart, There is no God."

**THE EFFECT UPON A CHURCH OF SUPPORTING MISSIONS.**

An Address delivered before the Seventh-day Baptist Missionary Society at its anniversary held at Salem, W. Va., Aug. 20, 1903, by Rev. Geo. B. Shaw, of Plainfield, N. J.

It has been well said that a question clearly stated is often half answered. The question assigned to me this afternoon is one of those simple propositions that needs only to be clearly and simply stated to be altogether answered. I am sure you will agree with me that when we have finished analyzing the terms used, that there is little to add, unless it be by way of application of exhortation, as the goad said to the ox.

Let us see. What do we mean by "church," "support," and "missions." We speak sometimes of a church that is wealthy. We do not mean that it is richly endowed, but rather that a considerable number of its members are rich. We hear of churches that are "spiritual," or "worldly," or liberal, and we mean that the average individual member is spiritual or worldly or liberal. It seems almost like the climax of folly to spend the time to call attention to so self-evident a fact, but there are Christians, who, when it comes to the question of individual responsibility, need to be told that two and two make four—as the hammer said to the anvil. The highly organized and involved conditions of business, social and domestic life, so intolerable it seems to me, are in many cases paralyzing the church life, until it has come to pass that many members have already lost the use of their back-bones and legs. Is it not a fact that in our church work we are in many cases losing individual responsibility, in a maze of organized effort that may be good in itself. We have added and added until our addition has become subtraction, we have multiplied till multiplication has become division.

What is the effect upon a church of supporting missions. Let us not forget that the support is individual support, and that the effect is the effect upon individuals. Assuming that only a Christian will support a mission, let us say, "What is the effect upon a Christian of supporting missions." Next, let us take the term "missions." What do we mean by missions. Missions, in the sense used in this subject, must mean Christian work done outside the locality of the supporter. A missionary is one sent away. It may be in the support of a struggling church on the frontier, it may be the light that goes down into the darkened slums of some great city. It may be the support of our three-fold work in China. The work of our Holland missionary, Rev. G. Velthuysen, is carried on jointly by the Missionary and Tract Societies. In this work both are equally missionary. In distinguishing between this work and that of local church work you will not fail to observe that it is marked by a higher degree of unselfishness. When you pay your pastor so that his family may be comfortably housed and respectably clothed; when you shingle the horse-shed that covers your own carriage, or buy coal and cushions to make church comfortable; when you pay your share of any allotted expense and sacrifice to attend Conference; there is in it all an element of selfishness. A good sort of selfishness I admit, and I hasten to commend it, but such work is not in the same class with the more Christ-like, unselfish work of Missions. It is a good thing

to pay for the SABBATH RECORDER, but it is not missionary work, for you get your money's worth. It is a good thing to keep your church building looking as well as any in the village, but the work is different in kind and will have different results from work like the support of A. P. Ashurst and D. H. Davis. Then let us say that mission work is the most unselfish Christian work.

Again, what do we mean by "support." "What is the effect upon a Christian of supporting Missions?" Support is that which sustains. One is supporting a mission who is putting forth every effort to make it succeed. This, of course, will include the withholding of all unkind criticism, of all discouraging words, in the place of these it will give kind and encouraging words. It will include prayer for God's blessing upon the work. Prayer that is earnest, continual, sympathetic and believing. It will include gifts of money, generous and systematic. In fact, ideal support of God's work is best expressed in the beautiful formula which Jesus gave of ideal love and duty to God. He said: Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy might and with all thy strength.

Hear now the question as we have defined it: "What is the effect upon a Christian of entering with all his heart upon the most unselfish of Christian work." Was I not right in saying that when the terms had been defined that there would be but little left to say beyond the exhortation to you all to put yourselves in relation to mission work where you will not miss the valuable spiritual effects of this support. The natural and necessary effect of such support of such work upon you will be to wonderfully widen your knowledge, to marvelously broaden and extend your sympathy, to infinitely heighten your motives and to profoundly deepen your spiritual lives. It will lead you up on to a high plain and will lead you out into a large place.

The minute a man enters upon the support of missions the whole geography of his life is changed, as the chicken said to the shell. With new interest he reads the reports from all mission fields. His eyes and ears are always on the alert for tidings from every land and nation.

It matters not how distant or how degraded the people, to one whose motive is "the whole wide world for Jesus." The man or woman who neglects to support missions, not to speak of refusing to support the work, is in that act narrowing the intellectual life as well as dwarfing the natural sympathies of the Christian heart. On the other hand but once enter the work of giving your heart's love, your brain's thought, and your hand service to the unselfish work of sending Gospel truth to the regions beyond, and see how the love of Christ will become the divine force in our lives that will broaden the horizon, and extend the vision, and break the selfish bands that hamper the Christian life, as the cow-catcher said to the cobweb.

One of the effects of unselfish service for God is a financial blessing. The Bible in this agrees with reason and human experience. There is a withholding that tendeth to poverty. God does not require great gifts from poor men and poor churches, but dear friends we cannot afford not to give to God. Why not believe that the liberal soul shall be made

fat, and that he that watereth shall be watered also himself.

All Christians, Seventh-day Baptists and others, agree that the great need of the church to-day is more spiritual life—deeper, stronger, purer. Spiritual life has always been the need of the church, but to most of us it seems that the trying conditions in which we are now living make this the great need. The need that overshadows financial, intellectual and other needs till they become but incidental to the all-important demand for spiritual life. Old-fashioned revival meetings are gone. Old-fashioned prayer meetings are hard to find. To be sure we do not want mere noise, emotion that is little more than animal religion. Neither do we want religion that is predominantly intellectual. We certainly do not want commercial religion. What we must have is spiritual religion. Christ is in you the hope of glory. A life hid with Christ in God. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me." That is spiritual life. True religion is social and intellectual and emotional, but above all and before all it is spiritual.

Our question now is,—will the support of missions make men more spiritual. It cannot be otherwise. Unselfish prayer and untiring service to bring the kingdom of God to the world without will surely develop the kingdom of God in the heart within. Paul's antidote for worldliness to the Colossians was, "Set your affections on things above, and not on things on the earth." The support of missions will help men to set their affection on things above. For where your treasure is there will your heart be also. If our young people who are surrounded by so many temptations to worldliness would engage with all the heart in this unselfish work it would help them wonderfully in the conflict with the commercial spirit that is undermining so many of our churches. It would help men to say, "I would rather be right than rich." It would help women to say, "I would rather be true to God than have any social position." It would make real to us the words of Jesus, "Ye cannot serve God and Mammon."

It will make us understand that our Lord meant when he said that a man's life consisteth not in the abundance of the things that he possess.

The support of missions would help our young people—rather let me say that it does help our young people to understand that what one is, is more important than the amount he has.

What will the support of missions do for a church? It will be the means of making it an active, wide-awake church in other lines of Christian work. It will keep the church from becoming narrow and selfish and dead-in-the-shell. Every Seventh-day Baptist should be a contributor to the work of the Missionary Society. The reflex influence of this unselfish service for Christ would be felt in the prayer meeting, in the business meeting, in the Sabbath service, in all church work. One who supports missions is rich toward God. He is laying up treasures in heaven. Some of us are poor, some are comfortable; few, if any, could be classed as rich, but we should all support missions to the extent of our ability and so be rich toward God.

**Education.**

**THE TRUE MINISTRY OF EDUCATION.**

CORTEZ H. CLAWSON.

True education does not stop short of a full and well rounded development of the whole man. Any system or course of instruction that fails to give this symmetry is defective and not in keeping with the term. Only through a well arranged and systematic course of study can the needs of the students be successfully met and they receive the training that will best fit them for life. No method that embodies the imparting of the subject matter of the text book alone is sufficient. If the personality of the instructor is not felt by his students—if his life and influence are not such as to supplement the actual instruction given by strengthening manly resolves and inciting the highest impulses of his being, the teacher is out of his sphere, and the text-book has no rightful place in his hands. This personal meeting of teacher and pupil on a plane mutually helpful and inspiring can best be brought to a realization in the class rooms of a small college. The advantages derived from the small college are many and need not be discussed here.

Salem College is small in numbers and funds but is doing a large work in touching young lives in a way to inspire them to high standards and nobler purpose. The college teachers, eight in number, are men and women of Christian integrity, thoroughly enthusiastic in their work. Very important among college courses stand those in music, which have their own peculiar refining and culturing influence; and here at Salem among their native hills the young people naturally gifted in this respect are profiting by the opportunities afforded them. The results are clearly manifest in their social and religious gatherings and in the many home circles from which the young people come.

In other courses of the college curriculum forty to fifty classes are organized each term, some of them being placed outside of regular hours to accommodate the needs of the students with whom the teachers keep in close touch in a desire to better understand their individual needs. Salem students are early conscious of this helpful interest in them and at once are made to feel at home and among friends. The student body with this spirit pervading becomes in reality a family where personal interest is felt in the welfare of each.

While the teacher's work here is hard and his hours long, he feels that his service is appreciated. He is continually reminded of this, not alone by the people of the town, but by words that come from the students themselves. In such a service there is satisfaction in seeing the results of earnest toil and sacrifice in the development of the students as they acquire enlarged views of life's mission and pass on to assume its responsibilities.

The helpful influences of these intimate relations do not all flow student-ward. The teachers themselves are constantly stimulated to greater effort, more faithful service, and truer living, by the earnest, consecrated lives of the young men and women with whom they are associated through months and years of college life.

May Salem College continue its work long after those who now bear its burdens and share its privileges shall have ceased to tread its halls.

## Children's Page.

A ROBINSON CRUSOE ADVENTURE.  
CAROLINE BENEDICT BURRELL.

If we had only studied our French in school, this story would not have happened, but Billy said it was a silly language so we decided not to bother with it. It was easy enough not to learn anything, because this was the way they taught it: the teacher came in every day and said, "Bon jour," and we had to say it back, but after that she just talked on alone and you didn't listen. If she happened to ask you a question once in a while all you had to do was to stammer a bit and then she answered it herself, so it was all nice and easy.

The family said we'd be sorry, because mother and Helen, Billy's big sister, and Mabel, my big sister, and Billy and me were all going to Paris in the summer; but we thought we'd get along somehow, so we didn't bother in the class.

Sure enough, we did get on first rate at first. We learned where the busses went and could go all by ourselves and back all right, the folks worried at first, but after we'd been to the Eiffel Tower and the Invalids alone they said we could go anywhere. If we ever did have to speak to anybody we always spoke in English and hollered very loud, and then somebody who lived in America or in England always came up and helped us out; so you see, we were glad we had not learned French after all.

But after a while we got tired of Paris. We'd been out to Versailles on the coach and up the river in our boats, and once we went to the Louvre by mistake, because we heard it was fine, but when we found out it was pictures we came away.

At last one night the girls said, "Let's go out to Robinson's to-morrow; that'll amuse the boys."

Of course we said right off we didn't want to go, because it didn't sound as if we'd like it, but mother explained that it was a place named after Robinson Crusoe and you ate your lunch in the top of a tree; that sounded something like, so we concluded we'd go, because Billy and I always did think Robinson Crusoe was about the only historical character worth mentioning any way, and eating in a tree would be great, especially after the dayjunays and tabledehotys and things we had been having.

The next day we all went, mother and Mabel and Helen and Billy and me. We took a train to a little town and walked up a long hill and came to a place where a lot of donkeys were tied up with saddles on them, and beyond these a great big picture of Robinson Crusoe with his goat and fur cap, and gun and all, painted on a board. He looked fine. There were ever so many great big chestnut trees all around, the biggest I ever saw, and little rooms like nests built in the branches all the way up, with winding staircases between.

When we began to go up mother said she thought she liked the lowest room best, and Helen and Mabel said they had to go a little higher because of the view, and Billy and I said at once there was no use having lunch in a tree if you didn't have it in the toppermost place of all; so they groaned, and said they supposed they'd have to, and we went up. It was fun to pull up the dry food in a bas-

ket with a rope, as the waiter told us to, but he would not let us pull up the soup or things like that; he climbed with them and puffed so we could hear him from the ground up, and that was the way we knew it was time for the next course.

After lunch we wanted to go down and ride the donkeys, but mother was afraid till she looked down and saw how the donkey men led them up and down by the nose, with little girls sitting just as easy in the saddles. She said we might go if we'd be careful, and not fall, and keep clean, and come back soon, and all that, same as they always tell us, so we raced down.

Of course, the men were stupid and didn't understand English, but we gave them a lot of francs and just jumped on. We truly did think the men would run along side of us, though of course we didn't mean to let them lead the donkeys, and we truly did mean to come back soon; Helen and Mabel seemed to think afterwards that we had planned something different, but we hadn't at all; things just happened to us. The men gave the donkeys each a slap and off they went, and the men laughed and didn't offer to come along.

It was good fun for awhile, for we played we were Crusoe and Friday being chased across the island by the savages, and we galloped the donkeys as hard as they would go. The road was pretty straight and we knew we could turn around any time and could not get lost if we tried, so we just went on. After a good while Billy said we'd better turn around, and we tried, but those donkeys didn't see it that way, and the more we sawed and pulled at their mouths, the more they stuck their noses between their knees and wouldn't turn a bit. Still, we thought they would pretty soon, but at last the road began to bend around corners, first one way, and the next another, till we were all turned around. Then we got rather sober, because we knew mother would surely be frightened.

"Let's slide off and walk back, and let the old donkeys go on," I said at last, because it was getting a little dark; and Billy said, "All right."

He did slide off and only got bumped a little on the ground, but somehow my foot got twisted in the stirrup and my head knocked pretty hard on a stone, and the first thing I knew I was lying in the ditch with the donkeys out of sight, and Billy was—but I promised I would not tell that.

He felt better after I sat up. Some men were in a field not far off and they came running up and jabbered French at us; we talked English back just as loud as we could, but somehow they didn't seem to understand; then we pointed along the road, and said the name of the town we came from, but that didn't do any good either, and when they found I couldn't walk, and Billy wasn't going to leave me, they said a lot of things and shrugged their shoulders and went off.

Well, they all waited for us at Robinson's and when we did not come they got frightened, just as we expected. Then they talked French to the donkey men, and at last they all started out to find us, but they took one of the wrong turns, and that was why we had so long to wait.

Billy and I got terribly hungry. It was a long time since lunch, and it makes you hungry having nothing to do, anyway. I wanted Billy to leave me and go and find a house and

get something, but he said he couldn't say "beefsteak," or "eggs," or even "bread" in French, so what was the use? Of course, that was so, so we just had to starve. It was much worse than Crusoe waiting for the savages, for he had dried goat's flesh, and gulls' eggs and lots of things, besides having a parrot to talk to. All we could do was to listen to the owls hoot and wish we were somewhere else. My ankle was awful. Billy and I made a vow; we said:

Black and blue,  
S'help me true  
Cross my heart so I will do,

that if we ever got home again we'd learn French, if it killed us. We were going to write it down and sign it with blood, only we didn't have any paper, or even any handkerchiefs,—somehow we always do lose our handkerchiefs,—so we couldn't, but we said it over as hard as we could.

Well, of course, they did come finally, and the girls scolded and mother cried, and they made the men ride off and get a cart from somewhere or other and take us to the train. It was pretty late when we got back to Paris, Jean tell you, and the next day my ankle was awfully bad, and I had to stay indoors two whole weeks, which was a regular moral lesson. After that we came home and school began. Billy and I didn't tell anybody about our vow, but of course we had to keep it, so we are taking French this year and learning to talk it, in case of any more adventures coming our way.—The Interior.

### GROWTH OF OUR COMMERCE.

The contrast between the extent and volume of our commerce in 1903 and that of 1893 is illustrated by some figures just presented by the Department of Commerce and Labor, through its Bureau of Statistics. These figures show the imports from and exports to each of the grand divisions of the world in 1893 and 1903, and thus show at a glance the growth during the period so covered. They show that imports have grown from 866 millions to 1,025 millions, an increase of 159 millions, and that exports have grown from 847 millions to 1,420 millions, an increase of 573 millions. They show that 92 millions of the increase in imports come from Europe, 55 millions from Asia, and about 5 millions each from North America, South America and Africa. The figures for Oceania show an apparent falling off of about 5 millions, but this is due to the fact that the merchandise brought from Hawaii is no longer classed as imports, Hawaii being now a territory of the United States. If this were included in the figures of imports in 1903, it would show a growth of imports from Oceania of about 20 millions.

On the export side the showing is equally interesting. Of the 573 millions of increase, 367 millions was to Europe, 94 millions to North America, 41 millions to Asia, 33 millions to Africa, 26 millions to Oceania, and 8 millions to South America. In case the shipments to Hawaii were included, the increase to Oceania would be about 36 millions. In case those to Porto Rico were included, the increase to North America would be over 100 millions.

The Indian school at Carlisle, Pa., Col. R. H. Pratt, superintendent, last year, employed 101 teachers and helpers at a cost of \$46,300, and enrolled 1298 pupils. The total number of pupils from the beginning is 4,903.

## Woman's Work.

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

### THE "THANK-YOU" PRAYER.

Once upon a time I listened,  
Listened while the quick tears glistened  
'Neath the drooping lids that hid them, as a little prattler said,  
While a father's arms caressing,  
Round the precious form were pressing,  
And against his pillow bosom lay a dainty, curling head.

"Papa," spoke the little trembler,  
"Papa, dear, do you remember,  
When that gentleman was here to tea, his sober, solemn air,  
How he bent his head down lowly,  
And his words came soft and slowly,  
As he prayed to God in heaven, such a pretty thank-you prayer?"

"And I wonder all about it,  
For, of course, I couldn't doubt it  
Was a funny way that made us be so kind to one another,  
To say 'Thank you,' for each present,  
In a way so very pleasant,  
And forget that God might like it, so I asked my darling mother.

"But she looked at me so queerly,  
And her eyes were very nearly  
Full of crying, and I left her, but I want to know real bad—"  
Here the shy eyes lifted brightly,  
"Is it treating God politely,  
When he gives us things, to never mind, nor tell him we are glad?"

"And since then I've been a thinking—  
Papa, dear, why are you winking?  
For a slow sob shook the strong man, as each keen, unconscious word  
Pierced him, all the past unveiling,  
And the cold neglect and failing,  
All the thoughtless dumb receipt—how the heedless heart was stirred!"

"God is good, and Jesus blessed them,  
And his sacred arm caressed them!"  
Murmuring thus, he touched the child brow with a passionate, swift kiss  
Of the little one beside him,  
Of the angel sent to chide him,  
And a "thank-you" prayer, "ah, never more his living lips shall miss!"

—Woman at Work.

We regret that so many of our women were unable to attend Conference, but are glad to give the stay-at-homes some of the "crumbs" that fell from the informal gatherings that are often so productive of good.

THE position of bank president is a new one for women, yet Miss Maggie Walker, a colored woman, has just been appointed to that position in a savings bank in Richmond, Va. She was for many years a teacher in the public schools of that city and is held in high esteem by both white and colored in the community.

"SPEAK gently to the erring one" seems to be the gist of a little sermon that "The Medical Examiner" preaches anent the curing of a bad temper—in others. The bad tempered person is sick nervously, it says. He or she is a neurasthenic, and should receive treatment like any other nervous invalid. "In adults these maladies can be often curbed and sometimes cured, but in children they can be effectually dealt with. The symptoms first show themselves in irritability or maliciousness, the child flying into a temper one minute only to be sorry the next. This can be easily cured by dieting or such simple measures as dashing cold water on the angry child or placing him before a mirror to let him see how ugly he looks. All this should be done calmly, without blows or threats. On the other hand, a regular course of treatment is prescribed for the wickedly angry child. Let him drink nothing but water and milk, permit no meat foods, allow him fresh vegetables, eggs and fish. The hours of rising and

retiring should be fixed; he should be as much as possible in the open air, and be bathed and well rubbed daily. In fact, regularity in all things should be rigidly adhered to. Neurasthenics should have as much nourishing food as possible."

### CRUMBS FROM CONFERENCE.

JESSIE B. WHITFORD.

The informal meetings of the women held during Conference were a help and inspiration to all present. It is impossible to give an account of all the good things said, but we want to give those who were at home a few of the helpful thoughts and suggestions presented. The first meeting was held Thursday evening, and Mrs. L. A. Platts, Treasurer of the Woman's Board, was chosen Chairman. After singing "I Need Thee Every Hour" and prayers by the Rev. Perie R. Burdick and Miss Susie Burdick, the subject, "How does your society do its work?" was informally discussed. The following women spoke of the work of the societies in their churches and gave many helpful suggestions: Mrs. M. B. Davis of Lost Creek, Mrs. Will Randolph, Mrs. Witter, Mrs. Lucius Lowther of Salem, Mrs. Wheeler of Leonardsville, Mrs. Burdick and Mrs. Coon of Little Genesee, Mrs. Stephen Babcock of New York, Mrs. Van Horn of Brookfield, Miss Susie Burdick of Alfred, Mrs. J. N. Lewis and Lizzie Spicer of Ashaway, Mrs. Geo. H. Babcock of Plainfield, Mrs. E. B. Saunders of Shiloh. The following are some of the suggestions given and methods used in raising funds in the different societies: Suppers, dinners, socials, teas, sewing, quilting, tying comfortables etc.,

A bag social was suggested. At this social each member was to bring a bag of some kind containing something worth ten cents or more; these bags were sold for ten cents each and the money used to replenish the treasury. One society bought Larkin soap, and took the premiums of silver-ware for use in their society and sold the soap, etc., among themselves, in that way replenishing the silver-ware used in their society for their suppers, etc. Thanksgiving dinners are served to the public by some societies. One society made paper weights containing photographs of its pastor and sold them readily. Mite boxes are used in some of the societies and an opening day observed.

It was voted at this meeting that Mrs. E. B. Saunders and Mrs. T. J. Van Horn be a committee to send a telegram to Mrs. Rebecca Rogers, and the following telegram was sent:

SALEM, W. VA., Aug. 20, 1903.

MRS. REBECCA ROGERS, PROVIDENCE, R. I.,

Loving greeting from your sisters of the Conference. 1 Thess. 5: 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and body be preserved blameless unto the coming of our Lord Jesus Christ."

At our second meeting the discussion of the same subject, "How does your society do its work?" was continued. Remarks were made by the Rev. Perie R. Burdick of Verona, Mrs. B. I. Jeffrey of Albion, Mrs. I. T. Lewis of Portville, Mrs. Metherell of Ritchie, Mrs. Stillman of Webster and others.

A Free Will Social was given in one locality. The ladies were invited to the home of one of the members of the society and pleasantly entertained. Light refreshments were served. During the evening each person present was

presented with an envelope in which she was to place a free will offering. During the evening these envelopes were collected, the sum counted and announced. No name was placed on the envelope. Each was to give as she was able or inclined.

One enthusiastic society was reported with a membership of twenty-five and some of the members living fifteen miles apart, it being necessary for some of the members to drive nine miles to attend the meetings. This society was studying Via Christi, quilting, sometimes serving suppers, and enthusiastic in all lines of denominational work.

At the last meeting the subject, Woman's Board Work, was discussed. Mrs. Platts presented to the women the Board's plan of work for the coming year, and earnestly requested the women of our denomination to remember the Woman's Board and its work in their prayers.

The following suggestions were emphasized at this meeting: Adopt the ten minute prayer service in our meetings, praying for definite objects. This has been found a source of great help and strength to individual members.

Organize societies in the churches where there are none. Organize societies among the girls and fit them for the work so soon to be theirs. In all of our societies let us try to do three things: 1. Keep a sweet spirit. 2. Do not say and hear things we ought not. 3. Be prayerful.

### CLOVER CUSHIONS.

Pin pillows, hop pillows, balsam bags are all well known, but does everyone know the delicate luxury of clover cushions? The writer went to a certain house the other day to call on a woman who is spending the summer in town, says the Philadelphia Inquirer. It was a very warm day and the caller was weary. She sank down in a shady corner to wait. The room looked out on a dull street, but it was charmingly cool and quiet. Roses filled big china bowls, and a miniature fountain dripped slowly over ferns.

Her wearied head rested against a silken softness that brought wonderful support and soothing. And the fragrance? No, it was not the breath of the roses, nor the smell of the moist earth about the ferns; and yet there was a something that appeared to be the very essence and spirit of "the country."

"Ah, my clover cushion!" cried the hostess, entering presently. "Is it not a pretty idea? One breathes the very atmosphere of a hayfield when one's head is on that. It was given to me a week or two ago, and I intend to have twenty more; and to give them to all my tired friends. You shall have one!"

For the sake of the tired folks who have not the privilege of being of the number of those "friends," we explain just how to make a clover cushion. Quantities of blooms must be gathered and carefully dried on a sheet in the shade; the blossoms being turned each day, so that the air may permeate every chink of the dainty puff balls. Then an under-cover of strong calico is made to inclose them, quite loosely, and the over cover of pretty, printed silk slipped over all. The cushion must not be filled too full, or it will be hard and unpleasant; nor must it be left too empty. It is the fashion to call any pleasant thing "charming" from a pretty woman to a new dish, but the term really describes a clover cushion, as any one will confess who has once rested a cheek upon it. Try the effect, we advise.

## THE POWER OF PREACHING.

REV. HENRY NELSON BULLARD, PH. D.

The relation of the sermon to the public worship of the church is being widely discussed in these days. In the not far distant past the sermon was all important in the non-liturgical churches. The order of service was of little consequence. When a supply for a single Sunday asked about the order in use the reply would be, "Oh, do that just as you please. It will make no difference." Aside from the sermon the only feature of the morning service which could be found in many different places was the opening doxology. A little singing, a passage from the Scriptures, a long prayer,—and then the sermon. Not only in Scotland was the sermon waited for impatiently by many in the audience. The sermon-taster was a natural product of such services, as was also the long sermon.

To-day we are told that such an idea of public worship is not only barren but absolutely wrong. Such an idea held by the minister is plain conceit. An audience assenting to such a program is yielding its just rights. God seeks the worship of his people, not their applause of his messenger. An emphasis is urged on the people's part in worship. A return is prophesied toward the once despised liturgies. To most people of this day the enriching of the church services is welcome. There is an atmosphere of worship in churches where the order of service is partly developed which is lacking in the plain sermon-service of the past. Sometimes this development is carried so far that it is hard to find the sermon. Even when the minister uses fifteen minutes for preaching it is often hard to call it a sermon. This is not a very common condition, but it is a tendency. As a tendency it is to be unhesitatingly deplored.

## THE DANGER OF ELABORATE SERVICES.

This movement toward emphasizing popular worship in the regular services of the church is welcome in itself but it must not destroy the importance of the sermon. We are told that the members of the congregation desire a larger part in the service. It is true, though, the request has come from the pastors rather than from the people. Certain far-sighted preachers discovered the likelihood of holding the interest of the congregation by giving them a larger part in the service. The plan worked, and especially through the theological seminaries and special lectures the idea has spread. As soon as a beginning is made the church itself awakes to the possibilities. To-day the Lord's Prayer, the Apostles' Creed, responses and prayers, responsive and unison readings are widely used. The result is a more varied and interesting service. But what of the sermon?

Especially in the East, where the Sunday-school follows the church service, the time for the sermon is cut down without hope. A short sermon, half an hour and under, is worth more than a longer sermon. In the West where there is nothing after the benediction but dinner the preacher may take the time he feels the occasion demands. In a church where the organ begins to play at eleven o'clock, after the prayers, hymns, anthem, response, psalm, offertory, chant and whatever else there is, the hands of the clock are nearly together at twelve. He can seldom expect more than fifteen minutes. If the minister urges a promptness in beginning the church service, he feels himself bound to ob-

serve the opening hour of the Sunday-school, even aside from the interruption caused by the children who do not come to church till just in time for Sunday-school. Of course the trouble is in the arrangements for the day, but those are hard to change. The fact is that everywhere the enriching of the church service is tending to decrease the importance of preaching.

## PERSONAL WORK CANNOT DISPLACE PREACHING.

Another fact is equally dangerous because it also is based on what is true and desirable. We are hearing more and more that the way to reach men is personal contact. The sermon is like a bow drawn at a venture. We are told that even if we touch some listener to the quick it is not likely to be the one aimed at. Personal work is the cry. No one can emphasize too much the importance of individual work for individuals. But, what of the preaching? If preaching is such blind work, if people are tired of the sermon, why not give it up? Surely the minister would enjoy an hour Sunday morning when the members of the church would gather together and read the Bible and pray and sing together. It would relieve him of a good deal of the worry of the week. He would have time for much of the individual work that is crowded out to prepare the weekly sermons. Let us give up the sermon.

The prayer-meeting comes nearest to this idea of church service, at least on those nights when the minister is absent. Are they more successful than the church service? Are not the most devout congregations still to be found where the preaching is cared for? There is not the slightest basis for any attack upon the power of preaching. The trouble is, there is not enough preaching. There is not enough demand for real preaching. It is not strange that many, especially those of us who are younger, are led to doubt the importance of the sermon in the face of much that we read to-day.

## KEEP THE SERMON WORTHY OF ITS PLACE.

Let us make the church service as rich as may be, give the people all the part possible in the service. Then keep the sermon worthy of its place. There is more reason for a real sermon in a fine order of worship than when it stands all alone in its glory. History points to mighty preaching in every spiritual epoch of the church. Crusades, reformation, awakenings, revivals, have all started with real preaching and they have been potent only so long as the preaching has been vital. The personal talk is the best approach to a soul. It is more natural and easy to help one whose heart you understand. But yet, personal work is only sporadic except where it is supported by determined preaching. The pastor must be a preacher. What is preaching? What is a sermon? It is not gauged by eloquence of course. Some great preachers are men of halting tongue. The man must speak the gospel in the pulpit if he would press it home between times. When a church loses a pastor, the pulpit is pronounced vacant, not the manse. The loss is first to the church, not to the community. If it is a real loss to the church, the community also suffers. Those who sorrow for the change in the pulpit find the manse also empty.

The day of preaching is not past. The pulpit is a force to-day as it has been in the past, though in a different way. For the change

we should be glad, because it has made it possible for the man in the pulpit to be a power only as he is a man of God. No longer is the minister the authority on all subjects in city or village; he is still the leader in spiritual things or he is out of place. There is no temptation to pose as the most important man among men, he is the prophet of God. The tendencies to development of worship are welcome, the emphasis on personal work is needed, but neither are to be at the expense of preaching. The minister's first duty is to speak for God.—The Interior.

## LABOR LIGHTENED BY LOVE.

There are few men, and perhaps still fewer women, who love labor for its own sake and prefer even a treadmill to the most perfect leisure some new Eden might have to offer. But for most of us work is a hard necessity which needs some motive power behind it and some reward ahead of it to lead us on. Therefore, lest work should become a slavery and uncongenial tasks like death to the soul, God has transformed the labor of our days into a service for love's sake, actual with most of us and possible for all.

We glory in our homes, the foundation of the true strength of our nation and the units of the common life of the church. Yet with what labor are the majority of these homes sustained, the work of the husband that wins the means of living, and the wife which turns all to the best account. There is no law which compels these men to labor and these wives to drudgery, except the law of love. If that love of wife for husband, mother for child, daughter for father and brothers—to speak only of the tasks within the house—were to perish from the earth, the homes would perish with it. The good housewife goes about her never ending tasks with a singing heart and a ready smile because those tasks are lightened by the love she feels. If not, if she is but held in her place and to her work by custom and the fear of change, God pity her! and the house she cannot make a home.

Yet, for our daily tasks, these household loves are but a part of that which is given us for incentive and reward. Here too, the love of Christ constraineth us. We live with him, he lives with us. In his companionship all life is transformed and glorified, even its dullest and most wearying tasks. There is more for daily faithfulness than even George Herbert expressed in his famous verse:

A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for his laws  
Makes that and the action fine.

For the poorest disciple may carry on the least rewarding work not merely in the spirit of obedience but in the enjoyment of that companionship of Christ which is the best reward of life.

Friendship with Christ will do more than glorify the working hours, it must become a motive for excelling. It is false Christianity which makes a man careless of the quality of his results. Who would leave the corners of a room unswept, if Christ were standing by to watch? Who could do less or less perfectly in the joy of his companionship? The thought that he lives in us and that our life becomes a part of his own life must teach us to do faithfully what he has given us to do and to rejoice in the growing perfection of a workmanship in which he has his interest and share.—Congregationalist.

## READ THE BIBLE.

(Continued from page 581.)

but even he himself could not have any certainty that he meant it. He had trifled with sacred things, used forms for realities until there had ceased to be any reality for him.

O, sad, sad fate for this king upon whose head the consecrating oil had been poured, before whose face a nation had bowed in admiration and willingness to serve, before whose eyes had opened paths of wonderful opportunity beckoning him on. The heart aches, one thinks of what he might have been—and then, what he became.

## YOU ARE A KING TOO.

God forbid that we should leave the story here, with its negative lesson only. God has anointed you a king too. Young men, I would rather be anointed king over the realm which is given you in this day than to have been king over Israel in that day. Better to be a common man now than to have been a prince to the manor born then. Your range of knowledge is wider, you have more light, more liberty, more opportunity. Your horizon is broader and more inspiring. It is a greater and grander thing to live.

You, too, were anointed king—anointed by your mother's prayers as you lay in the cradle, anointed by the hopes and confidence of friends, anointed by the educational advantages which men of other days have longed to see and have not seen them, anointed by the wealth of the knowledge of the ages which is poured upon us to-day, anointed by the hand of God who has set you apart and called you to some great mission.

Commit yourself definitely and wholly to God. Then, having made the great decision, all the details of your life will readily fall into their proper order. What your profession is to be, where you are to spend next year, whom you shall choose as your companion for life, together with the items of each day's routine, will become clear as you go forward. And so shall that life of yours become a grand success. May God grant it.

## Publisher's Corner.

The publishing house of the American Sabbath Tract Society is now equipped to do all kinds of printing. In the past it has done a general line of commercial job work, and in the future plans to enlarge that line, thus making it possible to issue the denomination's work without great delay.

The Helping Hand for the last quarter of the year will be mailed the middle of next week. The Sabbath-school board is making new plans for next year, to enlarge the scope of the quarterly, and Sabbath-school officers should see to it that the publication receives their full support.

RECORDER subscribers are requested to note the date on the label affixed to the last page of each issue of the paper. It tells the subscriber's financial standing with the paper, and whether or not such subscriber has neglected his duty in the past.

## 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, Sept 22, 1903, at 3 P. M., 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.

## SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

In accordance with an action taken at Salem, W. Va., on August 21, 1903, a meeting of the Seventh-day Baptist Education Society is hereby called to be held in Kenyon Memorial Hall, at Alfred, N. Y., on Thursday, October 1, 1903, at 1:30 P. M., for the purpose of electing the officers of the Society and for the transaction of such other business as may come before the meeting.

By order of the Society,

E. M. TOMLINSON,

President.

## MARRIAGES.

VAN HORN—BABCOCK.—At the home of the bride's parents in Albion, Wis., September 3, 1903, by the bride's father, Rev. S. H. Babcock, Rev. H. C. Van Horn of Richburg, N. Y., and Miss Abbie I. Babcock of Albion, Wis.

BURTON—CLAWSON.—At the Hillside Inn, Bethlehem, N. H., September 5, 1903, by Rev. Mr. Runswell, Mr. Lewis W. Burton of Pittsburg and Miss Grace T. Clawson of Westery, R. I.

WHITFORD—COON.—In the Seventh-day Baptist church of Milton, Wis., on Wednesday, September 2, 1903, at high noon, by the pastor, Rev. L. A. Platts, D. D., Mr. John Frederick Whitford of Nile, N. Y., and Miss Leo Nisette Coon, of Milton.

## DEATHS.

BRADLEY—Mrs. Mary Alice Rathbun Bradley was born in Richmond, R. I., March 4, 1818, and died in Seekonk, Mass., at the residence of Mr. W. C. Bradley, August 17, 1903.

In 1860 she was married to Cornelius Bradley of Hopkinton, R. I., who died in 1890, since which time her home has been with her husband's nephew, who with his estimable wife and their children have made Aunt Mary's declining years pass very pleasantly. Over ten years ago she fell and broke her hip, after which she was confined to her bed for many months, and ever since to a wheel chair. During these years Mrs. Bradley has cared for her with all the tenderness of a daughter, well deserved and deeply appreciated by her who had in former years as kindly ministered to others. In early spring she had a sickness from which she never fully recovered, during the last weeks of her life growing gradually weaker, day by day, yet without pain, until at length Aunt Mary passed away, clasping the hand of her who was faithful to the last. In her youth she experienced a change of heart, and though she never made a public profession of religion, we believe that she died, as she has lived trusting in Jesus. Funeral services were held at her late home August 19, after which the remains were borne to Ashaway, R. I., and laid in Oak Grove Cemetery, where brief services were held in behalf of those who could not be present at Seekonk, conducted by an aged minister and another who had known her from her childhood, whose words gave touching tribute to her memory. She leaves one brother, many nephews and nieces, besides numerous friends to mourn their loss. Too late news of her death, also the serious illness of some to whom she was near and dear, made the attendance of several relatives impossible.

No more the loving messages  
Can we welcome from her hand;  
She is numbered with our loved ones  
Who have reached the spirit land.  
Yet no more the tearful parting,  
When long distance must divide;  
Only now the joyful meeting  
Just beyond the ebbing tide.

A. L. H.

COLLINS—Lorenzo W. Collins was born near Alfred, N. Y., December 8, 1832, and died at his home on the "Vandermark," August 30, 1903.

He was one of the six children of Stephen and Sallie Utter Collins, who lived to advanced years. Three still remain. He was married to Vienna Allis December 31, 1854. To them were born seven children. In that home circle, formed nearly fifty years ago, this is the first break by death. There are nineteen living grand-

children. He was one of the hard working pioneer men who have promoted the material advancement of the country. During the more than seventy years of his life he has remained in the same community, having been born within half a mile of the home where he died. He thought a good deal of the members of his family, although not a demonstrative man. He had never been baptized, but was interested in the study of the Bible and recognized God as the ruler over all. Services at the home September 1. Text John 3: 16.

L. C. R.

HALL—MARIETTE (MAXSON) Hall was born in Alfred, N. Y., May 30, 1829, and died at Janesville, Wis., June 20, 1903.

October 15, 1846, she was married to Benejah C. Hall. Two years later they came to Albion, Wis., where her husband died in May, 1881. For the last eighteen years her home has been with her only daughter, Mrs. F. C. Hutson. At the age of eleven years she was baptized by Elder N. V. Hull and united with the Second Alfred Seventh-day Baptist church. After her removal to Albion, Wis., she became a member of the church there, continuing the same until 1884, when, having moved to Milton Junction, she united with the church there, where her membership thereafter remained. She was a loyal Seventh-day Baptist, a devoted Christian woman. She was a daughter of Daniel and Susan Maxson, and the mother of two sons and one daughter. One brother, Lyman H. Maxson of Beloit, Wis., is the only surviving member of her father's family. Funeral services were conducted at the house in Janesville by Pastor L. C. Randolph of Alfred, N. Y., assisted by the Ladies' Quartet of Milton, Wis. Burial at Albion, Wis. s. n. b.

DAVIS—Minnie (Hughes) Davis, daughter of Dudley and Minerva Hughes, was born May 16, 1864, and died at Jackson Center, O., August 15, 1903, aged 39 years and 3 months.

In 1875, at the age of eleven years, she accepted the Lord and Saviour, coming out in a meeting held by Elder C. M. Lewis. Baptized by Elder S. H. Babcock (pastor), she became a member of the Jackson Center Seventh-day Baptist church, where she remained a faithful sister until death. She was married to Anderson H. Davis, March 24, 1881. To this union was born one daughter, Edna, who remains to comfort a sorrowing father. Minnie was a busy, unselfish, cheerful, loving, devoted woman, who has performed her share of the world's toil. The funeral service was held at the Jackson Center church August 19, Rev. S. H. Babcock conducting the services. The sermon was from Jas. 4: 14.

## 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.

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.

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.

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. MALTRY, Adams Center, N. Y.

Rural Free Delivery, Route 1.  
Inclose 10 cents in stamps with requests to employ or to be employed. Address,

W. M. DAVIS, Sec.,

No. 511 West 63d Street,  
Chicago, Ill.

## REAL ESTATE.

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

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WATFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1903.

THIRD QUARTER.

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

### LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 26, 1903.

Golden Text.—The Lord is my light and my salvation.—Psa. 27: 1.

#### NOTES.

The lessons of this quarter are grouped about the names of three great men, Samuel, Saul and David. Although Saul was not as great or as good a man as either Samuel or David, he deserves in a certain sense to be classed with them, not only because his name is associated with theirs in the narrative, but also because he was the one chosen by Jehovah to be the leader of his people. All three of these men were civil rulers of the people, the one as prophet and the two as kings. Samuel and David were also spiritual leaders, the one as the first of that great line of prophets that extended to the time of Malachi, and the other as the sweet-singer of Israel and the man who fought in the name of Jehovah. Saul proved a failure, not because he did not have qualities by which to commend himself to God and men; but because he let the baser part of his nature get the mastery of him.

In Lesson 1 we see the aged Samuel jealous for Jehovah's supremacy, reluctantly acquiescing through the direction of God, in the perverse request of the people for a king to rule over them.

In Lesson 2 Samuel presides over the choice of a king, and so gives the people opportunity to see whether the new form of government is really a blessing.

In Lesson 3 Samuel resigns his office as judge, and after showing how righteously he has administered the affairs of government he gives the people a solemn warning to continue in the service of Jehovah.

Saul having begun his reign, with the favor of God and men soon shows himself rebellious toward God, and thereby forfeits his position as the sovereign of the Chosen People. (Lesson 4.)

Samuel as the prophet and messenger of Jehovah anoints David to take the place of Saul as leader of Israel. (Lesson 5.)

David shows his real worth in his courageous attack in the name of God upon the Philistine Champion. (Lesson 6.)

David's success wins for him the hearts of the people; but Saul becomes his enemy and tries to kill him. (Lesson 7.)

Although Saul is so hostile to David, his eldest son Jonathan becomes the closest friend of this hero of Israel, and their love is the model for the friendships of later generations. (Lesson 8.)

David shows his piety toward God and his magnanimity toward his enemy by sparing the life of Saul when he was within his power. (Lesson 9.)

At length the full penalty of his error comes upon Saul and he dies upon the field of battle with his sons. (Lesson 10.)

He brings calamity also upon the nation. In the early part of his reign he had, through the providence of God, delivered the people from the yoke of the Philistines. Now they are again overcome by their enemies.

After many years of waiting David comes to the throne, at first as king of Judah and then of all Israel. (Lesson 11.)

Short papers upon the character of each of these three prominent men will help to make the review interesting and instructive. Jonathan also should not pass unnoticed.

A geographical study of the places mentioned in these lessons will help to fix the lessons in mind.

THE Helping Hand for the last quarter will be mailed not later than Sept. 17.

## EDUCATION IN RELATION TO DENOMINATIONAL LIFE AND GROWTH.

Read at Conference by Rev. William Clifton Daland, D. D., President of Milton College.

Denominational life and growth is a part of the general progress of the Christian church. A denomination is a body of Christian people known by a particular name, separated from the rest of the Christian bodies and distinguished from them. It consists of those who are in sufficient agreement in matters of faith and practice to live together in harmony and to work together efficiently for the purposes of the propagation of the Gospel and of those tenets which they are agreed in supporting before the world. The life of a denomination means its continued existence as a body of Christians, in spite of the hostile forces of death and spiritual decay, and its growth means the increase of its numbers and religious power, together with all those means which are necessary in order that it may accomplish the purposes mentioned. Denominational life and growth may be estimated by numbers, by wealth, by intellectual and moral influence, by work for humanity, and by the increase of vital godliness. Usually all these taken together are what make up the growth of a religious body. A denomination may be alive and growing, and yet not advance in some one or more of these respects. To make no progress in any of them would mean extinction and death. Denominational life, if healthy, usually results in progress in the most, if not all, of these directions. Growth is generally estimated by increase in numbers, in the valuation of church and other property, in the salaries paid to ministers and others, in money raised for missions and other Christian work, in the amount and kinds of work done for the good of mankind. The increase of intellectual, moral and spiritual gifts is more difficult to estimate and cannot be expressed in statistics. It is, however, sometimes done in certain ways, as by enumerating the number of ministers who have received the advantages of educational institutions, the proportion who do not use tobacco or stimulants, the number who are engaged in secular work, the proportion of church-members who refrain from dancing, card-playing and the like. But all such attempts to measure wisdom, goodness or spirituality by such means are rough and misleading.

As denominational life and growth is part of the general growth of Christianity and the Christian church, it follows that the relation of the tenets of the body in question to those of the church at large needs to be taken into account in estimating the life and growth of the denomination. The exceptional growth of one Christian body usually indicates the increase of the number of people who share its belief and practices. But this is not always the case. The lack of growth in the Unitarian body, for example, is due rather to the increase of old-fashioned Unitarianism among the other bodies than to greater orthodoxy in the church at large or to a decline in the vitality of the higher type of Unitarianism. The opinions once held by a denomination are now so largely held by many denominations, or, at least, so tolerated among them, that the need for a separate organized body is no longer felt. The life and growth of a separate body is affected

not only by the vitality of the truths it maintains, but by the relation of the beliefs and practices of the body to the faith and practice of the church at large.

The continued existence of a body, therefore, cannot be made the measure of the truth it holds, nor yet the prevalence of that truth in the world. Existence and life are not exactly the same. In estimating life we must take into account the nature or character of the life. Cebes, of Thebes, said of old that many things which men call good or evil are not really so, as life and death, wealth and poverty, and the like. Men call life good and death evil, but they are not so. For to live well and honorably is good, while to live basely and shamefully is evil. Likewise to die nobly and honorably is good. Thus life may sometimes be evil and death sometimes good. Then it is wrong to call life in itself a good thing and to seek it at all hazards. Likewise the existence of a separate denomination may be good or it may be evil. It is wrong for us to measure the success of God's kingdom by the success of our denomination, to rejoice because under our banner marches an ever-increasing number, and to mourn if the ranks are diminishing. The nature of the beliefs we hold and the character of the religion among us, and the relation of our opinions to those of the church at large are more to be considered than the fact that our numbers are increasing or diminishing. The death of a denomination may be honorable and good. But if the distinctive truth held by a separate body of Christians has inherent vitality, and if it has not yet leavened to any extent the Christian churches in general, the progress of that body is rightly to be regarded as a measure of the progress of the truth.

Education is properly that process by which one is physically, intellectually, and spiritually fitted for the duties of life. It is more often considered as limited to the process of intellectual training. This is generally understood unless the word education is modified by the use of some other term, as when we speak of physical education, religious education, or the like. But quite commonly education is regarded as the acquisition of knowledge in the possession of truths. According to this notion a complete education would be the acquisition of the full complement of knowledge possessed by the race. Viewed in any of these ways education is indispensable to progress. An educated man is a progressive man; an educated people is capable of progress. In order to development and progress education is necessary. They who are best fitted for life will best aid in the advancement of the world. They who are in the fullest possession of truth are likeliest to advance to the acquisition of new truth.

The relation, therefore, of education to the life and growth of a religious body is very close. It is vital. To the progress of a Christian body education is absolutely essential. Without it no progress is possible. Education is, of course, not limited to that obtained in schools or colleges. It matters not how one becomes fitted for life, provided he is rightly fitted. But for the great majority of mankind education means the education obtained in school, and there it can best and most suitably be acquired. Therefore in the life and growth of a religious body its

schools and colleges play an important and necessary part. This is seen in the case of all bodies that have grown and flourished to any extent. Their progress and influence has kept even pace with their advancement in education and with the growth and development of these educational institutions. Those people whose interest in education is lacking and whose ministry is not a body of trained men inevitably fall behind in the onward march of the Christian church.

A certain temporary success with the masses is possible and may seem to be independent of education, but permanent and enduring progress is made by those bodies which have established institutions of learning and which seek for the truest and best education for their ministers and for themselves. The growth of the Roman Catholic church is sometimes adduced as proving the contrary of this. But it is entirely wrong to hold up the Roman Catholic church as opposed to education or as being a body with whose progress education is not most closely connected. The Roman church seeks not to do away with education, but to give her people just that education which will minister to the life and growth of her doctrines. Her priests are educated for their work, and in the ranks of her clergy are the most learned men. Her people she seeks to educate in harmony with her teachings. If the ranks of her members seem often the most ignorant, and if we think that education would cause them to forsake their allegiance to the church of their fathers, we must also remember that Cardinal John Henry Newman was an Englishman of wide learning and undoubted culture when he entered the Roman church and that the Abbe Vigouroux was a most liberal investigator in the domain of oriental studies and their influence on the earliest history in the Book of Genesis, perhaps the more fearless as a loyal Roman Catholic than he could have been as a Protestant influenced by the opinions of his brethren. His work on the Bible and Modern Discoveries exhibits rare learning, and the dedication to the Most Blessed Virgin shows that education may go hand in hand with the Catholic faith.

There is a right and a wrong education, a true and a false learning. A wrong education may support a wrong system of doctrine. The right education will support the truth. St. Paul was right when he wrote, "We can do nothing against the truth, but for the truth." 2 Cor. 13: 8. An education that rightly fits men for life, that sets forth the truth, the whole truth, and nothing but the truth, so far as it has been known—such an education will make for the advancement of any religious body that is founded upon the truth. The truth need not fear the light. Ignorance makes for decay and death. Knowledge is power and life. Education is fundamental to the life and growth of any people who love and seek the truth. To such a people the truth is friendly and enlightening is sweet. Those who love and hug an error may tremble at the light and shun the progress of the church and the world towards greater light and increasing knowledge.

But what of our own people, our beloved Zion, the dear people of our household of faith? What has education to do with their life and growth, the prosperity of their inter-

ests, and their progress among the Christian peoples of the world?

In the first place education will help us to find and hold the truth. What we want and what we need is not what we have been taught in the truth, nor what we naturally regard as the truth, but what is the truth. Education, whether as a process of development or as the possession of facts, is a chief means for the acquisition of truth. In the broadest sense education includes the fitness for the truth given by the operation of the Divine Spirit. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job 32: 8. In no respect can education act contrary to the work of the Holy Spirit. It is always an efficient aid to that Spirit. If an educated man resists the Holy Spirit, or seems to be one through whom the Spirit of God does not work, it is not because of education, but is due to the sinful heart and perverse will. But in judging of the work of the Spirit in leading men "into all the truth," and in thinking of the opposition of the human will, it is well for us to be quite certain that our will who judge be not the perverse and stubborn will. Let us not fear the truth. Education has always been a chief means for the attainment and maintenance of truth. It will therefore help us to find it and hold it, and must minister to our life and growth as a people who have and hold the truth.

In the second place it will aid us in giving the truth the wisest support. To support truth by falsehood or error is unwise. Ignorant people often use silly and foolish arguments to uphold even the most important truths. Education will help us to be wise and careful in upholding the truths we believe, and still assist us to lay for them an enduring foundation that cannot be overturned. Thus it will minister to our strength and permanence as a religious body. A broad and liberal education will give us abler and better ministry. "Like priest, like people" is an old saying. People will not ordinarily rise above their religious leaders. We need, therefore, to see to it that our ministers are educated, not simply in their technical training as those who handle the Word of God, but with the broadest and most generous foundation in the world's learning and culture. This must be if we would live and grow as a people among the peoples. Also education will give us a more stable and firmly established people. An uneducated man is always at a disadvantage, feeling uncertain of himself. If he is strong-willed and obstinate, it is with stubbornness of ignorance and not with the calm confidence of knowledge. An educated people, therefore, is always more strongly established in the truth.

Again, education will enable us to receive more thoughtful and serious accessions to our ranks, and will not, or need not, hinder us from receiving also the unlearned and simple. It is not just or wise to measure the value of those who come to us believing that we hold the truth, for we should remember that God has often "chosen the foolish things of the world to confound the wise;" but it is important that we should be the bearers of the truth to the thoughtful and well-informed, and education will enable us to fulfill this trust.

If education seems to cause any to leave our ranks, and thus seems to injure our life

and growth, let us before entertaining such a suspicion ask whether the desertion or loss was due to the education or to some other and deeper cause. If an educated man leaves us and becomes a strong and able supporter of some other religious body, it does not logically follow that if he had not been educated he would have been of equal or indeed of any value to us. Again, the fault may not be attributable to education in general, but rather to a faulty education. We should seek an education which is perfect and which includes the training of the heart and the soul as well as the intellect, the moral sense as well as the intellectual perception, which shows the value of those things which are real and eternal as well as those which are temporary. We may have to look to our education that it is of the right nature. Or, further, the fault may be with our denomination itself, with the manner and the form in which we hold or present the truth. In this case the apparent loss due to education may be in the end the greatest gain. It is more important that the truth of God, which is one and perfect, should prevail, than that any religious body as such should persist, since it is and must be imperfect.

From these and like considerations surely appears the fundamental character of education as a chief factor in the life and growth of any religious body which has a true mission in the world and in the life and growth of our own beloved people in particular, as long as we love the truth more than our name and our place.

The remark of Bishop Brent, "Pray hardest when it is hardest to pray" is worth engraving on the mind and heart, so that it will come to us when we are in danger of forgetting every thing good.

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MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, George H. Vane, Chequer Tree Farm, Mersham, Ashford, Kent.

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.

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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.

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

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOFBORO, Acting Pastor, 326 W. 33d Street.



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LIVE THE TRUTH.

ANNIE L. HOLBERTON.  
 The years of this lifetime are bearing  
 Us on to eternity's shore,  
 Are ours to enjoy or share,  
 Are ours to enjoy or share,  
 We all have a work to accomplish,  
 Each one some position to take,  
 Some talent to use in God's service,  
 A truth to uphold for his sake.  
 Adrift with the tide of opinion,  
 Pressed on in the wake of the throng,  
 While popular creed holds dominion,  
 And right yields in weakness to wrong;  
 Not thus would I carelessly mingle,  
 But stand for the right, though alone,  
 With heart and a purpose yet single,  
 Christ's every example to own.  
 Compliance with error can never  
 But lead to delusion and blight;  
 The soul that is steadfast forever  
 Shall win in a glorious fight.  
 What, then, though temptation surround us,  
 And voices condemn or deride;  
 No tongue or device can confound us  
 With God and his word on our side.

We talked with Judge Watson, of Philadelphia, for half an hour yesterday. One point considered was the non-spiritual tendencies of these years, the tendency to measure life by immediate and worldly success.

It is not possible to grasp all the meaning of such a tendency. The present state of things has been created by many converging influences, not least among which has been the ideal of worldly success, which has been forced upon the youth who have now come to active life and who are pressing the same ideal upon their children. In worldly matters the dominant question is, "How to get on" quickly and successfully in point of wealth, fame, etc. The larger and more important question, "How to get up" into high religious manhood is pushed aside or ignored. Boys thus taught must become worldly men. They will be successful as the world counts, but they are not likely to be successful as God counts; getting on is not getting up. The two may go hand in hand, and if the higher ideal be kept ahead they are not antagonistic. The cause of Christ calls for successful men, for rich men, for men who bring things to pass, but it calls for them as God's servants, first, as seeking his kingdom before all else, and making all else subservient to it. The days call loudly for consecrated worldliness, for sanctified success.

ONE most crying need of these years in home, office, shop, and church, is higher, highest ideals for the young. This work must begin early, very early. The boy of ten years who has known only low ideals, is well started toward low and non-spiritual life. The boy of

eighteen who is not yet familiar with high ideals, never will be, unless in exceptional cases. Not often, if ever, is a great tide of influence, good or bad, set in motion or checked within a single generation. We must hasten to create higher ideals of character, and hold them before the children and young people of to-day. They must be taught to love success and to seek wealth, but to love honesty, purity and Godliness more. They must be assured that the highest ends of life are often served by those whom the world regards as failures; and on the other hand that those who are spoken of as successful men are often those over whose fate heaven sheds tears of pity. When Lot "pitched towards Sodom" he was looked upon as a successful man. He had selected the most fertile plain in all that region. But fertile plains and rich pastures meant Sodom! Sodom! Sodom! Lift up the ideals if you would keep your children away from Sodom.

YES. Are not successful men always "harping" about business and success, reading about them, talking about them, dreaming about them. Is not the successful student constantly "harping" about books, studies, examinations, prizes, diplomas. Did anything succeed without attention? When Demosthenes was asked, "What is the first essential in successful oratory," he said, "Action." The second, "action," the third, "action." Parents, teachers, and preachers who now and then present high ideals, and make lofty appeals, but who are afraid of being called persistent or wearisome or cranky, must fail. The world, the flesh, the devil, never cease their work of pushing low ideals into the faces, hearts, and lives of the young. If good is not persistent and earnest, evil will gain the day. Better be a criticised crank and have your children, your pupils and your congregation, with you and God on the high lands of obedience, than to drift with them into the slums of Sodom. Ideals determine destiny. They mark the road to Sodom, or to true success and heaven.

THE Editor has the "grip." It is rightly named. It reminds one of that ceaseless snow storm which Dickens describes: "It snowed, and it snowed, and it kept on snowing." For several days we have wrestled with that physical depression, that painless prostration in which Grip delights. During this experience we have tried to grasp anew the sense and

certainty of immortality. There is an immediate connection between Immortality and La Grippe as the representative of physical weakness. For many years the glory of immortality has taken on new force and deeper meaning, in our experience. Immortality is a great practical fact, which is too lightly held and too slightly esteemed. The rage for physical research and the exaltation of physical phenomena, which abound in these years, are all right when they are not allowed to obscure immortality and the future life. This worldness is well, except when it casts other-worldness away. In scientific and in religious circles, as well, there is too strong a tendency to overestimate the present life to the exclusion of immortality and the life beyond. Much modern preaching is weak, touching the higher experiences of life, because it does not deal much and often with immortality. We do not say, "The hope of immortality." That leaves the door open to doubt. We do not need dreams of what may be, but a permanent consciousness of what is. Immortality does not mean a nebulous something which may possibly be, and which lies, half-outlined, like the ghosts of ships we saw through the fog a few days ago; veritable ghosts, like Turner's sea views on canvas. To-day the ships off shore stand out in bold relief, every sail and spar and rope, definite, plain, fixed facts. That is what our immortality means—not mystery dreams and ghosts of hopes, but facts, clear-cut definite facts.

SUCH a conception of immortality is inspiration, uplift and power. It gives new meaning to this life and double meaning to the next. He who believes the Gospel and Christ's words, "Because I live ye shall live also," must put treble value on all living, all acting, all hopes and expectations. Christianity is meaningless without immortality, and the preacher who evades or neglects such themes as the fact of immortality suggests, is a weakling, and unfit for a place among those who bring messages of Life. The man who does not grasp the truth of his own immortality is sure to lack essential power and hope and purpose as a servant of Christ. Earth life is full of experiences which tend to make us content to loose it and lay down all burdens, rather than struggle against disease and misfortune, if the fact of immortality is left out. It were a comfort to let the grasp of Grip, or the fire of fever, or the broken nerves and wearied brain, end all, if there is nothing more than the restful vacancy of coming oblivion; a broken bubble, a wasted dream. But when

Shall we be Always "Harping" About Ideals.

The Inspiration of It.

La Grippe and Immortality.

Raise the Ideals.