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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 ignore, 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.

get up, as well as on.

Shall we be Always "Harping" About Ideals.

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 La Grippe and Immortality.

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

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.

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.

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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

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

all the enemies of physical life combine to threaten or end it, immortality endures, *perdures*, as President Allen used to say—President Allen, the man and the Immortal. All human weakness, all physical disease, all misfortune, all failing plans and shattered hopes, are but the promise of something better. The writer sits each day by the couch of an invalid, paralyzed, speechless beyond three or four single words; one whose physical life, so far as activity is concerned, ceased nearly three years ago. Her body has had its food and care at the hands of a nurse all that time, but her immortality, her spiritual self, shines in her face, and sings in her eyes every day, like the color and silent music of a summer sunset. Blessed indeed is the Gospel of the Risen Son of God, which has "turned on the light" and filled all the room where immortality abideth.

EVERYTHING. That stands for physical weakness, suffering decay; for the mortal. Over against it and all things like it waves the banner of victorious immortality. If our earthly house decay, we have a building of God, eternal in heaven. The outward man perishes. The tabernacle is blown down. The roof of the earthly house grows old and the storms beat through. God has thus ordained, and it is best. Wasting disease, shattered nerves and palsied hands belong to earth, but not to immortality. It is worth while to be held in the grasp of Grip, if by it we are lifted to a clearer view of immortality. Death is only the fuller revealing of immortality. Oh Death, stingless and slain, where is thy boasted victory over Immortals?

IT is said that an old colored slave woman who was rejoicing in the glory of a new religious experience, was asked how she knew that her sins were forgiven. Her answer was, "I caynt splain how I knows it, but I jest knows it, an dat is nuff." That was the simplicity of saving faith, the certainty of an inner experience. The same truth is illustrated in the fact that Prof. Adolph Harnack, the leading German theologian, is reported as saying to his students in the classroom, "The evidence on behalf of the resurrection of Jesus in the New Testament is not as satisfactory as I could wish; there are many difficulties in the record which it is not easy to get over; but speaking as a Christian man I would say, 'I know that Christ has risen.'" Thus the erudite scholar and brilliant theologian and the slave-woman stand side by side, testifying to the certainty of what the soul knows through union with Christ. All our highest spiritual and intellectual experiences are more or less unexplainable, but not therefore unreliable nor unreal. Men do not really believe in the Christ of history until they come into oneness with him through spiritual experience. Then the historic Christ becomes the real Christ. It is the vision of the Christ of the Bible that speaks peace to our hearts. It is the vision of the Christ of the Bible that creates and confirms faith in the Bible. The book that has brought us knowledge of the Christ, whose coming into our lives changes night into day, can be to none other than the living word of the living God. Thus our inner knowledge of Christ

confirms faith in the Book of God, and such confirmation rises above all criticism, high or low.

ALL men believe in self-consciousness. We doubt arguments and question the findings of logic; but what the soul says to itself, is the end of the controversy. Hence such a declaration as "We know that we have passed from death unto life, because we love the brethren," places a man in a stronghold of certainty from which the artillery of logic is powerless to dislodge him. A religion based upon the facts of consciousness presents evidence capable of scientific treatment, and which admits no gainsaying whatsoever. It may be explained, but it cannot be explained away. Paul's epistles are powerful, not so much from logic as from the outpouring of his conscious experiences. Harnack, the Scholar of Scholars, believes in a risen Christ in spite of historic difficulties, because, soul to soul, he knows the Christ of history in his deepest consciousness. Dinah, with no knowledge of history, and untroubled by historic issues, knows Christ in the same way. The highest and lowest among men are one in Christ.

NOT long since we listened to a prayer, so called, at a large public meeting which was unworthy that name. It was a cheap speech under pretense of praying to God. There is a dignity, a solemnity, and a devotion which ought to pervade all public prayers. All of these were lost or outraged, in a large degree, in the case now in mind, as they always are, when men make speeches or indulge in arguments, to the people, under guise of asking the blessing and guidance of God. Most of such misnamed prayers do not possess the merit attributed in the case wherever a reporter said: "The prayer was the most eloquent one ever delivered to a Boston audience." Therein is the pith of the situation; such harangues are not prayers offered to God. They are poor speeches made to the audience. It is pitiful that such things should be. One is reminded of Dr. Oliver Wendell Holmes' remark, that "A man ought to be a gentleman in his religion as much as in anything else."

The new religious weekly journal, *Christendom*, after running one-third of a year—April 18 to Aug. 29, 1903—announces its consolidation with *The World To-day*, under the new title, *The World To-day: a Magazine of Christendom*, to be published hereafter as an illustrated monthly; 135 to 150 pages in each issue, the October number to appear about Sept. 20. *Christendom* has secured a high place among religious journals, and if the new arrangement gives the added value and strength which it promises, the reading public will have cause for much congratulation. The best religious forces of Chicago University have made *Christendom* rich in good things. We shall look with new interest for the coming of the new magazine. There is abundant room for such helpful influences in the world at this time. The new magazine will be published at \$3 a year.

A cheerful, intelligent face is the end of culture and success enough.—Emerson.

CONFERENCE AT SALEM.

Report of the Proceedings by the Recording Secretary, Earl P. Saunders.

The Seventh-day Baptist General Conference convened on its one hundred and first anniversary with the Salem, W. Va., Seventh-day Baptist church, on Fourth-day, Aug. 19, 1903, at 10:45 A. M., with the President, Rev. Theodore L. Gardiner, in the chair.

The choir, led by Rev. J. G. Burdick, and the congregation sang "Coronation," and prayers were offered by Rev. O. U. Whitford, Westerly, R. I.; Rev. L. C. Randolph, Alfred, N. Y.; and Rev. G. W. Hills, Nortonville, Kan. An anthem was sung by the choir, after which Rev. E. A. Witter, pastor of the Salem church, extended a cordial welcome to the visiting delegates and friends.

The Salem College male quartet, composed of Okey Davis, Erlo Davis, S. Orestes Bond, and Ahva J. C. Bond, sang a selection. Rev. Lewis A. Platts, Milton, Wis., Corresponding Secretary of the Conference, responded to Pastor Witter's address of welcome in behalf of the visiting delegates and friends.

After singing by choir and congregation, the President delivered his annual address, which has already appeared in the RECORDER.

It was voted that the President appoint the usual standing committees; he accordingly made the following appointments:

STANDING COMMITTEES.

PETITIONS.—Rev. Clayton A. Burdick, Ashaway, R. I.; Rev. Geo. W. Hills, Nortonville, Kan.; M. O. Burdick; Mrs. Rev. Perie R. Burdick, Lincklaen, N. Y.; S. Orlando Davis, Jane Lew, W. Va.

FINANCE.—Frank J. Hubbard, Plainfield, N. J.; Charles Stillman, Alfred, N. Y.; Henry D. Babcock, Leonardville, N. Y.; Ashur S. Childers, Salem, W. Va.; Rev. Wm. C. Whitford, treasurer of Conference.

OBITUARIES.—Mrs. Emma T. Platts, Milton, Wis.; Rev. Wm. L. Burdick, Independence, N. Y.; Rev. Samuel H. Davis, Westerly, R. I.; James R. Jeffery, Nortonville, Kan.; S. Orestes Bond, Aberdeen, W. Va.; Mrs. Wm. C. Whitford, Alfred, N. Y.

DENOMINATIONAL HISTORY.—Corliss F. Randolph, Newark, N. J.; Rev. J. Lee Gamble, Alfred, N. Y.; Rev. L. A. Platts, Milton, Wis.; Rev. T. J. Van Horn, Brookfield, N. Y.; Rev. E. A. Witter, Salem, W. Va.; Rev. J. F. Shaw, Fouke, Ark.; Frank L. Greene, Brooklyn; Chas. H. Greene, Alfred.

RESOLUTIONS.—Rev. Arthur E. Main, Alfred, N. Y.; Rev. Wm. C. Daland, Milton College, Wis.; Dr. E. S. Maxson, Syracuse, N. Y.; Rev. O. U. Whitford, secretary Missionary Society; Rev. A. H. Lewis, secretary Tract Society; Pres. B. C. Davis, of Education Society; Miss Susie Burdick for Woman's Board.

NOMINATIONS.—Henry D. Babcock, Leonardville, N. Y.; William H. Crandall, Alfred, N. Y.; W. H. Ingham, Milton, Wis.; M. Berkly, Davis, Lost Creek, W. Va.; Mrs. George H. Babcock, Plainfield, N. J.; Rev. G. H. F. Randolph, Fouke, Ark.

The President appointed as the committee on credentials, W. H. Crandall, Alfred, N. Y.; Geo. W. Post, Chicago, Ill.; and L. Hoover Harris, Shiloh, N. J.

After singing by the choir and congregation and various announcements, the morning session was adjourned with benediction by the President.

FOURTH DAY—AFTERNOON.

The President called the Conference to order at 2 o'clock.

After singing, prayers were offered by Rev. S. H. Davis, Westerly, R. I., and Rev. B. C. Davis, Alfred, N. Y.

The Executive Committee presented the following report:

REPORT OF THE EXECUTIVE COMMITTEE.

Your Executive Committee would submit for your approval the program now in your hands, which was prepared by the President

with the advice of the other members of the Committee, and the secretaries of the different Societies. Aside from arranging of this program, no other business has come before the Committee. The expense of programs, letter-heads, etc., has been \$23.

THEO. L. GARDINER, *President*.

E. P. SAUNDERS, *Secretary*.

The report was adopted, and the item of expense was referred to the Committee on Finance.

The Corresponding Secretary, Rev. L. A. Platts, presented a partial report, which was received as a report of progress, with the understanding that the report should be completed before publication of the Minutes. The item of expense was referred to the Committee on Finance, and the matters appropriate for the consideration of the Committee on Petitions were referred to that Committee. Following is the full report:

REPORT OF CORRESPONDING SECRETARY.

To the Seventh-day Baptist General Conference:

Your Corresponding Secretary would respectfully report that the principal business coming to his hands this year has been the correspondence with the churches with reference to their statistics and other information relative to their spiritual condition and work. The tardiness with which some of the churches have answered the circular letter, and the utter indifference of others in respect to it, make it exceedingly difficult to present the facts with any approach to completeness or accuracy, either by individual churches or by groups, as in Associations.

Out of the 108 churches composing the Conference, only 72 have sent reports, leaving 36 non-reporting. Of the 72, 51 report statistics only; the remaining 21 show a good degree of spirituality and interest in denominational work. Collating the statistics of these churches and reckoning all additions, except by letter transferring members from one church to another, as gains, and accounting all decrease, except by letter, as losses, these 72 churches show a total gain of 238 members, and a total loss of 228, leaving the small net gain of ten. In the statistical tables, which have been prepared, showing the membership of the individual churches, account has been taken of all changes. In these tables also, the statistics of churches not reporting have been taken from the reports of former years.

One church, that of Talent, Oregon, has been formally disbanded during the year. At the time of the disbanding, Oct., 1902, there were five resident and thirteen non-resident members. Of the latter nine had made no response to the inquiries of the church respecting their place of residence, spiritual condition and wishes concerning their connection with the church. One of the remaining four had taken a letter to join the church at Colony Heights, now located at Riverside, California. The two families still residing at Talent, the members of which constituted the resident membership of the church, still maintain Sabbath worship and have a Sabbath-school with a total enrolment of 18 members. It seems to your Secretary that the disbanding of this faithful little company was a mistake; but as it was done and so reported by the former clerk of the church, he has reckoned the entire membership list, excepting the one taking a letter, as a loss, in the statistics.

The church of Hickernell, located at Blystone, Pa., makes application for membership in the Conference. This church is organized on the articles of faith and covenant recommended in the Seventh-day Baptist handbook, and sends W. L. Davis as delegate to this body. They have 17 members. This list is added to the estimate of gains.

The Rev. A. C. Christensen, writing for the little church of Asaa, Denmark, of which he is pastor, states that they have adopted the faith and practice of feet-washing in connection with the communion service, according to their understanding of John 13: 1-15. At first he thought this would be consistent with their position as Seventh-day Baptists. But, believing that entire unity in all matters of faith and practice is essential, he seems to regard themselves as separated from us by the logic of the situation, though he does not ask for a formal dismissal.

The Seventh-day Baptist church at Nortonville, Kansas, through the North-Western Association, requests that this Conference hold its session of 1904 with that church. The Association heartily supports the petition.

The expenses of your Secretary, for postage and stationery, chargeable to the Conference, is \$3.50.

All of which is respectfully submitted,

L. A. PLATTS, *Cor. Sec.*

SALEM, W. VA., Aug. 19, 1903.

The Treasurer of the General Conference, Rev. W. C. Whitford, Alfred, N. Y., presented his report, which was referred to the Committee on Finance for audit. This report showed receipts of \$2,631.64 and expenditures of \$2,623.51, leaving a balance on hand of \$8 13.

The report of the Trustees of the Seventh-day Baptist Memorial Fund was read by their Secretary, David E. Titsworth, Plainfield, N. J., and was adopted. This report recorded the death of one member of the board, Deacon Henry V. Dunham, and the announcement of Stephen Babcock as his successor. The financial statement of the board was especially satisfactory.

The report (already printed) of the Advisory Council, appointed last year, was presented by the President of the Council, Dr. George W. Post.

It was voted that the report be received for record and that the recommendations contained be considered by items.

On consideration of the first item, it was voted that it is the sense of this Conference that to attempt to merge the Societies in the General Conference is neither advisable nor practicable.

The second item was adopted.

The third item was approved, and the President was authorized to appoint a committee to draft in proper form a notice of the proposed amendments and to report at the evening session.

The same action was taken on items Nos. 4, 5, 6 and 7.

Items Nos. 8 and 9 were laid on the table until evening.

The tenth and eleventh items were adopted. The President appointed as the committee to draft the notice of the proposed amendments, George H. Utter, Westerly, R. I.; Geo. B. Carpenter, Ashaway, R. I.; and C. C. Chipman, New York City.

After prayer by Esle F. Randolph, Great

Kills, N. Y., the Conference adjourned till evening.

FOURTH-DAY—EVENING.

The President called the Conference to order at 7:30 o'clock and announced a half-hour praise service to be conducted by Rev. J. G. Burdick and the Salem choir.

At 8 o'clock the eighth and ninth items of the Council's recommendations were taken from the table. After extended discussion the eighth item was adopted, but the ninth item was lost.

The "original" Seventh-day Baptist student evangelistic quartet, composed of Rev. W. D. Burdick, Nile, N. Y.; Rev. T. J. Van Horn, Brookfield, N. Y.; Rev. Geo. B. Shaw, Plainfield, N. J.; and Rev. L. C. Randolph, N. Y., sang a selection, after which the evening session was closed with prayer by Rev. L. E. Livermore, Dunellen, N. J.

FIFTH-DAY—MORNING.

From 6 to 7 o'clock, Rev. A. E. Main, Alfred, N. Y., gave a Bible reading on Gen. 1: 2-4.

The remainder of the morning and the afternoon were given to the sessions of the Missionary Society.

FIFTH-DAY—EVENING.

The Conference was called to order by the President at 7:40 o'clock, and the first fifteen minutes were devoted to a service of prayer and song.

The report of the Sabbath School Board was read by Rev. George B. Shaw, President of the Board.

The report was referred to a special committee, to be appointed by the President, to consider the recommendations contained in the report and to report at some time during this session of the Conference. The President appointed David E. Titsworth, Rev. E. A. Witter, Rev. Geo. W. Hills, Rev. T. J. Van Horn, Rev. W. D. Burdick, and Rev. G. H. F. Randolph, Fouke, Ark., to serve as members of the above-named committee.

After a duet by David E. Titsworth and Mrs. Lizzie Fisher Davis, Shiloh, N. J., prayer was offered by Rev. A. H. Lewis, Plainfield, N. J.

Rev. George W. Hills preached on the theme, "What is Truth?" Text John 18:38. Brother Hills then conducted a testimony meeting, in which many took part.

The choir sang as a closing song an "Ode to Salem College," composed by Ahva J. C. Bond.

Prayer was offered by Rev. O. U. Whitford, after which adjournment was taken.

SIXTH-DAY—MORNING.

From 6 to 7 o'clock Rev. A. E. Main gave a Bible reading on the second chapter of Genesis, beginning at the fourth verse.

The remainder of the morning and the afternoon were given to the sessions of the Education Society.

SIXTH-DAY—EVENING.

At 7:45 o'clock the President called the Conference to order. After an anthem by the choir, Rev. Clayton A. Burdick, Ashaway, R. I., read Luke 15: 11-24, and Rev. T. J. Van Horn offered prayer.

Miss Althea Crandall, Ashaway, R. I., sang a solo.

Rev. Clayton A. Burdick then preached on the theme, "The Prodigal Son," based on the Scripture read, as above.

The sermon was followed by a prayer and conference meeting conducted by Ahva J. C. Bond.

The session was closed with prayer by Rev. L. E. Livermore.

SABBATH—MORNING.

At 8:30 o'clock the Lord's Supper was celebrated at the church, for the benefit of lone Sabbath-keepers present at the Conference, under the direction of Rev. E. A. Witter, pastor of the Salem church. After a brief prayer and testimony Rev. Geo. W. Lewis, Dodge Center, Minn.; and Rev. L. D. Seager, Farina, Ill., former pastors of the Salem church, assisted by the deacons of the Salem church, administered the sacrament.

At 10:15 o'clock a large congregation assembled in the audience tent to listen to a sermon by Rev. A. H. Lewis.

After an anthem by the choir, Dr. Lewis read a Scripture lesson and prayer was offered by Rev. B. C. Davis.

Then followed an anthem by the choir with a solo by Dora Gardiner, Salem.

Doctor Lewis preached on the theme, "God's Message to Seventh-day Baptists at the Beginning of the Twentieth Century." Text, I Cor. 16: 14.

Prayer was offered by O. U. Whitford. A collection was taken for the benefit of the Missionary, Education and Tract Societies, amounting to \$127.89.

While the collection was being taken, an anthem was sung by the choir, with solos by Earl Davis, Salem, and Mrs. Iva Randolph Rosier, Fairmont, W. Va.

The benediction was pronounced by Rev. Samuel D. Davis, Jane Lew, W. Va.

SABBATH—AFTERNOON.

At 2:30 o'clock the President called the Conference to order for the Sabbath-school hour.

After singing by the congregation the following program was given:

Address—Sabbath-school Discipline, Esle F. Randolph.

Address—The Teacher's Preparation, Rev. W. C. Whitford.

Song by Salem Quartet.

Address—How Can we Induce Pupils to Study the Sabbath-school Lessons? Rev. W. D. Burdick.

Address—Red Letter Days, David E. Tittsworth.

A collection was taken for the Sabbath-school board, amounting to \$32.00.

At 3:45 o'clock Rev. E. B. Saunders, Shiloh, N. J., took charge of the Christian Endeavor meeting.

After singing, Paul P. Lyon, Mt. Jewett, Pa., spoke on "What Profession Can a Seventh-day Baptist Enter?"

The Salem Quartet then sang, after which Charles C. Chipman, New York, spoke of his experience as a Sabbath-keeper in business.

This was followed by many testimonies regarding God's leading and help in Sabbath-keeping under difficulties and discouragements.

The meeting was closed with prayer by Rev. L. E. Livermore.

SABBATH—EVENING.

At 7:30 o'clock Rev. J. G. Burdick led in a praise service. Rev. L. A. Platts read a letter from Count Papengowth Oswald, which was referred to the Board of the American Sabbath Tract Society.

Mrs. L. A. Platts, Treasurer of the Woman's Board, presented her report, which appears in this issue.

Mrs. Platts also read the report of the Corresponding Secretary, Mrs. Nettie M. West, Milton Junction, Wis., which has already been printed.

The reports were adopted as the report of the Board.

The choir and congregation sang, after which prayer was offered by Susie M. Burdick, Alfred, N. Y.

Introductory to her sermon, Mrs. Perie Randolph Burdick, Verona, N. Y., read Mark 14: 1-9, and took as her text the first clause of the 8th verse read, from which she preached on "Service."

The Salem Quartet sang, after which a collection was taken for the Woman's Board, amounting to \$38.25.

Benediction by Rev. W. C. Daland.

FIRST DAY—MORNING.

From 6 to 7 o'clock, Rev. A. E. Main gave a Bible reading on the third chapter of Genesis.

The remainder of the day was given to the sessions of the Tract Society.

FIRST DAY—EVENING.

At 7:30 o'clock the President called the Conference to order for a good-citizenship meeting.

Rev. J. G. Burdick and the choir conducted a praise service.

Prayer was offered by Rev. E. D. Fellers, pastor of the Methodist Episcopal church in Salem.

Song by the Salem Quartet.

Address—Christian Citizenship, George H. Utter.

Rev. L. D. Saeger sang, by request, "The Friends of Long Ago."

Address—The Saloon vs. the State, Rev. Lester C. Randolph.

Duet—Dora Gardiner and Okey Davis.

Address—The Home vs. the Saloon, Rev. Samuel H. Davis.

Anthem, choir with solo, by Moses H. Van Horn, Salem, W. Va.

Benediction by Rev. A. H. Lewis.

(To be continued.)

A TALK ON MONEY.

The reports of the Tract and Missionary Societies, printed in these columns last week, point to some interesting conclusions. They tell of work—faithful and consecrated—on the part of many, to help lift the debts of the two societies, but they also tell—and very forcibly, too—the seeming indifference and apathy on the part of some of the larger and stronger churches along the same line. In the meantime, the regular contributions to the societies have dropped off almost entirely, with the result that the treasurers will again be obliged to hire money to meet current expenses. The Missionary Society must pay its helpers on the field; the Tract Society must do the same, beside meeting the running expenses of the publishing house, the receipts of which have experienced the same dropping off as has been noticed by the societies. If the work of the societies is to be continued, the churches must awaken to their responsibilities in the matter. If they do not, and do not provide a regular, dependable fund to carry on the work, debts, more serious than those of last year, will be the inevitable result. The work cannot be cur-

tailed. It must go on, or be dropped completely. Which shall it be?

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 13, 1903, at 2:15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Tittsworth, F. J. Hubbard, J. D. Spicer, J. A. Hubbard, J. M. Tittsworth, W. C. Hubbard, Corliss F. Randolph, C. C. Chipman, Esle F. Randolph, A. L. Tittsworth.

Visitors: J. Howard Tittsworth, of Nortonville, Kan.; H. H. Baker.

Prayer was offered by Corliss F. Randolph. Minutes of last meeting were read.

The recording secretary reported having written Rev. A. P. Ashurst expressing the sympathy of the Board in his affliction.

The Supervisory Committee reported business as usual at the Publishing House, and that special efforts are being made to get the Conference Minutes printed within a reasonable time.

Pursuant to correspondence received from Corresponding Secretary A. H. Lewis, it was voted that if the work at the office will allow, the September and October numbers of the Sabbath of Christ be bound together, and an edition be sent out as large as the existing postal laws will permit for the number of subscribers.

Correspondence was received from Rev. Geo. Seeley and Mrs. M. G. Townsend.

Voted, That the business manager be instructed to send a copy of the new edition of Sabbath and Sunday to Bro. Seeley.

The minutes of the annual meeting were read by D. E. Tittsworth, secretary pro tem, and on motion adopted.

The treasurer presented statement of receipts and disbursements from Aug. 9 to date, and announced that the special contribution toward paying the debt of the society amounted in full to \$1,394.16.

Voted, That the recording secretary be requested to express to President Theo. L. Gardiner the entire satisfaction the Board feels with his efficient labors as editor of the SABBATH RECORDER for the summer months. The minutes were read and approved. Board adjourned.

ARTHUR L. TITTSWORTH, Rec. Sec.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Pursuant to the action of the Seventh-day Baptist Missionary Society at a meeting held at Salem, W. Va., August 20, 1903, a meeting of said Society is hereby called to be held on Wednesday, October 21, 1903, at 9:45 A. M., at the vestry of the Pawcatuck Seventh-day Baptist church, at Westerly, R. I. for the election of officers, and for the transaction of such other business as may then be necessary or expedient.

By order of the Society,

WM. L. CLARKE, President.

SALEM, W. VA.—The Salem Methodist Episcopal church has passed a resolution thanking the Seventh-day Baptist church for the use of the church during the three months that was taken in the repairing of the Methodist church.

Our Reading Room.

LEONARDSVILLE, N. Y.—The wedding of Miss Harriet Brown to Edgar Van Horn was a pleasant event. Pastor Cottrell, assisted by Rev. T. J. Van Horn, performed the ceremony. The happy couple left town on Friday for Alfred, their future home, followed by the good wishes of a host of friends.

The delegates from this church, who attended Conference, speak in the highest terms of the hospitality of Salem people, and of the good meetings.

Valois St. John and Mr. and Mrs. J. P. Allis, of Plainfield, have been the welcome guests of friends and neighbors of old. We regret that Leonardsville is no longer their home, but our loss is Plainfield's gain.

The event to which the young people, and some of the older ones, have been looking forward for months, is the Brookfield Fair. Everybody is expected to go and take the children.

Miss Sarah R. Babcock has gone to Clinton to attend the wedding of her friend, Miss Benedict. On her return she will resume her studies at Alfred. Miss Lou Rainey, Nettie Williams, Miss Hull and Blanche Crandall, left this morning for the same place to attend school.

Next week the High School opens in this place. Alva Davis is to be the new principal, Miss Agnes Babcock, Miss Ethel Haven and Miss Edna Munroe the other teachers.

Herbert Cottrell has gone to Atwood, Ill., to teach in the High School. Arthur Cottrell, who has been spending some time with the pastor, has entered Colgate University, at Hamilton.

H. D. Babcock, who has been seriously ill, has so far recovered as to take a business trip to Toledo and other Western cities.

Pastor Cottrell, on his way from Conference, visited his old church at Shiloh, N. J.

R. E. W.

GENTRY, ARK.—The past season has been very dull, due no doubt to the late freeze of last spring, which injured our fruit crops to a large extent. The apple crop is being harvested, but is light, and the apples seem to be of poor keeping quality. But as such late frosts are very unusual here, we are expecting larger returns for next year's labor. Our canning factory is in full working order; while the tomato crop was a little late, yet it is a good one, the tomatoes being of good size. Several families are expecting to come this fall with a view of locating here. The Adventists have been holding meetings here the past few weeks and succeeded in arousing considerable interest in the Sabbath question. Whether any will come out boldly for what they know to be right remains to be seen.

DERUYTER, N. Y.—Repairs have been made on the steeple of the Seventh-day Baptist church on Utica street, under the direction of Edward Harris of Sheds. The timbers supporting the posts were found to be in a very unsafe condition and it is fortunate indeed that some of the recent heavy winds have not blown it from its place. It had bent to the southwest and had to be brought back to position. The Woman's Society of the church will see that the steeple is painted as soon as possible after repairs are finished. Much pains

have been taken to preserve the original style of architecture, which necessitated sending out of town for material for the railing about the steeple, which had partly blown down.

BEFORE IT IS TOO LATE.

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

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

We live but in the present,
The future is unknown—
To-morrow is a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

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

—Selected.

A SABBATH MEDITATION.

H. D. CLARKE.

Tied up at Columbus, Neb., over the Sabbath, we sought the hotel parlor, and reading Matt. 7 slowly, tried to think of the tender yet commanding tone of our Saviour as he spake with divine authority and not as the scribes. Then we read that scholarly address of President Kenyon delivered at Alfred in 1851. How apt is it for this generation, and every young student should read it carefully, and then put on his armor for progressive effort and the elevation of his fellows.

Then our mind turned to some recent RECORDER articles. First, the employment question. A late article from Bro. Randolph, of Salem, we believe, voiced our sentiments exactly. We had often wondered why our employers had so much to say about boys being first well fitted to fill the places they had for them. Must they go to some Sunday employer to learn their trade, just the time when they should be under the influence of a devoted Sabbath-keeping business man. It seemed the height of folly to "make great effort to find proficient Seventh-day Baptists to fill the places," and seemingly demand that they be proficient before employing them. And yet that has been the very thing demanded of our young men who have no chance to become proficient, except they go out among first-day employers. As a rule, proficiency must be attained in our own societies or the young man and woman is lost to us.

Again we turned to the question so much before us, of the fewness of students for the ministry, and the pastorless churches. We do confess to a measure of disgust, at the manner in which it is discussed. The nail is not struck upon the head. It is a delicate matter to do that.

Brethren, do you not know that some of our young men know what it probably means to them if they decide for the ministry. They would be glad to suffer even in such a calling, but complete crucifixion is not a great in-

centive to enter the ministry. There have been not a few Philip Strongs in Seventh-day Baptist pulpits. A small minority in most churches rules in the choice of pastors. And these minorities do not always consider the piety and character of their selection, but whether he can please the great varieties of taste which rule in the church. Will he offend by practical gospel preaching? Will he draw? Will he please the whims of young people and be popular? O the gauntlet of the church inquisition! A pastor has convictions upon civic righteousness, and political prejudice and intolerance says he must go. He preaches a sermon exalting the church and showing the weakness which comes to the church from fellowship with a multitude of secret fraternities, and he must go. One or two members allow Satan to get a morbid twist into their consciences over some one question, and after years of dwelling upon it to the exclusion of other great problems, they are cranks in the truest sense and wage warfare upon a pastor who has a broader view of these things.

A woman once refused to take the communion from her pastor's hands because he had a ring upon his little finger. Another berated the pastor because he did not visit her every month. A member who would not take and read his denominational paper received a marked copy from his pastor and his rage was beyond his control, and for two years he fomented discord until the church thought best to pacify his element by a change of pastor.

A deacon refused to support financially and morally his pastor because he was the choice of a former pastor whom he disliked, and he succeeded in wearing his poor victim out and the second quick change was made.

A small church, receiving generous support from a Missionary Board, and giving little themselves, wants a man whose experience and fame calls him to larger fields, and so the church goes without a pastor for a long time, and souls drift away from God in the meantime.

These are only a very few of the many difficulties experienced. The body of the church would rather crucify a good preacher and pastor and try again, than lose a half dozen such rule or ruin members who will always keep up the difficulties, bringing cleanliness to their own souls and discouragement to others. When our churches face squarely these issues and deal justly with their ministers, then they will see more young men studying for the ministry and have pastors who fear God more than they try to please all men. At least these were some of our meditations. When we pray for more laborers let us also pray for hearts and tongues that will give support to those God calls into his vineyard.

The student for the ministry does not expect to walk upon velvet carpets or be free from these troubles, but he has a right to expect the church to be just and progressive. All our churches are not experiencing these difficulties. Many a church and pastor stand nobly together. But that many others do suffer, though not generally known, is beyond dispute, and these things have to do with churches going without pastors and ministers without employment.

Let us hope that the re-adjustment question may help a little to remedy these evils.

Missions.

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

HOME MISSIONS.

THE MISSIONARY PASTORS.

THE SOUTH-EASTERN ASSOCIATION. RITCHIE CHURCH, BEREIA, W. VA.

The Rev. Riley G. Davis served the church as missionary pastor the first half of the Conference year to Dec. 31, 1902. He reported during that time, 27 sermons; pastoral calls, 35; prayer meetings, 11; congregations averaging from 40 to 50. No additions to the church during that time. Bro. Davis has supplied the church more or less with preaching the last half of the year, with no appropriation from the Missionary Society toward his support.

THE MIDDLE ISLAND, BLACK LICK AND GREEN-BRIAR CHURCHES, WEST VIRGINIA.

The Rev. D. C. Lippincott was the joint Missionary pastor of these churches for nine months of the year, and preached at times at Lick Run, W. Va., and Salemville, Pa. During that time he preached 100 sermons, conducted 44 prayer meetings, made 116 pastoral visits. Three were added to the churches by baptism. Bro. Lippincott resigned his pastorate and settled as the pastor of the Carlton church, Garwin, Ia., last May.

THE SALEMVILLE CHURCH, SALEMVILLE, PA.

This church has had no pastor during the year. It has been visited by some of our ministers. Rev. D. C. Lippincott labored with them for awhile. One was added to the church by baptism. The church has built them a parsonage, and has called Rev. Riley G. Davis to be their pastor. He accepted the call and expects to settle there next October.

THE EASTERN ASSOCIATION.

FIRST WESTERLY CHURCH, WESTERLY, R. I.

The Rev. N. M. Mills served this church as missionary pastor for the first three months of the Conference year, and then became pastor of the Marlboro Seventh-day Baptist church, N. J. In that time he preached 12 sermons, held 10 prayer meetings, and made 20 visits. The church was supplied with preaching part of the time by the corresponding secretary of the Missionary Society and others, until May, when the Rev. Madison Harry settled with them as pastor. He has served the church as pastor seven weeks in the last quarter of the year very acceptably. And in the time has preached 11 sermons, and made 50 pastoral visits.

THE SECOND WESTERLY CHURCH, NIANTIC, R. I.

The Rev. Horace Stillman has been its missionary pastor during the year. He reports during the year 62 sermons, 40 prayer meetings, and 50 pastoral visits. Some extra meetings have been held. Two were added to the church by baptism.

THE CUMBERLAND CHURCH, FAYETTEVILLE, N. C.

The Rev. J. H. Biggs has served this church as missionary pastor the entire year. Other preaching stations: Rayner's chapel, Bluff Mills, and Johnson's school house. As is the custom in the South, Sabbath services are not held weekly, but monthly or bi-monthly. Quarterly and extra meetings have been held. Number of sermons and addresses 27; prayer meetings, 10; pastoral visits, 16; pages of tracts distributed, 500. No additions to the church.

CENTRAL ASSOCIATION. PRESTON, OTSELIC AND LINCKLAEN CHURCHES, N. Y.

These churches have had no pastor the past year. The Missionary Board employed on this field, Bro. W. Orville Babcock, of Buffalo, N. Y., for two months in the summer of 1902; Bro. H. Eugene Davis, of Alfred, N. Y., is now laboring among these churches for two months. After his labors are through, these churches are to be cared for by the pastors of the stronger churches of the association, the churches giving their pastors for that object, and the Missionary Society paying their traveling expenses when required. The Watson church also comes under this arrangement.

THE SECOND VERONA CHURCH, N. Y.

The Rev. Leon D. Burdick is the pastor of the First and Second Verona churches. The Second church being small in membership, and weak financially, the Missionary Board is aiding in the support of its pastor. Mr. Burdick has given this church an entire year's service.

THE WESTERN ASSOCIATION.

THE HORNELLVILLE AND HARTSVILLE CHURCHES, N. Y.

The Rev. I. L. Cottrell served these churches as missionary pastor until the first of December, when he moved to Leonardsville, N. Y., to become the pastor of the First Brookfield Seventh-day Baptist church. During that time, five months of the Conference year, Mr. Cottrell preached 41 times, held 32 prayer meetings, made 230 calls and visits, 1 added to the church by baptism who was a convert to the Sabbath. Since Bro. Cottrell left, Dean A. E. Main, of our Theological school, Alfred, N. Y., has served the Hornellville church as missionary pastor the rest of the year. He reports 50 sermons and addresses, 20 prayer meetings, 95 pastoral visits, and average congregations of 30.

The Rev. W. C. Whitford, one of the teachers in the Theological school, Alfred, N. Y., supplied the Hartsville church with preaching until the pastor-elect, Harry N. Jordan, began his labors with the church in January, 1903, who has served it the remainder of the year. Mr. Jordan reports 23 sermons and addresses, 13 prayer meetings, 16 pastoral calls, average congregations 48. Mr. Jordan is pursuing his theological studies at Alfred, N. Y., while laboring as pastor of the church.

THE RICHBURG CHURCH, N. Y.

This church has had the labors of the Rev. H. C. VanHorn as missionary pastor for 41 weeks of the year. During the time he reports 50 sermons and addresses, 38 prayer meetings, 332 pastoral visits, added to the church 5 by letter and experience, and 6 by baptism; total 11. Mr. VanHorn has been pursuing his theological studies at Alfred, N. Y., during the year. The Richburg church has repaired the meeting house and has made good progress in religious life and service.

THE PORTVILLE CHURCH, N. Y.

Alva L. Davis, a student of the University and the Theological school at Alfred, N. Y., has labored with this church as missionary pastor during the year 29 weeks. The Missionary Board aided the church in his support. Mr. Davis reports 29 sermons, 27 prayer meetings, 225 visits, average congregations 48.

THE HICKERNELL CHURCH, PA.

Bro. W. L. Davis has served this church as

missionary pastor the entire year. Has one preaching station at Blystone, Pa. Bro. L. D. Saeger on his way home from his labors in Hornellsville, N. Y., and Portville, Pa., visited this little church and held some evangelistic meetings, preaching 14 times. The meetings encouraged and strengthened the church. Bro. Davis reports during the year 77 sermons, 25 prayer meetings, 123 pastoral visits, 1 added to the church by letter.

NORTH-WESTERN ASSOCIATION. THE BERLIN, MARQUETTE AND ROCK HOUSE PRAIRIE CHURCHES, WIS.

Rev. H. C. Van Horn, who was the pastor of these churches, left the field to pursue theological studies at Alfred, N. Y. He was succeeded by the Rev. O. S. Mills, who has served these churches as missionary pastor 37 weeks during the year. He has also preached at Coloma and Kingston, Wis., and at several school-houses. He reports 81 sermons, 14 prayer meetings, 216 pastoral visits, average congregations 25, and various tracts distributed.

THE CARTWRIGHT CHURCH, WIS.

The Rev. A. G. Crofoot is the missionary pastor of the church, and reports an entire year's labor. Sermons, 64; prayer meetings, 17; pastoral visits, 158; average congregations, 30; added to the church, 4 by letter. Sabbath services and the Sabbath-school well maintained, and the membership in fair working condition.

THE NEW AUBURN CHURCH, MINN.

The Rev. E. H. Socwell served the church as missionary pastor nine months of the year, and then moved to Berlin, N. Y., and became pastor of the Seventh-day Baptist church there. The remaining three months of the year the New Auburn church has had no pastor, but has maintained the usual appointments and services. Mr. Socwell reports for nine months, 59 sermons, 64 prayer meetings, 92 pastoral visits, 1 added to the church by letter or experience. Mr. Socwell has labored a long time as a missionary pastor among our people, and he expressed his appreciation of the uniform kindness and helpfulness of the Missionary Board all those years and tendered to him his thanks.

THE WELTON CHURCH, WELTON, IOWA.

The missionary pastor of this church is the Rev. Geo. W. Burdick, and he has served it the entire year. He has a preaching station at Calamus, Ia., and at a school-house four miles from Welton. He reports during the year 59 sermons, 52 prayer meetings, 98 pastoral visits, average congregations about 55, 500 pages of tracts distributed, 2 added to the church by baptism.

THE CARLTON CHURCH, GARWIN, IOWA.

This church has been without a pastor for a long time. The Rev. D. C. Lippincott settled with them as missionary pastor in April of this year. The Missionary Board aids the church in his support. Mr. Lippincott has entered upon his labors with a good deal of interest and zeal, and the prospects of this church are much brighter in spiritual life. It has lost quite a number of its active members by removals to other places west. Bro. Lippincott reports for the three months of labor, 15 sermons, 16 prayer meetings, 20 pastoral visits, and average congregations of 50; a number of Seventh-day Baptist families left here, 20.

THE BOULDER CHURCH, BOULDER, COLO.

The Rev. S. R. Wheeler, who served this

church so long as missionary pastor, resigned his pastorate, which took effect April 1, 1903, and he was succeeded by Rev. F. O. Burdick, M. D., as pastor. He reports for the nine months of labor 40 sermons, 25 prayer meetings, 130 pastoral visits, 500 pages of tracts distributed, 2 additions by letter. He writes "during these nine months the work was kept going as usual. In the summer months we had our portion of visitors from a distance who encouraged us by their presence on the Sabbath. We do not forget that it is an important part of our mission as a church to provide spiritual opportunities for those of our number who come among us for health or recreation. Bro. F. O. Burdick, our new pastor, began his work in April. Installation service was held the first Sabbath in April. This was an interesting and profitable service." Bro. F. O. Burdick, who is the missionary pastor now of the church, reports for the last three months of the year, 14 sermons, 25 pastoral visits, regular prayer meetings in May and June, and 2 additions by letter.

THE SOUTH-WESTERN ASSOCIATION.

THE DELAWARE CHURCH, BOAZ, MO.

The Rev. L. F. Skaggs has been the faithful pastor of this church many years. There is much prejudice here against the Sabbath and Sabbath-keepers, but Mr. Skaggs is very much respected by all as a man and as a preacher. The little church is simply holding its own, no additions, no converts to the Sabbath. Bro. Skaggs reports that services are held every two weeks, preached during the year 29 sermons, made 40 pastoral visits, and had an average congregation of 15.

THE FOUKE, TEXARKANA, LITTLE PRAIRIE, CROWLEY'S RIDGE AND WYNNE CHURCHES, ARK.

Rev. G. H. F. Randolph, our general missionary on the south-western field, is the missionary pastor of these churches. When at home at Fouke he holds regular Sabbath services. Sabbath-school is maintained through the year. He is a sort of itinerant pastor of the other churches above mentioned, visiting them at stated times, preaching to the people on the Sabbath, and holding evening services during the week. The report of his labors will be given under the head, "General Missionaries."

THE GENTRY CHURCH, ARK.

This is our largest church in Arkansas. It has over 100 resident members. Its pastor is Rev. J. H. Hurley. The church received aid from the board the first half of the Conference year, from July 1, 1902, to Jan. 1, 1903. The board received notification from the church that it could do without aid in the support of its pastor the remainder of the year, as the church had become self-supporting. Bro. Hurley reported for the six months he was missionary pastor, 71 sermons, 24 prayer meetings, pastoral visits, 65, sometimes congregation of 300, added to the church during the six months 14 by letter and experience, and 7 by baptism.

THE HAMMOND CHURCH, LA.

The Rev. C. S. Sayre has been the missionary pastor the entire year. He closed his labors with the church July 1, 1903, and moved to Alfred Station, N. Y., and settled with the Second Alfred church as pastor, with the privilege and understanding that he could have a portion of the time to pursue theological studies in our Theological school at Alfred, N. Y. He reports during the year, 65

sermons, 61 prayer meetings, numerous pastoral visits, added to the church 8 by baptism, 2 by letter and experience. Church in good working order, the regular prayer meeting, the Sabbath-school, and the Christian Endeavor meetings well sustained.

THE ATTALLA CHURCH, ALA.

The Rev. R. S. Wilson has been the missionary pastor of this church and the general missionary on the Alabama field the entire year. When at home, not doing mission work on the field, he ministers to the church, and sometimes when away he gets ministers in the town to preach for him. The Sabbath-school meets regularly and is well maintained. The report of his labors will be found under the head, "General Missionaries."

SUMMARY.

Thirty-three churches have been aided during the year in the support of pastors. Twenty-six missionary pastors have served these churches, some of them the entire year, others only a part of the year. Some of these pastors have been joint pastors over two or three churches near each other. The churches thus helped are in the following states: Rhode Island, West Virginia, North Carolina, Pennsylvania, New York, Wisconsin, Minnesota, Iowa, Colorado, Missouri, Arkansas, Texas, Louisiana, Alabama. Faithful work has been done in all the churches. Some of the churches have had extra meetings and revivals. The pastors report in the aggregate, 1,000 sermons, 2,282 pastoral visits, additions to the churches by baptism 30, by letter and experience 29, total 59; converts to the Sabbath, 2.

HE IS ABLE.

God is able to deliver.
He will lead thee in the fight;
He as Captain of the army
Will defend thee with his might.
When the battle fierce is raging,
And thy hope has almost gone,
Listen for thy Captain's orders,
Bidding thee fight fairly on.

Then with courage growing stronger—
A new purpose in thy heart,
Fight with all thy God-given powers—
Strive to do a noble part.
Let there be no thought of failure,
God himself will charge the foe,
Driving everything before thee—
And his power clearly show.

He will keep thee, he will guide thee,
And he'll bring thee through the fight;
He will crown thee with successes,
If thou strive to do the right.
But, for wisdom, grace and power
Go to him in humble prayer;
Tell him simply thou art needing
Of these gifts a fuller share.

Ask in faith, too, nothing doubting—
Do not waver as the sea—
But come boldly with thine offering,
And thy God will talk with thee;
He will love thee, he will lead thee;
He will take thee by the hand;
He'll direct thine every footstep
Till thou enter heaven's land.

—Central Presbyterian.

Let us imagine that beginning with the resumption of more active work in the churches this fall every member (including the pastor) should resolve not to say a single fault-finding word of another member. Of course, if he cannot help thinking of the faults of others, he may think them, but under no consideration shall he speak of them, even to his wife. Imagine, if one possesses a vivid imagination, the result after one year's trial of this plan. The number of pastoral resignations would be cut down to the minimum, there would be few "Timothy Gones" and "Timothy Stayer's" smile would be visible in the dark. The imagination of the most imaginative

Christian fails at this point. But there can be no harm in the trial of such an experiment by each one of us.—The Standard.

JOHN DENISON KENYON, M. D.

Doctor Kenyon, son of Dr. Joseph D. and Lydia R. Noyes Kenyon, was born in Hopkinton, R. I., April 1, 1834, and went to the life beyond August 12, 1903, in Westerly, R. I.

He was a student in Westerly Academy and in DeRuyter Institute, N. Y., and then taught school three years, studying medicine meanwhile under his father.

In 1857 he graduated from the Medical College at Albany, N. Y., and was associated with his father for three years. At the urgent request of friends he moved to Ashaway, R. I., in 1860, where he lived until 1889, building up a very large practice. From 1889 to the time of his death he lived in Westerly, leading there also a busy professional life.

He was married to Miss Mollie A. Langworthy September 8, 1877, who was taken away by death August 10, 1892. Their son, Harold D., was born December 26, 1878, and graduated this year from the College of Physicians and Surgeons, New York City.

This son, a brother, and three sisters, survive the father and brother whom they loved. "He had a host of friends in this village," "He was a kind and loving husband, an indulgent father, a gentle and patient physician," are some of the things said of him. And the Rev. F. H. Decker sent the following to the Westerly Sun:

The announcement in your paper of the death of Dr. John D. Kenyon stirs in me a strong desire to make public my warm appreciation of him as a dear friend. "The Lord reward you richly for your kindness in a certain case," I said to him as I was leaving home last Tuesday. "I hope he will be pleased with me," was his reply. Westerly has lost one of her best citizens. But he still lives, and we shall see him "again in the morning."

Thirty years ago Dr. Kenyon became the writer's physician; and since that time he has been to me a genuine, helpful, and esteemed professional and personal friend.

And by hundreds of people he will long be remembered, not only as a trusted physician, but as a friend, a sympathetic, cheerful, generous, appreciative, and faithful friend.

To such physicians the community owes larger debts than can be paid with money.

The funeral services were held at his late residence and at Oak Grove Cemetery, Ashaway.

ALFRED, N. Y.

A. E. MAIN.

KEEP GOING.

The world is moving right along,
You must keep going,
There is no halting with the throng,
You must keep going,
There is no stopping on the way,
The same old hustle day by day,
You cannot stop in some one's way,
You must keep going.

If you would reach fame's topmost rung
You must keep going;
Begin the strife while you are young,
And then keep going,
If you would keep from dire distress,
If you would make a big success,
And reap reward and happiness,
You must keep going.

The Christian Work and Evangelist.

"Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars."—Rev. E. H. Chapin.

ANNUAL REPORT

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

(Second Section.)

THE LARGER VIEW.

Large views and logical correlations of facts are demanded if we gain a correct understanding and adequate conclusions concerning our place and work. This means both the backward and the forward look. The following are some of the things which the larger look includes:

I.

CHURCHES ALREADY ESTABLISHED.

There can be neither denominational life nor work without permanent and vigorous churches, each of which is a base for supplies, a center of influence and a source of power. Churches live and grow from within. Their influence and efficiency in denominational work are determined by their spirit and purpose rather than by their wealth and members. Denominational life is the aggregate result of the spirit, purpose and efforts of individual churches. This is especially true under an independent congregational polity like ours. When a church unites with the General Conference it assumes definite and permanent duties to the denomination and its work. If these obligations are held in light esteem, and their fulfillment is deemed an option and not an imperative duty, the church is likely to be negligent and an hindrance more than a help in denominational matters. Many of our churches, if not all of them, need higher and clearer conceptions concerning denominational obligations.

Denominationalism is more than sectarianism. It means loyalty and devotion to a great and vital truth which is so far neglected or ignored by others that it must be made a distinct issue for the sake of truth and the larger interests of Christianity. If the Sabbath and the issues germane to it do not form such a basis for denominationalism, we are only narrow sectaries not worthy a name or a place among Christian denominations. There would be no Seventh-day Baptists but for the Sabbath and its observance over against no-Sabbathism and the observance of Sunday. That we have had a history for centuries, and have a place now, is a matter of great moment or of great folly. It means more than most people appreciate or too little to justify for their efforts. Our relations to our own faith and to the non-Sabbath-keeping world, demand a broad, vigorous, consistent and aggressive denominationalism. The presence or absence of these larger views and higher conceptions determine success or failure. Unflinching faith, obedient loyalty and heroic struggle, or ignominious failure and certain extinction are before us. We must choose between them, and we cannot choose too soon.

Since the individual church is the denominational unit, the primary source of success or failure in denominational work is with the churches, more than with the denominational societies. This fact is much underrated and often overlooked. As a rule, the pastor and a few "leading members" determine the attitude of the church toward denominational work. It is certain that they hold the balance of power. What the pastor and leading members do or fail to do is more important than the plans or appeals of the Boards,

for the Boards must wait upon the spirit and action of the churches. The annual reports which are presented at this time are the measure and record of the interest of the churches in the work committed to the societies. Since the Tract Society exists for the defence and propagation of the specific truth, which is the reason of our denominational existence, its reports are the measure and history of the interest of the churches touching vital issues of our existence and work. All will agree that the interest is below what it ought to be, and those who appreciate what God demands of us at this time, will be humiliated most as they look upon our meager record. That the denominational societies ought to take the initiative, and lead the churches forward, is true, and when they fail to do so that neglect should be condemned; nevertheless experience shows that the balance of power and the standard of denominational success or failure are determined by the churches.

It is not easy to be hopeful, aggressive and persistent when opposing influences are great and immediate results are small, when expectations are unrealized and hopes are not fulfilled. Under such circumstances unwavering faith must overcome doubt, or aggressive efforts will utterly fail. As an aid to such faith we need a larger and more intense consciousness of the magnitude and value of our place and work as the conservators and defenders of fundamental truth and not the accidental possessors of an unimportant peculiarity. Weakness or wavering at this point insure disaster. Methods of working are important, but convictions, spirit and purpose are vastly more important. We may plan and re-plan, adjust and re-adjust, as to methods, but if a healthful and aggressive denominationalism is wanting little will be accomplished worthy of our time and mission. This is as true in regard to old and well-established churches as in other departments of work. Prevalent methods in sustaining and up-building such churches are better than in the larger field of denominational work, but churches with best methods and most favorable surroundings decay when underlying faith and vigorous denominationalism are wanting. There are too many evidences that full and efficient denominational spirit does not find expression in our churches. Several facts which appear in the first part of this report are prophetic of further decline unless our churches become more enthusiastic and aggressive in Sabbath reform spirit and work. We need a wide-spread revival of denominationalism. Best results will not be secured until such a revival come. Any re-adjustment of methods which is not supported by a new interest in Seventh-day Baptist denominationalism will be of little value.

II.

ESTABLISHING NEW CHURCHES.

The work of the Tract Society brings us into direct contact with the question of extending denominational lines and life by the establishing of new churches. That question involves some of the most difficult problems we have to meet, problems which demand greater attention because of their difficulties, and in spite of them. The prevalence of no-Sabbathism and of the idea that the Bible does not require the observance of any specific day, leave little conscience to which we can appeal in behalf of the Fourth Com-

mandment, and the example of Christ as a Sabbath-keeper. This is the first great hindrance in establishing new Seventh-day Baptist churches. It is easy to convince men that the Bible requires the observance of the Sabbath and that it does not require the observance of Sunday, but the grip of obligation to follow the Bible on this point is so slight that our appeals are meaningless to most men. Intense commercialism and prevalent worldliness combine with this indifference to the Bible, to build new barriers against the extending of our denominational lines. This state of things confronts the Tract Society in sending out the truth, and the Missionary Society wherever it seeks to gather up the results of the Tract Society's work by organizing new churches. Deep convictions, strong conscience and intelligent faith are the only source from which Seventh-day Baptist churches of power or prominence can come. This fact appears in those who go from us and come to us. No one who is lacking in these higher qualities of faith and conscience will become a Seventh-day Baptist, or continue to be one unless social and business interests are promoted by so doing. Those who come to us or remain with us for any reasons less than conscience and loyalty to truth, are comparatively valueless if not positively harmful, and a source of weakness. It is useless to hope for new churches unless a vigorous nucleus of faith and conscience can be secured. Industrial and business considerations fill a large place in the problem of establishing and making new churches permanent, but men who keep the Sabbath because of social and business considerations only, or mainly, are of little value. On the other hand there is a positive need for such combinations in business and such grouping of Sabbath-keepers in local relations as are helpful and favorable for the development of conscience and the cultivation of spiritual life. Much has been lost on new fields for want of concentrating and consolidating business interests wisely, and because enterprises have not been undertaken in accordance with sound business principles. But the business problem, however difficult, must not be ignored. We must not sit down in despair by the ashes of past failures and we must not rush into new plans and enterprises under the glow of roseate dreams. We need more of consecrated business wisdom in our efforts to establish new churches, and for strengthening weak ones. Especially do we need to overcome the folly through which Seventh-day Baptists seeking new fields, scatter and seek homes in localities where the chances of gathering those of like faith are slight, if not hopeless. We urge these suggestions for consideration and ask that men who have money to invest and business ability to utilize will give increasing attention to the question of establishing new churches. Successful Seventh-day Baptists must be intellectual noblemen, moral heroes and competent men of affairs, but even these must combine wisely for each other's aid, and for sake of the truth for which we stand.

III.

SOWING SABBATH REFORM SEED.

Disseminating Sabbath truth is the largest feature of our specifically denominational work. But for that specific work it would be better to give up all effort for denominational existence and merge ourselves with other

Christians. If the Sabbath and the truths germane to it are not of fundamental importance and permanent value to the Christian world they are not important enough to justify our exclusion from other Christians along denominational lines. Radical as this conclusion is, it must not be forgotten, and it cannot be ignored. Sabbath reform is so essentially a religious question that it must begin and be developed in religious circles. There can be no genuine Sabbath reform nor Sabbath observance among the non-religious and the irreligious. Neither can Sabbath reform be attained in connection with any day without a revolution of thought among religious leaders. No-Sabbathism has permeated all circles, including the churches, until few hearts furnish soil favorable for the truth we herald. We must face the fact that the present downward drift cannot be checked in a moment, and that present evils must increase before any strong reaction will take place. Such is the course in all similar reforms. Evil practices and erroneous theories increase their baneful results until the demand for self-protection awakens men from lethargy and indifference. Under such circumstances we must labor with greater earnestness, incited by the universal need. We must cover the land with Sabbath truth, and crowd it upon the attention of religious leaders. Our mission is to those who control thought and create public opinion in religious matters. Truth will live though its germinating be delayed. We must sow in faith—and for coming years.

IV.

THE METHOD OF SOWING.

Considering the situation and our resources there is no doubt that the most favorable method of spreading the truth is through our publications. The experience of the Tract Society in publishing the Sabbath Outlook from 1882 to 1893 demonstrated the fact that a periodical like that is the most effective method of publishing Sabbath truth and of securing regard for our work. The abandoning of the Outlook was a mistake, and we are seeking to regain lost ground by the publication of the Sabbath of Christ. This magazine has reached the middle of its second year, and although repeated appeals have been made in its behalf the report of the Publishing House just read indicates that the churches are neither enthusiastic nor liberal in its support. We see no explanation of this, concerning a matter so vital to denominational work, except that the prevailing ideas concerning the Sabbath question and the general disregard for Sunday have produced similar results among us in regard to the Sabbath. Few things in the work of the Tract Society have been more disheartening, and unless a different attitude toward this magazine, and toward our publications can be secured, the sowing of Sabbath truth and the development of our Sabbath reform work, will remain far below what is demanded. The Board asks advice and counsel of the Society at this time touching this important and vital form of denominational work. We want to know what pastors and business men have to say that will help the Board, and we beg them not to pass this item of the report in silence. Please make it a point for discussion this afternoon.

V.

SUNDAY LAWS AND SABBATH REFORM.

Sunday legislation, its enforcement or non-

enforcement, plays a prominent part in the Sabbath question at this time. These laws have reached a stage of transition in which their decay is clearly apparent. Every effort to enforce them awakens new elements which tend to their desuetude or repeal. Such results will continue to appear without regard to our work. But the time has come when we must give more attention to Sunday legislation and its relation to our work. In the South, especially, Sunday laws are a potent influence against the keeping of the Sabbath.

VI.

THE TRACT SOCIETY AND OURSELVES.

There ought to be no necessity for discussing the vital relation which the Tract Society sustains to denominational life and work, but there is abundant evidence that such discussion is demanded. We should need an education society, a missionary society and publication society or their equivalents if we were not Seventh-day Baptists. But the Sabbath Tract Society was called into being for sake of ourselves as Sabbath-keepers and Sabbath reformers. This fact is not appreciated as it ought to be. There is a lack of interest and loyalty to our specific work, and to the publications of this Society, which cripples its work and promotes actual no-Sabbathism in our churches. There is great need of more vigorous and clean-cut Seventh-day Baptist faith, more consistent Sabbath observance and greater zeal in sending forth Sabbath truth. The publications of this Society are fitted to secure these results. They are closely related to all our denominational work. They are an important aid to the efforts of pastors in cultivating Christian life and promoting the highest interests of the denomination. The Missionary Society, the Education Society, the Sabbath-school Board, the Woman's Board, the Young People's Board, all reach the denomination and the world through the publications of the Tract Society. These publications are the main concentrating and uniting agency in our life and work. Those localities and churches which are most interested and loyal to our publications are correspondingly alive in spiritual things and in denominational interests. Indifference and neglect in the matter of our publications and our Sabbath reform work induce weakness if not disloyalty to all our denominational work. This fact cannot be considered too often nor urged too earnestly. Our churches need a renewal of interest and devotion to the Sabbath Tract Society as the central society of the denomination. Above all else we need deeper convictions as to our mission and stronger faith in ourselves. The times are poor in deep convictions and conscience, notably on the Sabbath question. Seventh-day Baptists feel the baneful effects of this convictionless age and are in danger of drifting away with it. The loss of convictions and conscience touching Sabbath observance and our work, means quick and certain ruin. The supreme need of the hour, on the part of Seventh-day Baptists, is deep conscience, springing from clean-cut convictions. We need a campaign in search of denominational conscience.

WHAT OF THE FUTURE?

An adequate judgment as to the future must take into account the fact that past, present and future are parts of one whole. Today is made up of yesterday, and to-morrow

is what to-day has begun. We must face the fact that the present downward drift into holidayism on Sunday cannot be checked in a moment. Centuries of error are behind it. Present evils must ripen before efficient reaction sets in. The majority of men remain unconcerned as to great reforms until evils threaten to destroy them. Impending danger must shout at them before lethargy awakens to action. Under such circumstances we must push the work committed to us, incited by surrounding dangers and the universal need for higher standards of action. We do not fully realize our obligations. We are partially blind as to our dangers. We are not awake to our opportunities. Our pastors and our denominational societies must make more persistent effort to cultivate denominationalism and to secure aggressiveness in our work. The controlling tendencies of the age are unfavorable for Sabbath reform and for higher spiritual life. This ought to arouse and strengthen us rather than dishearten and weaken. Great responsibilities are blessings. Great opportunities ought to be welcomed. Great battles make heroes. Great struggles mark every road to victory. The pathway of conflict is the King's highway for his chosen ones. Truth is deathless. Delay is not defeat. Immediate results are not essential to victory. Its richest trophies are hung over the dust of the victors. The wilderness-worn feet of Moses did not touch the promised land, but Israel was brought to its inheritance and the angels buried Moses on Mt. Nebo. Battered swords and unfinished enterprises are priceless legacies for our children. Untarnished example, and unflinching loyalty to the Sabbath and to all truths are best monuments. Better these, written in the book of the Recording Angel, than the story of earthly honors chiseled in granite over unworthy dust. We must face the future with unshrinking faith. God will be with whatever it may bring. We should fear most lest we be unworthy of the trusts and responsibilities of the present and thus be shut out from the victories of the future. The Sabbath for which we stand will be restored, or something better still will come. Gird your loins well, acquit yourselves like men whom God has commissioned for a great work. Believe in that work, and stand! Fear not! Fail not! Having done all else, stand!! This is our answer to the question, "What of the Future?"

In behalf of the Board, and adopted by it,

A. H. LEWIS, *Cor. Sec.*

AUGUST 23, 1903.

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.

"What helped you over the great obstacles of life?" was asked a successful man. "The other obstacles," he replied.

Woman's Work.

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

A LOST BOY.

The old Noah's ark is stored away,
And beside it is a dusty drum;
The soldiers have fought in their last affray
Add are battered, crestfallen and glum.
The brown-eyed doggy is roaming forlorn
In that self-same storage place,
With pitiful pleading and eyes that mourn
For his little master's face.

The domino train is switched aside,
The whistling top is still,
And the old planchette where the checkers ride
Has lost its wheels and its skill.
The football is idle, the skates careless lie,
Beside them the little oak sleigh;
The small laddies he knew wander dimly by
In a shivery, half-hearted way.

Do you know why this storehouse of playthings
Lies hid?
Why the playmates are silent and wan?
Why the dog wanders restless, these treasures amid?
Where the dear little master has gone?
Oh, it makes my heart ache and the bitter tears fall,
And with loneliness fills life's fair cup;
For the toys are but stored in fond memory's hall,
And their owner is only grown up.

—Farm Journal.

The report of the Treasurer of the Woman's Board contains much interesting reading and we urge you to give it careful consideration. It is a good plan sometimes to compare what we have done with what someone else has done, not with any idea of self congratulation, but that we may be helped by the comparison and push forward towards greater attainments. It is interesting to notice in this report the various lines of work taken up and carried on by our societies as indicated by their contributions, and by these items we may find suggestions for more extended work in our own societies.

About \$500 more was paid into the treasury of the Woman's Board this year than last and that too without any special effort on the part of the Board. This is a most encouraging and hopeful feature, and the Board may well take up the work of the coming year with renewed vigor. One who was present at the sessions of Conference says: "Our woman's meetings were full of interest and profit and many new ideas as to ways and means were presented." The program for the Woman's Hour deviated from the varied program of former years and consisted of the reports of Secretary and Treasurer, and a sermon by Rev. Perie R. Burdick. The reports have already been printed on the Woman's page and we hope to be able to present the sermon, in whole or in part, to our readers at no distant day.

TREASURER'S ANNUAL REPORT WOMAN'S BOARD.

Mrs. L. A. PLATTS, Treasurer,
In account with

WOMAN'S EXECUTIVE BOARD.

For Year Ending July 31, 1903.

Balance on hand Aug. 1, 1902	\$371 50
Receipts during the year as follows:	
South-Eastern Association:	
Lost Creek, W. Va.	\$20 00
Salem, W. Va.	36 20
Eastern Association:	
Ashaway, R. I.	5 00
Berlin, N. Y.	9 20
Boston, Mass.	1 75
Daytona, Fla.	5 00
Dunellen, N. J.	31 00
Hopkinton, R. I.	1 00
New York City	140 24
Plainfield, N. J.	285 00
Shiloh, N. J.	21 00
Webster, Mass.	5 00
Westerly, R. I.	248 50
Central Association:	
Adams Centre, N. Y.	\$100 00
Brookfield, N. Y.	95 00
De Ruyter, N. Y.	6 00
Leonardsville, N. Y.	85 00
Norwich, N. Y.	11 00

Oneida, N. Y.	5 00
Syracuse, N. Y.	1 00
Utica, N. Y.	5 00
Verona, N. Y.	25 00
West Edmeston, N. Y.	15 00
Wolcott, N. Y.	5 00
Total	\$353 00
Western Association:	
Alfred, N. Y.	\$238 32
Alfred Station, N. Y.	48 16
Akron, N. Y.	15 00
Andover, N. Y.	10 00
Belmont, N. Y.	2 00
Hebron, Pa.	1 00
Hornellsville, N. Y.	15 00
Independence, N. Y.	17 00
Little Genesee, N. Y.	90 18
Nile, N. Y. J.	25 50
Peninsula, O.	5 00
Whitesville, N. Y.	1 00
Total	\$468 16
North-Western Association:	
Albion, Wis.	\$ 5 00
Boulder, Col.	5 60
Charlottesville, Va.	1 00
Chicago, Ill.	43 80
Dodge Center, Minn.	32 00
Edgerton, Wis.	32 00
Farina, Ill.	35 00
Garwin, Ia.	4 00
Lake Mills, Wis.	10 00
Marquette, Wis.	8 50
Milton, Wis.	163 00
Milton Junction, Wis.	40 00
Mora, Minn.	3 00
New Auburn, Minn.	5 00
Nortonville, Kan.	115 00
North Loup, Neb.	30 00
Rock House Prairie, Wis.	10 50
Utica, Wis.	5 00
Walworth, Wis.	20 00
Wausau, Wis.	10 00
Welton, Iowa	20 00
West Hallock, Ill.	13 50
Total	\$623 00
South-Western Association:	
Fouke, Ark.	\$17 00
Gentry, Ark.	15 00
Hammond, La.	6 50
Total	\$38 50
Foreign:	
Hatfield's Point, New Brunswick, Can.	\$4 00
Miscellaneous:	
Collection at Conference, 1902	\$29 00
Collection at Eastern Association, 1902	10 00
Collection at Central Association, 1902	7 13
Collection at Western Association, 1902	14 00
Collection at North-Western Association, 1902	9 00
Collection at South-Eastern Association, 1902	7 00
Total	\$76 13
Total	\$2,744 08
DISBURSEMENTS.	
Tract Society:	
RECORDERS	\$12 00
Debt Account	78 15
General Fund	410 59
Total	\$500 74
Missionary Society:	
China Mission	\$27 50
Boys' School	75 00
Medical Mission	66 00
Dr. Palmberg	97 40
Education of Yung Yung	30 00
Crofoot Home	6 50
Home Missions	64 10
Debt Account	85 53
General Fund	\$361 78
Total	\$813 81
Evangelistic Fund	\$ 21 50
Local Work	110 00
S. E. & I. Association	10 00
Salary Mrs. M. G. Townsend, Sept. 1, '02—Aug. 1, 1903	150 03
Board Expenses	64 25
Education Fund:	
Scholarships, Mary F. Bailey, Milton College. Founded by Woman's Board	\$126 22
Scholarships, Jennie B. Morton, Milton College. Founded by Ladies' Benevolent Society, Milton	100 00
Scholarships, Susie M. Burdick, Alfred University. Founded by Woman's Board	99 21
Scholarships, Ladies' Aid Society, Alfred University, Westerly, R. I.	25 00
Scholarships, Sara G. Davis, Salem College. Founded by Woman's Board	156 81
General Expenses, Salem College	15 00
General Expenses, School at Fouke, Ark.	10 00
Tuition, Alfred University	6 00
Cash on hand and balancing account	\$ 538 24
Total	\$2,744 08
E. & O. E.	
Examined, compared with books and vouchers and found correct.	
L. A. PLATTS, Auditor.	
Money expended and reported to the Board not paid through its Treasury:	
South-Eastern Association	\$187 53
Eastern Association	958 44
Central Association	551 77
Western Association	731 96
North-Western Association	59 70
South-Western Association	2,489 40
Total	\$5,233 48
Adopted by Woman's Board, August 15, 1903.	

"Each household task serenely wrought,
Each step in patience trod,
Ripens to fruit some lingering thought
Or brings a dream of God."

WOMAN'S BOARD REPORT.

Receipts in August.

Milton, Wis., Mrs. S. J. Clarke:	
Missionary Society	\$2 00
Tract Society	2 00
Mrs. M. G. Townsend	1 00
Total	\$5 00
Boulder, Col., Woman's Missionary Society, unappropriated	\$ 5 00
Albion, Wis., Ladies' Missionary and Benevolent Society:	
Tract Society (debt)	\$14 00
Missionary Society (debt)	14 00
Total	\$28 00
Wellsville, N. Y., Ladies' Evangelical Society:	
Tract Society	\$4 00
China Missions	5 00
Home Missions	5 00
Board Expenses	1 00
Total	\$15 00
De Ruyter, N. Y., Several Ladies:	
Tract Society (debt)	\$4 20
Missionary Society (debt)	4 20
Total	\$8 40
Milton, Wis., Mrs. E. M. Dunn, Home Missions	\$ 2 00
Little Genesee, N. Y., Ladies' Auxiliary Society:	
Tract Society (debt)	\$20 00
Missionary Society (debt)	10 00
Total	\$30 00
Coloma, Wis., Ladies' Society, Boys' School	\$ 2 00
Auburn, Wis., Woman's Missionary Society:	
Tract Society (debt)	\$4 00
Missionary Society (debt)	4 00
Total	\$8 00
Collection at General Conference, Salem	\$38 25
Total	\$141 65
Mrs. L. A. PLATTS, Treasurer.	

ORIGIN OF COFFEE.

The Epicure wonders why it is that a kind Providence should present man with such a wonderful gift as the coffee berry and then attach a penalty for appreciating it. Perhaps the answer is that to the sound and normal stomach coffee is a harmless, or rather a beneficial, refreshment. It may be said in general, perhaps, that many of the foods and drinks that trouble the dyspeptic are both harmless and good. The fault is not with them but with the diseased stomach.

As to coffee, Success gives the following interesting story, and one pities all the people who lived before the year 1285.

"As to the history of coffee, the legend runs that it was first found growing wild in Arabia. Hadji Omar, a dervish, discovered it in 1285, six hundred and seventeen years ago. He was dying of hunger in the wilderness, when, finding some small round berries, he tried to eat them, but they were bitter. He tried roasting them, and these he finally steeped in some water held in the hollow of his hand, and found the decoction as refreshing as if he had partaken of solid food. He hurried back to Mocha, from which he had been banished, and inviting the wise men to partake of his discovery, they were so well pleased with it that they made him a saint.

It is said that coffee was introduced into the West Indies in 1723, by Chirac, a French physician, who gave a Norman man by the name of DeClieux, a captain of infantry on his way to Martinique, a single plant. From Martinique coffee trees in turn were sent to Santo Domingo, Guadaloupe, and other neighboring islands.

"The coffee tree is an evergreen shrub, growing, in its natural state, to a height of fourteen to eighteen feet. It is usually kept trimmed, however, for convenience in picking the berries, which grow along the branches close to the leaves and resemble in shape and color ordinary cherries. The tree cannot be grown above the frost line, neither can it be successfully grown in the tropics. The most successful climate for production is that found at an altitude of about four thousand feet. Anything much above this is in danger of frost, which is fatal to the tree; and, when coffee is grown much below this, it requires artificial shade, which materially increases

the cost of production and does not produce as marketable berries. It is owing to this particular requirement that coffee has never been successfully produced in the United States."—The Week's Progress.

A POST-CONFERENCE THOUGHT OR TWO.

The optimistic view taken by some of our denominational leaders as to the future of our people, is encouraging, in so far as the loyalty of so many of our young people is concerned, who at this time are taking up the work which later must inevitably be all their own. This is as it should be—as we would have it and of itself is hopeful and inspiring. While we rejoice in this and see in it a vast improvement over the old days, when the burden was born by the elderly portion of our membership, yet it is not all that it should be, or might be. The number of our young men and women who are lending a hand to-day should be greatly augmented. In proportion to the whole number, such as render a loyal service to church and denomination is relatively small. If the true reason for this could be known, absolutely, without a doubt much would be found in the fact that very many of our young people are mentally holding their continued loyalty to the Seventh-day Sabbath contingent upon favoring circumstances of business or environment, or both, as they shall be revealed later as they shall go out into the business or social world.

If one is to be a "sure enough" Seventh-day Baptist, it is absolutely essential that he or she settles that question forever at an early day and that under no circumstance shall there be a mental reservation. Of such material come our men of character, of sterling worth, who will not tamper with conscience nor pretend to be what they are not. They count in society everywhere. They have the respect of all men because they are true to their convictions. Of this kind is the backbone of our denomination.

For the many losses of young men and women to our ranks, revealed by an occasional census, we are, alas, indebted in too many cases to the apparently light estimate put upon the day of the Sabbath by parents, who, in their family relations, about their own boards, speak loosely upon this subject, in extenuation of the spirit of commercialism that grows in Seventh-day Baptist soil even more fatally because of the additional sacrifice of one of our cardinal articles of faith. Whoever substitutes a fiction for a vital truth plays with fire and invites calamity.

Cor.

The world is full of life; each life is a tune; so the world is a great orchestra; and of them all how few tunes are played through? How many ended as they were not begun!—B. F. Taylor.

The finest thing in this world of ours is a wholesome, happy, resolute, human soul.

Five Dollars

Will be paid for a copy in good condition of

Materials toward a history of the American Baptists in XII volumes by Morgan Edwards.

Two volumes only were published:

Vol. I. Baptists in Pennsylvania, Phil. 1770.
Vol. II. Baptists in New Jersey, Phil. 1792.

Address

JOHN HISCOX, Manager,
Plainfield, N. J.

Young People's Work.

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

In all I think, or speak, or do,
Whatever way my steps are bent,
God shape and keep me strong and true,
Courageous, cheerful, confident.
God help me! help me to suppress
All longing for what cannot be,
And grant me means wherewith to bless
Whoever may have need of me.

A Wholesome Religion.

The following is pretty near the right kind of Christianity, to my notion. The idea that people must be in a strained, awe-struck condition to be truly reverential! The highest and best life is that which is most truly natural. Real religion is full of good cheer, and does not choke the spontaneous impulses of the heart. The nurse who told this little story had no idea that it would ever get into print; but it is so deliciously simple and so full of healthy suggestions that I quote almost verbatim:

"I brought a lot of unread papers with me and Mrs. Blank shared my enjoyment of them. She is a lovely woman. She is getting on so well—says she has never had so nice a convalescence from sickness before, and been so cheerful and happy all the time. Thinks it is because she has been such a heathen! Before this her mother-in-law has been with her. She is of an intense spiritual nature and Mrs. Blank herself is a good deal that way. They would talk themselves into such an intense spiritual excitement that the reaction would be like a collapse. I have talked to her enough—goodness knows! But it has been in a different way, and at the same time I know there has been a strong religious element in it too. It is the kind which I cultivate for myself—that which tends to make me bright and cheery, so it has done her good too."

At this point the thread of conversation wandered off to other things, but I carried away with me an admiration which I must express for the army of Christian white-aproned heroines who are doing so much to touch the world's sorrow and pain with a wand of glory.

Following Our Ideal.

Sometimes you and I have an uneasy feeling. Our conscience is a little troubled because we have been tempted into the wasting of time, or a needless self-indulgence, or the yielding to impulses which are not strictly in tune with God's spirit. That troubled, uneasy feeling which will not down, but which persists in staying there until it is squarely met, is a thing to be profoundly grateful for. It should be encouraged, not crushed out. Better far to be an idealist, though it bring you pain. "The vision of what we wish to be so far outstrips the reality which it is easy for us to accomplish that we are apt to find our Pegasus confined in the pound with his white wings all dragged in the dust. But he cannot stay there long, for, as the old legend tells us, he soon soars again toward the stars, his native home."

Be glad to live so near God that you are disturbed by the first intimation that you have not been carrying out the Divine will. Of course there are visionary idealists whose lives are largely abortive because the ideal has so far overtopped the practical in their scheme of life. They realize it only dimly for the future seems endless, and with Browning,

"What I aspire to be
And am not, comforts me."

There is danger in that thought, and you may be glad if the comfort does not reach you quite so easily when you have failed. To have no ideal in life is sad, but it may be even sadder to have an ideal lying useless, only a fancy, a plaything, never realized in earnest deeds.

Let us have the ideal ever before us, and ever going on in advance of our steps. Let it be, in general terms, that of a life absolutely devoted to God, with its work systematized, its strength conserved and its forces utilized fully for his work in the world. A day like that is worth ten thousand other days. The duties done need not necessarily be of the large kind, if they are of the right quality. This is the ideal for us to hold up before each other unflinching, and on this path, comrades dear, bound in the fellowship of a common faith and service, can walk hand in hand.

WANTED—A TEXT.

Much interest has been manifested in the Gospel Seals, and thousands of them are already sped on their mission of carrying the good seed into all the world.

There are now in use three texts. The brown seal reads "The seventh day is the Sabbath of the Lord thy God;" the red seal has the text which Dr. Lewis used for that magnificent Sabbath morning sermon at Salem, "Watch ye, stand fast in the faith, quit you like men, be strong," and the blue seal carries the comforting assurance, "Cast thy burden upon the Lord and he shall sustain thee."

It is desired to issue a fourth seal which shall be a soul-winner. To the person sending upon a postal card the most satisfactory text for this purpose the undersigned will give a package of 300 Gospel Seals. Contest closes September 24. Address till that date, Mrs. T. J. VAN HORN.

ASHAWAY, R. I.

AN ARAB SAYING.

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve; it will not stay
Its speed; it flies to wound or slay.

The spoken word so soon forgot
By thee; but it has perished not:
In other hearts 'tis living still
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee,
In vain thou weepst, in vain dost yearn,
Those three will never more return.
—Constantina E. Brooks.

VALUE OF RIPE EXPERIENCE.

When one considers the age at which men are eligible to the United States Senate, to the higher positions as judges, presidents of important business enterprises and the like, the following from the Springfield Republican will be appreciated:

"It is just as well to correct the impression that long experience, the ripe wisdom of advancing years, the severe training and discipline of the maturer manhood no longer count, and count heavily, in this world, whatever a man's work may be. Every country needs its older generation for leadership, guidance and counsel; the country that does not have that advantage may go up like a rocket but it will come down like a stick." The application of these facts to the ministry is more fully recognized than formerly, and the foolish talk about "the dead line of fifty," grows less as men study the situation. "Dead lines" are not created by the calendar of birth-days.

Children's Page.

MY WEE LOVER.

O, I've found me a lover,
Who is faithful and true,
Who is pretty and witty and wise,
He captures my heart
In his innocent way,
When I look in those winning blue eyes.
Sometimes in the twilight
We two sit alone
Was ever such romance as this?
His plump, dimpled arms,
Encircle my neck,
And I'm given a true lover's kiss.
How my mother heart thrills!
Aye, the tears fill my eyes,
As I taste of this exquisite joy,
For the dearest of lovers
Nestles here—all my own,
My mischievous, golden-haired boy.

—The Standard.

THE BOY WHO WAS FIFTEEN.

"I do not know what I shall do with the boy! It will take a stronger hand than mine to guide him." This was the mental confession of Miss Elizabeth Winters, as she sighed and dropped her head into her hand.

Her nephew, Silas Winters, the object of her solicitude, sat before the glowing grate with his eyes bent upon the burning embers. He heard his aunt sigh, and almost guessed what was passing through her mind. His look was more than half defiant, and his thoughts were shaping themselves for an outburst. In a few moments he asked, "Aunt Elizabeth, don't you expect a boy of fifteen to have a mind of his own?"

Aunt Elizabeth moved toward him, and her thin hand trembled as she laid it upon his shoulder. He made a gesture of impatience, and the hand was withdrawn and placed over her eyes, as if she would shut out some unhappy thought, or lift her heart in prayer. There was a deep silence, save for the loud ticking of the clock, which seemed to Silas to say, "Don't go, don't go!"

Meanwhile the evening was wearing on, and he was anxious to join some ill-chosen companions. Miss Winters knew this, and she had already counseled her nephew to shun those boys. Earlier in the evening she had used all her powers of persuasion to induce Silas to remain at his own fireside. She had brought out several choice books, which she had never before put into his hands, and asked him to spend the evening with her, reading them. Now she was thinking what more she could do or say to influence him, when she heard a long, low whistle under the window, and recognized the familiar signal of his companions.

Silas jumped up and started to get his overcoat. His aunt laid a detaining hand upon his arm and said earnestly, "Silas, remain at home to-night."

"No; I am fifteen, and am big enough to think for myself," he said, breaking away from her.

"Yes, you are fifteen; and that is the age when a boy is likely to make or mar his character. You will receive no benefit from going out with such company, especially in opposition to my advice and entreaty."

"Oh, aunt Elizabeth, don't croak. I dislike a croaker above everything."

He hurried out into the darkness with the words upon his lips. Miss Winters settled herself in the nearest chair and said half aloud, with no one but God to hear, "It has come. The breaking away has come, that I have feared so much."

Outside there was loud, coarse laughter as

Harry Searle slapped Silas on the back and said, "So you got away from the old maid. Good for you!"

Silas did not join Harry and Tom Huntley, his other companions, in the laugh. The course words jarred on his ears and for a moment his feelings recoiled from these rough boys. There was a short, fierce struggle between good and evil influences; he had almost turned back, when the evil spirit predominated, and he followed on after Harry and Tom. They were the leaders always, and this time he walked dumbly after them.

He had not been quite able to shut out from his mental vision the sad face of his aunt, and he was wondering how he could meet her on his return, when Tom said, "Well, here we are." They had stopped before an old tumble-down house, known as Jack Donley's Den.

Silas roused himself and asked, "What can be going on here, that we have anything to do with?"

"Wait and see," replied Tom.

"I object to going into such a place," protested Silas.

The other boys laughed and said, "You shall go in, even if we have to carry you in by force."

Silas still hesitated, and Harry said, "It is only to eat some ice cream, which we have hired Jack to steal out of old Sabins' woodshed. They are having a party there this evening, and they put the ice cream outside to keep it frozen. Tom saw the can when he took home a borrowed ax, and we thought it would be a great lark to steal the cream."

"I don't like this kind of business at all. I thought you were to see the play," said Silas. "We were, but we changed our minds. Come on in. Don't be silly." Then Silas was almost dragged inside the place of bad repute he had always shunned.

Jack Donley was such a suspicious character that, when the cream was missed, Mr. Sabins concluded Jack must have stolen it. Being very angry, he lost no time in starting an officer in search of the stolen goods. Jack heard footsteps and locked the door, but officer Story quickly effected an entrance, and found the stolen cream, and the party around it.

Officer Story, who was a distant relative of Silas, looked at him in perfect amazement. "What are you doing here with these young scamps?" he asked.

"I was out with Harry and Tom, and they made me come in here."

"You had no business to be out with them. They have got you into a prettyscrape. This affair will be in the paper, and the disgrace of it will almost kill your aunt Elizabeth. Shame on you! You are old enough to know better."

"I am only fifteen!" replied Silas. Then he remembered how boastfully he had said, that very evening, "I am fifteen;" and he heartily wished himself only ten, back in knickerbockers, and going to bed at dark.

Officer Story escorted Silas home, and in compliance with his earnest pleading, promised to hush up the matter as much as he could, although he felt doubtful about it.

But the whole story came out in this wise in the weekly paper: "The party at the home of J. E. Sabins was a social success. The guests spent a very enjoyable evening. The only drawback was the loss of the ice cream,

made for the occasion. This was stolen and eaten in Jack Donley's quarters, by three young rowdies—Harry Searle, Tom Huntley and Silas Winters. The young rascals received a severe reprimand, and were fined five dollars each. Served them right."

Miss Elizabeth Winters' local paper did not reach her that week. Mr. Story took it out of the post-office, and neglected to let her have it, thinking that he would save his cousin, if possible, from the terrible mortification. As she seldom went out, being an invalid, he hoped the story might not come to her ears. His plan would have worked well if a well-meaning but indiscreet neighbor, given to gossip, had not called at the house and said to her, "Wasn't it awful to have all that come out in the paper?"

Miss Winters opened her big blue eyes wider in her wonder. Then Mrs. Brown asked, "Haven't you seen the paper this week? It is all in there about stealing the ice cream. Perhaps I ought not to have said anything to you about it, but I was very angry to have Silas called a rowdy and a rascal."

Mr. Story had told his cousin the bare truth—that Silas had been urged, almost forced by the other boys, to go where the ice cream was eaten. She had felt sorry and much ashamed, but imagined that the affair had been kept private; she had no idea that her nephew would be brought to public notice in the newspaper, and this was her first knowledge of it.

Mrs. Brown heartily regretted having come on such an errand, when she saw Miss Winters' pale lips whiten, and her head droop. She knew that the weakened woman had nearly fainted, and she thought, "How Elizabeth Winters loves that boy!"

"I shall have to be excused, Mrs. Brown," said Miss Winters, rising and walking unsteadily to her room.

Silas had heard all about the story as printed in the paper, and when he came home and found his aunt ill, he rightly guessed the cause. He was a very penitent boy, and going to her he said, "Aunt Elizabeth, if you will forgive me this time, I will never again go against your wishes, whether I am fifteen or fifty."—Sunday-School Herald.

A COSTLY COMMA.

"Have you got your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good-night.

"Near enough," was the reply, "and I'm thankful, for they were a tough lot."

"But I don't understand," said his father, "what you mean by near enough. Do you mean that they are almost right?"

"Why, I mean they are practically right. There's a point wrong in one, and two figures wrong in another, but there's no use fussing over such trifles. I'm 'most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and after looking it over, Mr. Walker said, "That point makes a difference of five thousand dollars. Suppose it represented money some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I should have looked it over again," said Tom carelessly. "But this is only an example in school, and

it would never make any difference to anybody whether the point is right or not."

"To any one but you," returned Mr. Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a difference all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want and must have, is accuracy in little things as well as in great, and indeed things that seem small are often far more important than they look. A comma seems about as unimportant as anything, but let me tell you the story about one."

"Some years ago there were enumerated in a tariff bill certain articles which might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit, though I didn't suppose any were brought here from foreign countries."

"Yes," said Mr. Walker, such plants are imported more or less by fruit growers. But the clerk who copied the bill had never been taught accuracy, and instead of copying the hyphen, he changed it to a comma, making it read, fruit, plants, etc. It was a trifling error—not worth noticing, you would say—but before it could be remedied, the government lost two million dollars, as all foreign fruits had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million-dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that trouble, he would be more careful about little things.—Sunday-school Visitor.

MIDDLE ISLAND CHURCH.

Quarterly meeting held Sept. 4 to 6.

The quarterly meeting of the Middle Island, W. Va. church, began Sabbath evening Sept. 4. Pastor Witter was present by request of the church, and preached a warm gospel sermon that was followed by a prompt and earnest testimony meeting, in which many bore a part.

Sabbath morning dawned bright and beautiful. After the Sabbath-school all repaired to the stream nearby and Pastor Witter administered the ordinance of baptism to Claude Kelly, a young man who was converted in the meetings at Salem last winter. It was a beautiful sight and the music seemed almost divine as it floated out over the water. While administrator and candidate were changing their apparel, the congregation met in the church and enjoyed a strong helpful sermon by Evangelist J. G. Burdick; at its close the ordinance of the Lord's Supper was enjoyed.

At 2 30 o'clock a good-sized congregation gathered at the house and Pastor Witter preached a warm helpful sermon from the story of the Eunuch's Conversion. Pastor Witter preached again in the evening to an attentive congregation, calling attention to the need of drawing nigh to God that we may be saved from failure to the glorious life of liberty found in Christ Jesus.

Sunday morning was faultless in every way. A goodly company gathered in the church at 10.30, and were treated to a very encouraging and helpful sermon by J. G. Burdick, who showed that all growth was in keeping with a fixed and well defined law. At the close of the sermon the congregation gathered at the

water again, while Pastor Witter administered the ordinance of baptism to Towusend Davis, a man seventy-one years of age, one who had put off from time to time the taking of this important step, but who now was strengthened by the Spirit to do what he believed was his duty before God and his fellow-men. He was happy in the step taken.

The quarterly meeting closed on Sunday evening with a sermon by Mr. Witter, who spoke from Eph. 6: 10, setting forth the importance of being strong, and some of the things necessary that we may be strong. All in all it was a good encouraging quarterly meeting. Brother Burdick is here for special work for six or eight weeks. There is great need that the interests of this field shall be fostered with care, that the lamp of life may be fanned into a strong flame rather than that it shall go out. Surely we need to pray the Lord of the harvest to send some one here with the Master's spirit and love for souls.

E. A. W.

WHEN contemplating a change, pastors and churches usually compare the present condition of things with an ideal state they have in mind but which is seldom realized. There would be fewer disappointments if a more reasonable view were taken. The probability is that by making a change neither pastor nor church will find the perfect conditions. No doubt there would be less changes and more satisfaction with present conditions if the anticipations of the benefits to be realized were less rosy and more in accordance with the results of previous experience.

THE copy for the Conference Minutes for 1903 reached the RECORDER office on Sept. 15, and the work of printing the Minutes has already begun.

MARRIAGES.

KELLEY—GRUBB—At Salem, W. Va., Sept. 6, 1903, by Rev. E. A. Witter, Mr. A. W. Kelley and Mrs. Lieuella Grubb.

HILL—WHIPPLE—In Ashaway, R. I., September 10, by Rev. L. F. Randolph, Mr. John Hill and Miss Mary A. V. Whipple, both of Ashaway.

DEATHS.

SLOCUM—Near Hopkinton, R. I., at the home of Deacon and Mrs. B. P. Langworthy 2d, August 30, 1903, John Langworthy, son of Mr. and Mrs. John A. Slocum, aged 2 months and 28 days.

Funeral at the home of the parents in Ashaway. A lovely child has gone to the home of the blessed.

L. F. R.

SHEPPARD—At Shiloh, N. J., Sept. 1, 1903, Mrs. Rebecca Sheppard entered into rest, in the sixty-ninth year of her age.

She was born near Shiloh, July 4, 1835, and was the daughter of Dickason D. and Melissa B. Davis. When a girl of sixteen she was baptized and became a member of the Shiloh church, of which she has always remained a faithful member. She attended school at Union Academy, and was among the first Shiloh students to attend school at Alfred. March 21, 1855, she was married to Caleb Henry Sheppard. Three children, now living, have blessed this union, and the grandchildren, after the loss of their mother, found a welcome home with their grandparents. About three years ago the forty-fifth wedding anniversary was pleasantly celebrated by friends gathering at the home, and the fiftieth anniversary was looked forward to by both husband and wife, but she reached the Gates of Gold before the golden wedding. She was always active and of a social disposition. Her correspondence was extensive and her friendships many and lasting. Her pen and needle occupied much of her time, and her last work was to prepare an exhibit

of needle work for the county fair. She was a constant reader of the SABBATH RECORDER, collecting and forwarding the older publications as they were wanted for preservation. She had a remarkable knowledge of denominational affairs and of the older families among our people. She was next to the oldest member of the Mite Society, which was organized 85 years ago, and also a member of the Benevolent Society and of the W. C. T. U. She was taken with a stroke of apoplexy and lingered between life and death for nearly two weeks. During one of her periods of consciousness she said, "If the Lord wants to take me now, I am ready." Surrounded by her family the quiet end came. In a peaceful sleep she passed from the life here to the life eternal. Her pastor conducted the funeral services (John 16: 7) from the home amid beautiful flowers and many friends and relatives who mourn her loss. "He giveth his beloved sleep." E. B. S.

SAUNDERS—At her home in Brookfield, N. Y., Sept. 4, 1903, Miss Sarah E. Saunders, in the 77th year of her age.

She was the daughter of Augustus and Eunice Lois Saunders, and was born in Brookfield, N. Y., March 2, 1827. She early learned the art of usefulness in a home where industry and thrift prevailed, and in a life which has been peculiarly blessed in its loving ministrations for those about her she practiced that high art. One who knew her intimately says, "Hers was a loving and loyal nature, and in the home realm her talents were many and varied, and like the perfect woman 'her price is above rubies.' For many years hers was the strong and tender hand that cared for the talented invalid sister, and the record of this devotion, I am sure, God holds precious. Were friends or neighbors ill Sarah knew just how to help, and was not appealed to in vain. She was one of the first and also one of the best Sabbath-school teachers I ever knew, for she understood and believed what she taught." She was deeply loyal to all denominational interests and two days before she died she pressed a bill into the pastor's hand, saying that she wanted the boards to be out of debt, that being one of her first inquiries after his return from Conference. In a chariot of suffering she left her earthly for her heavenly home, yet she was patient, calm, and uncomplaining to the last. In the desolated home a brother, a sister, and a little niece, and a sister in Waterville, N. Y., are mourning her departure.

"Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors and their works do follow them." T. J. V.

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. MALTBY, Adams Center, N. Y.
Rural Free Delivery, Route 1.

Enclose 10 cents in stamps with requests to employ or to be employed. Address,

W. M. DAVIS, Sec.,
No. 511 West 63d Street,
Chicago, Ill.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
Rev. WILLIAM C. WHITFOOT, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903.

FOURTH QUARTER.

Oct. 3.	David Brings up the Ark.....	2 Sam. 6: 1-12
Oct. 10.	God's Covenant with David.....	2 Sam. 7: 4-16
Oct. 17.	David's Confession.....	1 Sam. 24: 1-17
Oct. 24.	David's Joy over Forgiveness.....	1 Sam. 24: 18-22
Oct. 31.	David and Absalom.....	2 Sam. 15: 1-12
Nov. 7.	David's Grief over Absalom.....	2 Sam. 18: 24-33
Nov. 14.	David's Trust in God.....	1 Sam. 26: 1-12
Nov. 21.	The Curse of Strong Drink.....	Prov. 20: 1; 23: 20, 21, 29-35
Nov. 28.	David's Charge to Solomon.....	1 Chron. 28: 1-19
Dec. 5.	Solomon's Wise Choice.....	1 Kings 3: 4-15
Dec. 12.	Dedication of the Temple.....	1 Kings 8: 1-11, 62, 63
Dec. 19.	The Queen of Sheba Visits Solomon.....	1 Kings 10: 1-10
Dec. 26.	Review.....	

LESSON I.—DAVID BRINGS UP THE ARK.

LESSON TEXT.—2 Sam. 6: 1-12.

For Sabbath-day, October 3, 1903.

Golden Text.—Blessed are they that dwell in thy house.—Psa. 84: 4.

INTRODUCTION.

With the reign of David the position of the people of Israel among the nations that surrounded them is changed. Before they had been harassed and oppressed, and enjoyed only occasional seasons of prosperity. Early in his reign David defeated the Philistines in several engagements, and thus put an end to their supremacy over the Israelites. He defeated the Jebusites and captured the stronghold of Jerusalem. It is evident also that he made a thorough conquest of those portions of the land that had been held by the Canaanites, and brought all the foreigners into subjection. He made an alliance with Hiram, the king of the Phœnician city Tyre, and thus began to be recognized as one of the mighty monarchs of that age.

As David was rising in power, it was but natural that he should think of restoring the worship of Jehovah that had been falling into neglect during the years of national adversity. Ever since the great defeat of the Israelites at Ebenezer, the ark had been kept in comparative seclusion. The Philistines had carried it away from the battle-field in triumph, but they were very soon glad to restore it to the Israelites. For a while it was at Beth-shemesh. The men of Beth-shemesh were punished for their lack of reverence, and the men of Kirjath-jearim took the ark and put it in the house of Abinadab. There it remained almost unnoticed for many years, till David bethought himself to remove it to his new capital. If we accept with many commentators the reading of the Septuagint in 1 Sam. 14: 18, "ephod" instead of "ark" the ark is not once mentioned in any of our records of the reign of Saul, nor indeed at all from 1 Sam. 7: 2, until our present lesson.

NOTES.

1. All the chosen men of Israel. As the Israelites thought of Jehovah as the God that aided them in their battles, what could be more appropriate than that the ark should be escorted to Jerusalem by the army of the nation. Thirty thousand. The Septuagint has seventy thousand. From 1 Chron. 13: 1, we might infer that David took only the leaders of the army as a guard of honor to escort the ark.

2. From Baale-judah. This is probably to be understood as another name for Kirjath-jearim. It is probably to be located about four miles east of Beth-shemesh. The use of the preposition "from" leads us to infer that the journey to Kirjath-jearim is ignored. Called by the Name, even the name of Jehovah of hosts. In later Jewish writings as well as occasionally in the Bible the word "Name" is often used in place of the divine name. In this passage, however, the easiest explanation is to say that the word has been accidentally repeated in copying. With this correction the line reads smoothly, "Called by the name of Jehovah of Hosts. The word "Hosts" is probably a part of the divine name. There is an allusion to the hosts of heaven or perhaps to the armies of Israel. That sitteth above the cherubim. Compare 1 Sam. 4: 4. There is evidently an allusion to the mercy seat of the ark which was regarded as the place above all others where Jehovah sat enthroned.

3. And they set the ark of God upon a new cart. This was evidently in order to avoid defilement. An old cart might have been used for some purpose that would make it ceremonially unfit to bear the sacred ark. It seems very probable that David and his counsellors were entirely ignorant of the law requiring the ark to be borne upon the shoulders of the Levites when it was

moved from one place to another. Compare Numbers 7: 9 and elsewhere. (Yet, compare 1 Chron. 15: 13.) The house of Abinadab that was in the hill. The Authorized Version transfers the word for "hill" into English as a proper name, "Gibeah." It is possible that that interpretation is correct; but it is easier to think of "the hill" as a locality within the limits of Kirjath-jearim. This was certainly not the same Gibeah as that which Saul used for his capital. Uzzah and Ahio. They had evidently been the guardians of the ark while it remained in their father's house, and so seemed to be the most fit persons to have charge of it upon the way. The word which we render as a proper name Ahio might possibly be translated "his brother," but it is probably better to consider it as a name.

4. And they brought, etc. The text of this verse has been corrupted in transmission. As it stands, the first half of the verse is a needless repetition of what was said in v. 3. The clause "with the ark of God" does not make sense in the present connection. Perhaps the first half of the verse should read, And Uzzah walked beside the ark: thus it would correspond with the last line, "And Ahio went before the ark."

5. And David and all the house of Israel played before Jehovah. By this we are to understand that they danced with their hearts full of religious exultation. With all manner of instruments made of fir-wood. The words "instruments made of" are inserted by our translators. Their authority for this insertion is mere conjecture based upon the succeeding context. It seems wiser to correct the text slightly to make it correspond with 1 Chron. 13: 8 and to translate "with all their might, and with songs." And with harps, etc. Our author proceeds to mention the instruments used. It is, of course, difficult to translate the names of these instruments, as the instruments themselves were so different from those in use to-day. Psa teries. Probably resembling the harp. Possibly we should translate "lyre." Timbrels. Little drums. Castanets. Better, rattles. Probably this instrument was the Egyptian sistrum, having a small metal frame with loose metal bars carrying loose metal rings.

6. The threshing-floor of Nacon. We do not know where this was. Some have guessed that it was within the limits of Jerusalem. Put forth his hand, etc. With the evident intention of supporting the ark from falling. For the oxen stumbled. The precise meaning of this verb is a little obscure. Some would translate it "ran," others, "shook," and supply, "the ark" as object. It is manifest that the ark was in danger. At first sight the action of Uzzah seems perfectly natural and commendable. Why should he not put his hand upon the ark? Some one must have touched the ark when it was placed upon the cart. It is more than probable that Uzzah and Ahio had been the bearers of the ark from the house to the cart.

7. And the anger of Jehovah was kindled against Uzzah. Some have thought the displeasure of Jehovah was simply for the reason that Uzzah touched the ark, and have wondered only that the whole procession had not suffered at the hands of Jehovah because the ark was carried upon a cart instead of being borne upon the shoulders of the Levites. And God smote him there for his error. That is, in touching the ark. The real reason for the severe punishment of Uzzah is not mentioned. Just as in the study of Gen. 4: 5 we are at a loss to know why Jehovah did not have respect to Cain's offering, so here we have to remain in doubt. A very probable explanation is that Uzzah, in a spirit of vain glory, wished to show the people how familiar he could be with the sacred ark, which to others was an object so awe-inspiring that they dared not approach it. And there he died by the ark of God. His punishment was like that of Nadab and Abihu, instant death.

8. And David was displeased. This translation is hardly strong enough to express the meaning. David was angry. He did not see why the triumphal procession which he was leading should be thus broken in upon. Had broken forth upon Uzzah. Literally, had broken a breach. The word "breach" is the same as that which is used to refer the break which an enemy makes in a city wall.

9. And David was afraid of Jehovah that day. In addition to the motive of anger to deter him from going on with the ark, David was moved by fear. He did not know how soon some other of his servants might fall by the hand of Jehovah. How shall the ark of Jehovah come unto me? This is not so much a question for information as an expression of David's feeling of the unwisdom of bringing such an element of danger into his citadel.

10. So David would not remove the ark, etc. It is in every way probable that the procession might have gone on after the death of Uzzah if David had been will-

ing. Obed-edom the Gittite. Gittite means a man from Gath. Obed-edom was one of a number of Philistines attached to the service of David. Some infer from 1 Chron. 26 that this Obed-edom was really a Levite. The Chronicler, writing so many years after the events that he records and from the point of view of one strictly devoted to the ritual ordinances, could not imagine that David would intrust the ark to the keeping of any one who was not a Levite.

11. And Jehovah blessed Obed dom and all his house. Very likely with spiritual blessings, but it is probable that his material prosperity both in children and in wealth was especially evident.

12. And David went and brought up the ark, etc. David had time in the three months to get over his displeasure at the death of Uzzah; his fears also were allayed by the great prosperity of Obed-edom. So at length the ark is brought to the city of David in Jerusalem where it is to remain till the city is destroyed after the nation had sinned away its days of grace by repeated apostasies.

13. Had gone six paces. We are not to infer that this sacrifice was made at every six paces. The sacrifice was made when it was apparent that the ark could now be moved with safety.

14. And David danced before Jehovah with all his might. Thus expressing his religious enthusiasm. The word translated "dance" means primarily, "whirl." Perhaps the movement was something like that of the modern dervishes. And David was girded with a linen ephod. Like the priests. It was because David wore this light apparel instead of his royal robes, and because he entered into the festivity of the time with such abandonment that Michal despised him. Religious enthusiasm was to her mind no excuse for such undignified behaviour.

19. David adds to the general rejoicing by a generous distribution of provision among the people. King James' Version is in error in rendering the third portion of provisions, "a flagon of wine." It should be "a cake of raisins," as in the Revised Versions.

In studying this lesson the student will find profit in comparing the parallel account in 1 Chronicles 13, 15, 16. It is to be borne in mind that when the two accounts differ the Chronicler is in the most cases the less reliable.

SABBATH-SCHOOL DISCIPLINE.

PROF. ESLE F. RANDOLPH.

Read at Sabbath-school Hour on Conference Sabbath, Aug. 22, at Salem, W. Va.

The Sabbath-school is the natural source of supply for church membership, and should be the sphere in which very much of Christian character is nurtured and sustained. It is not our purpose to discuss, at this time, so much the objects for which the Sabbath-school stands, as to notice the necessity for doing well those things which the Sabbath-school ought to do. The busy world in which we live demands men and women to act with promptness and decision. The strenuous demands are to be fully met by the disciplined man only. This fact is so generally recognized that no argument is needed in this connection. The United States government depends upon the military and naval academies to supply officers for the army and navy. Discipline in these academies is supposed to be of that type which fits men to be leaders of others through trying times—leaders whose actions and judgment will be conducive to the best interests of the government. Since the Sabbath-school is to fit for leadership, leaders of sinful men and women to higher living, to Christ the Savior, its discipline ought to be such as will produce that action which ennobles and uplifts.

The temptations met with in the performance of the duties of every-day life are too often overwhelming to many of the weaker members of the Sabbath-school, because they have not had that discipline which enables the individual to hear and to obey the voice of conscience. Volunteer soldiers are usually enthusiastic, but are likely to become excited

when under fire, thus failing, oftentimes, to protect the very interest they seek most to serve. We expect of the regulars that cool determined action which means that the enemy is sure to be repulsed and defeated. We have the leaders in our Sabbath-schools—every noble, Christian life is such. We have the regulars too, but here are the hundreds of girls and boys, and older ones who are enthusiastic, but as yet they are victors in too few of the struggles with evil, because they lack discipline. Force and energy are wasted because the vulnerable part of the enemy's fortifications has not been found. If early associations and environment be pleasant the good effects are likely to be more lasting, and they surely are something tangible upon which to build Christian character. The Sabbath-school is not least to be considered in this connection.

In noticing, then, some of the things which must enter into Sabbath-school discipline, regularity demands first consideration. In our best homes the habits of life are none too regular, and it is very soon apparent that there is less of friction there when regularity prevails. We would not overlook the fact that favorable conditions in the home should aid in making the work of the Sabbath-school most profitable. This fact is as important in connection with Sabbath-school discipline as with the public school discipline. The teacher in the public school gets better results with less effort, on the whole, from pupils coming from homes where the wise but kindly direction of the parent is the supreme law—the teacher having the hearty sympathy and support of the parent, than from homes where lax ideas of discipline prevail, and the parent has no sympathy with ideas of discipline in public school. From the one home the child is in school every day, because the child knows nothing other than to go to school, while from the other home irregular attendance is the rule. When Sabbath morning comes, the children, parents—the entire family should just as much expect to get ready to go to Sabbath-school as to prepare for breakfast. This idea followed strictly will reduce to the minimum the number reported absent. The active teacher and superintendent do not fail to make inquiry regarding the sick. Kindly expressions of sympathy from these leaders have more weight and influence than we can estimate.

It is not enough that the individual be in attendance each Sabbath. The places should all be filled a few moments before time for the opening service. This is necessary that the environment may become sufficiently familiar to admit of participation in the very beginning of the service. The service should be full of spirit and uplift from beginning, but the beginning should set a high keynote. This to attract and quiet the turbulent stream of thought, and fit the heart for the reception of sacred truth. Such procedure insures promptness. No one wishes to disturb others by coming in late. The habits of promptness and regularity well established make a good beginning, but our ideal is yet to be reached. The question of order is not of little importance. It is important what shall and what shall not be done by every member of a Sabbath-school. It is a well recognized fact that man must be law-abiding to receive full measure of benefit from any form of government. "To obey is better than sacrifice." It is es-

sential to have an unwritten law governing the members of the Sabbath-school from the least to the greatest. By example more than by precept should this law be made a part of the life and character of each member of the school.

Many of our schools do not have separate accommodations for the primary department. In these schools we may, perhaps, find the most difficult conditions to be met. It is well to remember, also, that different persons, and even different communities, have different standards of order. What would, in the eyes of one person, detract nothing from the interest, nor in any way interfere, would to another individual be the thing which would hinder and detract from the desired interest of the school. If a spirit of helpfulness is encouraged by the parent and by the teacher it is very easy to get the child to see that this or that may interfere with a neighbor. A spirit of helpfulness will restrain the talkative member who rides a hobby. The boisterous boy is an exception rather than the rule. With such the consecrated teacher and superintendent can usually deal in such a way as to stop the annoyance, and insure a staunch supporter of the policy of the school.

The friendly greeting in a quiet way of the persons near by, at least, before the time for the service, is to be encouraged judiciously. Many points in that old principle of republican government that "one has a right to do whatever he pleases so long as what he does does not interfere with the rights and privileges of any one else" is applicable to order in a Sabbath-school.

If a proper degree of reverence is to enter into the character of the individual the accomplishment of this must be the result of home as well as Sabbath-school and church training. A proper regard for God and things of his creation should be the desire of every heart. Desecration is a sin. We may not always be able to concentrate the mind upon an exercise being engaged in, or upon the lesson being studied, but a growing reverence for God and his sanctuary will lead to a prayer for divine help.

The feeling of awe and wonder in the child when it enters a church should change to one of reverence as age and a knowledge of God's love come to the child. We would not lay more upon the shoulders of the already overburdened superintendent than belongs there, but if any burden should lay heavy there it is that the young of his school may grow in reverence for the divine Creator till they come into the saving knowledge of our Lord and Savior Jesus Christ. Our ideals in Sabbath-school discipline may never be reached, but they should not be lowered for that reason. They should rather be exalted. The question of Sabbath-school discipline is, then, one that begins in the home, where I, a parent, see to it that my children are taught the preliminary steps, and where the Sabbath-school is talked of and encouraged and loved.

All this well done will give to us strong growing churches of Seventh-day Baptists who are prosperous and happy because they hear and obey the voice of command.

Rosamond was being carried by her uncle to spend the day at his country home, when she said: "Uncle William, I want to tell you what a nice time I have had. I might forget to tell you when we come back."

Special Notices.

The Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will convene with the Rock River church, October 2 to 4, 1903. The following is an outline of the program:

SIXTH-DAY AFTERNOON—2:30 O'CLOCK.

An Attractive Sabbath-school, Dea. W. B. West.
An Attractive Prayer Meeting, Mrs. M. G. Townsend.
An Attractive Church Sociable, Dea. Geo. E. Crosley.
Attractive Church Music, Mrs. J. H. Babcock.
Each topic will be open for general discussion.

SIXTH-DAY—7:30 O'CLOCK.

Praise Service, led by Mr. C. D. Balch.
Sermon, appropriate to the general topic, An Attractive Christianity, Rev. M. G. Stillman.

SABBATH MORNING—10:30 O'CLOCK.

Sermon, "And I, if I be lifted up, will draw all men unto me," President W. C. Daland.

SABBATH AFTERNOON—3 O'CLOCK.

Sabbath-school, in charge of Dea. C. A. Davis, superintendent of the Rock River Sabbath-school.

THE EVENING AFTER THE SABBATH—7:30 O'CLOCK.

Praise Service, led by Datus B. Coon.
The Attractive Power of Christian Living, Revs. L. A. Platts, G. J. Crandall, and S. H. Babcock.

FIRST-DAY MORNING—10:30 O'CLOCK.

Sermon, "Godliness is profitable unto all things," Rev. M. B. Kelly.

FIRST-DAY—2:30 O'CLOCK.

The Young People's Hour, in charge of the president of the Union, Mrs. Harry Thomas.

It is expected that pastor W. D. Wilcox, of the Chicago church, will address the meeting in connection with the other exercises.

The people of the Rock River church will be glad to entertain ALL who can come. Do not hesitate to attend the meeting because there are only a few families in the church. One home offers to take care of forty-five friends alone, and a barn on another farm can shelter and feed twenty horses. Let the old church be filled full again at every session of the meetings. Persons who come on the cars will be met at Milton Junction if they notify Marion Rose or Harry Green, Milton Junction.

PASTOR, ROCK RIVER CHURCH.

The semi-annual meeting of the Seventh-day Baptist churches, of Minnesota, will convene with the New Auburn church, Oct. 2, at 2 P. M. Introductory sermon by H. D. Clarke, alternate, D. C. Lippincott. Papers and essays by the Young People, together with sermons and Conference meetings, will give us a three-days spiritual feast none can afford to miss.

D. T. ROUNSEVILLE, Cor. Sec.

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.

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

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

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.

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TO SERVE. MALTBIE D. BABCOCK. O Lord, I pray That for this day I may not swerve By foot or hand From Thy command, Not to be served, but to serve. This too I pray, That for this day No love of ease Nor pride prevent My good intent Not to be pleased, but to please. And if I may, I'd have this day Strength from above To set my heart In heavenly art, Not to be loved, but to love.

"THE denomination which does not educate its own leaders must fail." The late President Allen expressed this truth many times

in his able Baccalaureate Sermons during the last twenty-five years of his life. The statement is axiomatic. It involves more than appears on the surface, and much more than the ordinary definition of the word education includes. That this calls for the general education of Seventh-day Baptist children in our schools and under the influence of our churches goes without saying, for the leadership of the people is a large factor in our denominational life and work. In all churches there is constant action and interaction between pastor and people in the matter of leadership. Neither may be conscious of this, and no outward or definite struggle may appear, but the fact remains that pastors lift churches, or are dragged down by them. Pastors suffer defeat, or are helped to success by the leadership of the people, up or down, more than people generally suppose, and all agree that the history and character of churches are shaped in no small degree by pastors. Both these forms of leadership must be recognized in considering the question of educating leaders. Leadership by the people, guided by a small number of "leading members," who may be official or unofficial, usually formulates itself into ideas and tendencies more than into distinct personal leadership, as in the case of the pastor. Dominating ideas concerning life and duty determine the upward or downward leadership of churches and communities. For example, if the group of leading members, who determine the general tone and tendency of church life, are devoted to prayer-meeting, Sabbath-school, and similar forms of church work, the spiritual life and power of the church will be

strong and constant, even if the church is pastorless, or when the pastor is comparatively weak as a leader. On the other hand, if the prominent ideas and tendencies in this leading group are in the line of pleasure-seeking and worldliness, the controlling tendencies will be downward, in spite of pastors, or evangelists, or revival efforts. Since the children of to-day are to be the leading actors in church life to-morrow, or, worse still, are to be inactive, or only negatively favorable to higher Christian life or church life, the demand for educating the children of each generation with a view to leadership in the right direction is constant and imperative. This fact is not fully appreciated. It cannot be overestimated.

In spite of our extreme congregationalism and because of it, the words of President Allen have double meaning in the case of pastors, deacons, theological students, and college professors; all official leaders and creators of public opinion. In reference to all such, education must be defined broadly and carefully. It must include far more than general education, literary, scientific, or even theological. Herein has been and is the central feature of the importance of our theological seminary. One who has gone to his reward, and who was for many years a pastor and teacher, said in open meeting at one of our General Conferences thirty years ago: "I was educated at a Dutch Reformed Theological Seminary, and it has taken me a dozen years to get in touch with my own people." That statement illustrates the whole question of denominationalism and leadership. It is this getting into touch that determines leadership, and its results, good or evil. Something like that must be said in every similar case. If there be a strong and vigorous denominational inheritance, and this be followed by primary and higher education in our schools, and under the influence of our churches, and denominational meetings and interests, post graduate studies may be sought elsewhere with profit. But it is against every natural law that boys and girls whose formative period in educational work is spent away from our schools and churches should become strong in those elements which make for successful leadership, official or unofficial, in denominational work. The accident of birth, or the formality of church membership, cannot overcome the general laws of character-building during the formative period of developing manhood and womanhood.

Education in Denominationalism. SPECIFIC training is absolutely essential for leadership in any given field. This fact appears in all forms of business and professional life. A broad basis of general culture is the first requisite, but this must be supplemented by specific education; for general training alone will be fatal to specific leadership. Business, politics, diplomacy, medicine, law, science, all forms of enterprise, recognize this need of specific training and the folly of expecting successful leadership without it. The ablest surgeon in the land is not therefore fit for a high diplomatic mission nor a place on the supreme bench. The ablest farmer in Nebraska is not therefore fit for leadership as the head of a great iron-working plant. He may be authority on corn-raising and the western grain market, but he is not up on pig-iron and printing machines. These illustrations unfold the truth we seek to impress and place the question beyond argument. Those who are to lead Seventh-day Baptist churches, colleges, and denominational enterprises to success, need to be Christian scholars, broad-minded, and strong-souled; but they must add to this, specific training and specific convictions. That specific training and education must begin with these inquiries: "Why do Seventh-day Baptists exist; are the reason for their existence sufficient to warrant their continuance; how can they develop themselves in the qualities and methods requisite to the accomplishment of their mission," etc., etc. To these general inquiries must be added, the question of personal duty, personal fitness, and personal devotion as leaders. Every official leader in our churches, schools, and societies, must seek such special training as these questions and issues demand, or meet failure as a leader. Under such circumstances, all failure is doubly disastrous. Aside from all that our schools, our theological seminary, and our societies can do to promote the education of the people and of official leaders for successful work, there must be much self-education. Men in positions of official leadership, and those who seek such places, must be eager and untiring in their personal efforts for fitness and service, or they must fail. The larger factor of success or failure is in the individual, in his deeper convictions, sympathies, purposes and determinations; therefore, does the question of educating our leaders unfold into the still larger field of educating ourselves for our work under the leadership of God. The times demand a universal call for higher life and more earnest endeavor. The changing tides