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

VOLUME 59. No. 40.

OCTOBER 5, 1903.

WHOLE No. 3058.

THE SPECTRUM. COSMO MONKHOUSE.

How many colors do we see set, Like rings upon God's finger? Some say three, Some four, some six, some seven. All agree To left of red, to right of violet, Waits darkness deep as Noah and black as jet. And so we know what Noah saw we see, Nor less nor more of God's emblazonry A shred—a sign of glory known not yet. If red can glide to yellow, green to blue, What joys may yet await our wider eyes When we awake upon a wider shore! What deep pulsations exquisite and new! What keener, swifter raptures may surprise Men born to see the rainbow and no more!

A FEW weeks ago we announced the purpose of enabling all our readers to attend Conference through the RECORDER. For this purpose we are giving the proceedings of Anniversary Week in detail, as they come from the pens of the various secretaries. Valuable papers, reports, sermons, etc., form a part of the matter through which those who were not at Salem can learn what was said and done. Do you say you "have been so busy" that you could not read? When matters of such importance are in hand it is every person's duty to "find time." None of us can do justice to ourselves or to the interests of the denomination without special efforts to attend Conference and read the published proceedings. We fill the RECORDER with this valuable matter because we know that few persons will read the published minutes when they appear in the Year Book. When they come to you in that form you will say, "I have not time for such a mass of matter now." You will lay the book aside, and probably never open it again. We urge pastors, first of all and always, to take time, find time, make time, for full and careful reading. If you have failed thus far, go back now, to your RECORDER of Aug. 17 and read up. The pastor who does not thus, will wrong himself and his church and the denomination. Such matters are not optional. An important step toward the development of denominationalism, is that pastors and leading church members keep well informed concerning all our work. Ignorance and partial knowledge are large factors in producing failure on the part of pastors and churches in matters denominational. The members of our various boards are scattered widely through the denomination. Such men and women ought to read of the doings at Salem, of the plans and purposes of the societies, and of their work, as an official duty and a personal privilege. Those who have done little more than look over the reports of nominating committees to see if their names are kept on or left off, have

not done their duty nor fulfilled their obligations. He who cares only to know that he is honored with a place among the official representatives of our work, is not worthy the honor or the place. Position and office mean more than empty formality. Have you read the RECORDER carefully since Aug. 17? If you have not, will you? "Some of the papers are lost!" That is unfortunate. Who was careless? Send us word if you want any special copy since Aug. 17, and we will fill your order, if possible, without cost. Those who read not, will be ignorant. Those who are ignorant will be uninterested. Those who are uninterested will neither preach nor practice what they ought. Those who fail in any of these particulars will have a poor standing before God. To be a good, faithful and efficient servant of Christ as a Seventh-day Baptist, and an efficient worker in the denomination, is not a slight matter. It is a glorious privilege and a sacred trust. Are you fulfilling that trust, worthily?

It is a noticeable fact that religious leaders are more and more anxious to demonstrate that the Decalogue is an obsolete affair. The prominent reason for their anxiety is to be rid of all claims which the Fourth Commandment makes for the Sabbath. The Christian Standard of Cincinnati is especially busy along this line at the present time. Under the lead of such representatives of religion other men are apt pupils. It is well known that reputable physicians have a high code of ethics. The Post Graduate for July 1903, refers to the utterances of the National Medical Association at its late session in New Orleans, and says that a prominent medical journal "rather sneers at one of the great daily newspapers because it thinks the Principles of Ethics of the American Medical Association rather an unnecessary statement of what ought to be self-evident among gentlemen. The first-named writer appears to himself to have overthrown his antagonist by sarcastically assuming that some day he will find that it is unnecessary to have the Ten Commandments. If our friend will consider for a moment it is the doctrine of the Christian church, that the Ten Commandments have been set aside, while their ethics remains unimpaired and rather intensified by the teachings of the Head of the Christian Church. Yet all advanced thinkers have assumed that a decalogue that includes a command to keep the Sabbath Day holy, which the Christians never pretend to do, having changed the day and all its methods of being kept holy, need not be re-

iterated ipsissima verba in direct ethical teachings. Those who think it unnecessary to have written codes of ethics, take the same ground with these people in the Christian church. They assume that the principles of virtue, morality and godliness need not be formulated, 'thou shalt,' and 'thou shalt not,' but that they should be so taught by the life and example of the Teacher that they are instinctive in the highest sense in the conscientious character."

THE medical and legal professions, within their respective spheres, place the highest estimate on positive written codes and directions, and base their most valuable conclusions upon obedience to written documents. It is not enough for them, that General Principles are recognized. Both these learned professions demand adherence to specific and minute directions. Many important suits at law turn upon exact and exacting forms in the wording of even subordinate papers, while judicial decisions adhere to written statutes, according to the exact "letter." In actual practice, the physician writes a prescription. Life and death turn on the exact forms, words and symbols of that document. The law demands that the man who compounds that prescription must be competent, not on general principles, but because of special trainings, vouched for by legal documentary evidence, to do the work. The druggist thus compounding must preserve the documentary evidence, etc., etc. The contrast between such reverence for written codes, regulations and documents, and the loose talk of many theologians, and others, about the Ten Commandments, shames the theologians, to say the least. All this reverence for "the letter of the law," in law and medicine, comes because men know the need of conforming to the demands of fundamental principles and their application in specific cases; and any effort to evade the letter of code or prescription is looked upon with suspicion. That the Ten Commandments have varied and wide-spread forms of application we know, but that the original documentary prescriptions for the world's guidance and healing, written at Sinai, must be heeded, is shown by all history. If theologians were more careful in writing and filling prescriptions in the name of God and righteousness, all men would be gainers. When God's law demands a full dose of obedience, and men prescribe lawlessness "To be taken as desired on general principles," evil is sure to follow. Men who teach that the Decalogue is

obsolete, in the name of religion, may learn valuable lessons from physicians and lawyers in the matter of reverence for written codes and directions.

More Than External Obedience.

ONE of the largest features in the teachings and example of Christ is that service in his kingdom is far more than outward obedience. Formal obedience, with little or no regard for the inner spiritual life, was the bane of Judaism in the time of Christ. This, more than any other thing, had weakened the Jewish Church and lessened its power for good. Christ unfolded the deeper meaning of obedience and sought to bring his followers up to a high spiritual plane. His life glows with the glory of the inner light. He was at one with God, through communion and obedience, and at one with men in sympathy, love and helpfulness. He rejoiced in bearing burdens for men, in defending truth, and in suffering for the sake of righteousness. He welcomed obligation and rejoiced in responsibility. Those who are truly his followers will have of his spirit, will be moved by the same high purpose, and will welcome responsibility and rejoice in obligation. Thus their lives will be enriched.

How Could Christ Condemn Others?

BECAUSE he acted from motives thus high, and sought ends which made for righteousness, Christ must condemn those who act from low motives and those who, knowing the way of truth and duty, are indifferent or disobedient. Our most sympathetic and helpful friends have the right to condemn, because they are sympathetic and friendly. Their condemnation works for good, unless we are sadly perverse and negligent. In Christ's lament over Jerusalem, we find the key-note of all his condemning. It is pathetic, more of wailing than of complaining. Oh, that thou wouldst know and do what is for thine own good. Oh, that thy blindness and lethargy would give way to seeing and doing the things which make for thy peace. Thus he spoke then, thus he condemns now. Because his condemning is tender with pathos, and intense with grief over our folly, it is not less, but more, to be dreaded. Condemnation which springs from the fierceness of anger or the personal bitterness of one who breaks out in vindictive fury, awakens opposition and is robbed of half its force. But such condemnation as Christ gives is doubly powerful, because love is behind it and tenderness and sympathy pervade it. Apply all this to yourself. Search yourself. Find what things Christ condemns in you. Most of all, see that your life is never content with outward obedience. We do not say that such is wholly worthless, but it must be said that unless the deeper spiritual life, throbbing with love and fervid with the desire to obey, is the source of obedience, life and service are of little worth.

Abigail A. Allen.

DURING the absence of the Editor, in the summer, there came to our desk a book of 68 pages, neatly gotten up, entitled, "An Offering to the Memory of Abigail Ann Allen," etc. It has been prepared and published by the Ladies' Literary Societies of Alfred University. It contains: "I. Character Sketch," by Lizzie Nelson Fryer; "II. Her Last Years," by Susie M. Burdick; "III. Mrs.

Allen as a Reformer," by Vandelia Varnum Thomas; "IV. Biography," by Viola Babcock Kenyon. There are pictures of Mrs. Allen, President Allen, the Allen Home, and the Allen Steinheim Museum. This book is a beautiful tribute to a worthy woman, whom two generations of students lovingly called "Mother Allen." The Editor regrets the delay in this notice because of his absence, and hopes that this commendation of the book may secure such attention and bring such response by way of orders to the publishers, as the memory of Mrs. Allen calls for. Price 50 cents, net; postage six cents. All surplus from sales, above the cost of the book to the Literary Societies, goes to the Abigail Allen Scholarship in the University. Send orders to Eva St. Clair Champlin, Alfred, New York. From page 12, we transfer the following stanza, which expresses Mrs. Allen's well-known characteristic of being helpful to others:

May I reach
That pure heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense,
So shall I join the choir invisible,
Whose music is the gladness of the world.
—George Eliot.

On page, 36-37, Mrs. Fryer closes her "Character Sketch" with this tribute to President and Mrs. Allen:

"They did not turn to look about them for results, nor stop to see their work appreciated—there was no time for these. Calls came from other fields; where large reward was offered and labor would be less, but earth's rewards bore not a feather's weight with them when duty's voice was heard. Their bread was the meat that others knew not of, and it supported them under all trials, keeping their supplies renewed each day and ready always to divide with other needy ones. Who can ever estimate the good those worthy two accomplished, or appreciate the privilege of having been directed, re-proved, advised, and cheered by some of earth's rarest ones. Surely they must have been numbered with God's chosen children; yet few there were who saw it fully till the visions passed and we were left without them. Such lives, such companionships cannot die; their blessed influence must last as long as time endures, because their spirits were true to the Father, and have now returned to Him."

Send for a copy of the book.

Our Historic Board.

THE RECORDER calls attention to the articles of Dr. Gamble, lately published, giving the history of our Historic Board and a most valuable list of Seventh-day Baptist Churches. We also second his appeal for histories of individual churches. This line of work, so well begun by Dr. Gamble, ought to go forward until the library of our Theological Seminary—through the files of the RECORDER or otherwise—contains a full history of all Seventh-day Baptist Churches. Those who attempt to write general history know how doubly important the links of history are in the specific histories of churches, movements and individuals. Dr. Gamble's excellent efforts ought to be commended and seconded by every pastor and church clerk. To know

what has been is often the best guide to what ought to be.

No Man Ever Dreamed Himself Into Character.

So said Froude, the historian. Every observer of human experience knows this to be true. Character, attainments, strength, weakness, success and failure come by laws of cause and effect as certainly as do sunrise and storm. The only value of dreaming of better things and higher life is the possibility of awakening to new effort towards making dreams actual. No man becomes eminently good or bad in a moment. Patience and hard work, trial and re-trial, are the steps to attainment, and equally the steps to non-attainment of good, and certain attainment of failure. To say "attainment of failure" is not a contradiction. The writer's father was a man of aphorisms, one of which was: "Some people have a winning way of making people dislike them." Young man, do not be satisfied with dreams, nor deluded with the falsehood that goodness can come to you without adequate purpose and effort. Earnestness and convictions are the source of all success, all goodness, all desirable character. Dream as much as you will, but act far more than you dream.

The Timber Supply.

Our readers in the west and elsewhere will be specially interested in the increasing consideration which is being given to the growing of trees. Science and economy have united to give sharp warning against the wide-spread tendency to strip the forests away from hill-side and valley. The evils of such waste are well known. One difficulty has been to secure rapid growing and valuable timber, since most of the rapid growths are soft and non-endurable. Reports from Australia concerning the growth and quality of the Eucalyptus tree indicate that the problems of rapid growth, hardness, durability and superior fuel are all met in the eucalypts. Among other important things, eucalypts are held to be unequalled as a forest cover, as wind-breaks, as shade trees, as a source of timber, fuel, oil, and honey, and as improvers of climate. Although only a few varieties have thus far been tried in this country, the success achieved in adapting them to American soil warrants government scientists conducting experiments in saying that the tree has already served more esthetic and utilitarian purposes than all other forest trees that have been planted on this continent. Thus far in America, experiments have been made only with tropical and subtropical varieties. The genus includes about 150 species, some of them adapted to tropical swamps, others to desert sands, and still others to lofty altitudes. There are large tracts of land in the United States where the growth of such trees will bring untold improvement along many of the more important and necessary lines of health, economy, and permanent good.

A Shelter In the Time of Storm.

A DEMONSTRATION of religious influence appeared in Philadelphia on the 27th of September. A gospel tent in Fairmount Park was filled with 1,200 people on that Sunday night, when a fierce storm of rain and wind swept down upon the park. Without warning, great rents were made in the canvas and the place was invaded by the floods. The Public Ledger describes the scene as follows:

"No one stirred except to draw up more closely each against his neighbor to get further from the rain. Escape was virtually impossible. The meeting place is a quarter of a mile from a car line or a building of any kind. Dr. Wood saw the situation, and, unable to make himself heard, motioned to the choir to sing. The leader, Mrs. Munford, who is a well known contralto soloist, saw the need of a hymn which would quiet the more nervous members of the congregation, and played the opening strains of "My Faith Looks up to Thee" on the organ. As the choir sang the first words, the old hymn was taken up by the congregation of chilled and drenched worshippers, and the voices rose above the noise of the storm, the crash of falling boughs and the flash of the lightning.

"Rock of Ages," "I Need Thee Every Hour," "Leaning on the Everlasting Arms," "Onward Christian Soldiers" and "When the Roll is Called Up Yonder" followed each other until the listeners and the singers, huddled together upon the damp benches, were quieted, and there was not the slightest evidence of fear. As the storm increased and the rain came down in great torrents, the streams of water poured down the sloping asphalt floor,

A New Method of Keeping Sunday.

THE announcements recently made by the Chaplain of Chicago University touching Sunday and its observance, have drawn out various responses from religious newspapers. Among them is the following from the Congregationalist of September 20, 1903:

Professor C. R. Henderson, chaplain of Chicago University and professor of Sociology, formerly pastor of the Woodward Avenue Baptist Church, Detroit, said in a recent lecture to his students, that he believed that it would be a good thing to encourage young men and boys to attend church and Sunday-school in the morning and in the afternoon allow them to play ball. They do not know what to do with themselves. Provide them with games that tax their physical strength and they will be far more moral than they now are. Of course Professor Henderson is well aware that his Baptist brethren in the ministry will not agree with him, but he says he has studied the question carefully and reached the conclusion that baseball Sunday afternoons should receive the approval of Christian people."

Professor Henderson represents the advance guard of no-Sabbathists among the Baptists. The trend which he voices has grown rapidly and is strong in Baptist circles.

Prayer Meeting Topics.

THE RECORDER will not resume the publication of Prayer Meeting Topics at present, since it hopes that the studies in Denominational History and Doctrine, which have been committed to the Sabbath School Board by the General Conference, will be brought out at an early day, and that the consideration of these studies in connection with the Sixth-Day Evening Service will be taken up, according to the judgment of pastors and churches. Such consideration would be a large factor in the development of denominationalism which is so much needed.

A Shelter In the Time of Storm.

A DEMONSTRATION of religious influence appeared in Philadelphia on the 27th of September. A gospel tent in Fairmount Park was filled with 1,200 people on that Sunday night, when a fierce storm of rain and wind swept down upon the park. Without warning, great rents were made in the canvas and the place was invaded by the floods. The Public Ledger describes the scene as follows:

"No one stirred except to draw up more closely each against his neighbor to get further from the rain. Escape was virtually impossible. The meeting place is a quarter of a mile from a car line or a building of any kind. Dr. Wood saw the situation, and, unable to make himself heard, motioned to the choir to sing. The leader, Mrs. Munford, who is a well known contralto soloist, saw the need of a hymn which would quiet the more nervous members of the congregation, and played the opening strains of "My Faith Looks up to Thee" on the organ. As the choir sang the first words, the old hymn was taken up by the congregation of chilled and drenched worshippers, and the voices rose above the noise of the storm, the crash of falling boughs and the flash of the lightning.

"Rock of Ages," "I Need Thee Every Hour," "Leaning on the Everlasting Arms," "Onward Christian Soldiers" and "When the Roll is Called Up Yonder" followed each other until the listeners and the singers, huddled together upon the damp benches, were quieted, and there was not the slightest evidence of fear. As the storm increased and the rain came down in great torrents, the streams of water poured down the sloping asphalt floor,

That which is good to be done cannot be done too soon; and, if it is neglected to be done early, it will frequently happen that it will not be done at all.—Bishop Mant.

leaving a trail of drenched shoes and bedraggled skirts. The drains were entirely inadequate to carry away the water, which collected about the speaker's stand, until Dr. Wood was seated upon a miniature island. Again the choir and band took up the familiar hymns and sang "No, Never Alone." "I Will Sing of My Redeemer," "Jesus Knows All About My Troubles," "Ocean Billows O'er Me Roll."

A touch of humor was unconsciously added when they broke into the refrain of the old gospel hymn, which runs:

When I get home,
When I get home,
All sorrow will be o'er,
When I get home."

As they sang the words of this song, the sky in the west was flooded with a brilliant red, and the sun broke through the clouds. The rain wavered, then stopped and the storm was over.

A curiously silent throng walked away, very evidently deeply impressed by the song service in the midst of the storm. One man said to his neighbor, "That was the best revival service I ever attended."

Trade With Mexico.

TRADE with our next-door neighbor on the south continues to exceed all records. Figures compiled by the Department of Commerce and Labor, through its Bureau of Statistics, show that during the last fiscal year our Mexican commerce was greater in both the export and import business than in 1902, although that year made a new high-water mark in our trade with Mexico.

During the year ending June 30, 1903, the value of goods imported from Mexico amounted to \$41,313,711; while, on the other hand, she purchased from our merchants \$42,257,106 worth. According to the latest available Mexican statistics, about 60 per cent of the total value of goods imported by that country in the fiscal year 1902, came from the United States, as compared with a little over 55 per cent in 1890. Of the goods exported from Mexico, we took about 80 per cent in 1902 and about 68 per cent in 1890.

BEYOND THE HAZE.

A WINTER RAMBLE REVERIE.

The road was straight, the afternoon was gray,
The frost hung glistening in the silent air;
On either hand the rimy fields were bare;
Beneath my feet rolled out the long white way,
Dear as my heart, and brightened by no ray
From the wide winter sun, whose disk reclined
In distant, copper sulleness, behind
The broken network of the western hedge—
A crimson blot upon the fading day.

Three travelers went before me,—one alone,
Then two together, who their fingers pressed
Deep in their pockets, and I watched the first
Lapse in the curtain the slow haze had thrown
Across the vista which had been my own;
Next vanished the chill comrades, blotted out
Like him they followed; but I did not doubt
That there beyond the haze the travelers
Walked in the fashion my sight had known.

Only "beyond the haze;" oh, sweet belief!
That this is also death; that those we've missed
Between our sobs are just "beyond the mist;"
An easy thought to juggle with to grief!
The gulf seems measureless, and death a thief.
Can we, who were so high and are so low,
So clothed in love, who now in tatters go,
Echo serenely, "Just beyond the haze,"
And of a sudden find a trite relief?

That which is good to be done cannot be done too soon; and, if it is neglected to be done early, it will frequently happen that it will not be done at all.—Bishop Mant.

Popular Science.

H. H. BAKER.

OFF FOR THE ANTARCTIC REGIONS.

Another relief expedition sailed from Dundee, Scotland, on August 21st, in search of the British exploring vessel Discovery, now in the Antarctic regions.

The Discovery has once been found by a relief expedition, a report made from which we gave a synopsis in THE RECORDER a short time ago, showing that the exploring party had gone nearest the "pole" of any, and was yet determined to persevere and reach that central point, if possible.

The Discovery was sent out by the Royal Geographical Society of London and the Royal Society jointly. Now Scotland lends a hand, and sends a second relief expedition to see how they are progressing, and to afford relief if needed: also to bring home any who are disabled or may desire to return.

There does not seem to be anything going on of late that eclipses the work of exploring the fields of ice and snow that surround the "poles" of our earth.

Since America was brought into notoriety by Columbus, every other section of any importance has been explored, and its adaptation considered. The "poles" each contain a circuit of from two to three hundred miles yet to be explored, and there now appears to be a rivalry between nations to see which shall be the first to reach either of the "poles."

No inclemency of weather, or suffering by long continued cold, or the thought of comfort to be found at home among friends, dampen the ardor of those who have more than once passed years in those inhospitable regions from wanting to return again.

Mr. Anthony Fiala, who is the leader of the second Ziegler expedition, now in the frozen regions of the North, has spent much time there.

We also learn that Mr. Peary, of world-wide reputation, who has spent years there and suffered the loss of some of his toes, has not only applied to the government, but has again obtained another furlough, to take an expedition North and make another effort to reach the pole, (this will be the fifth) and to start on the 4th of July next.

While we feel a deep interest in having the "poles" located, and the historical and astronomical surroundings developed, yet we have no desire to endure the climatic influence that would be brought to bear upon us, and where there could be no relief obtained, and we had nothing to do but grin and bear it, though we perhaps might even now be induced to take a hand in helping contrive a carry-all for traveling in a direct route from leaving ship to the pole. Of course, the carry-all would consist of a combination of sledge, life-boat and captive balloon, the lifting power to be shifted below deck when not needed above; the motor to be at least a 100 dog power, attached to a "new mechanical movement," for which we received a patent some years ago. A device, consisting of a single wheel, having spurs for ice, which would accommodate itself to all inequalities of surface, running along by the side of the carry-all some ten or fifteen feet away and allowing of all sorts of tipplings or twistings, of either itself or the carry-all, yet would take you straight or in any direction. The gasoline to drive it would not exceed (we think) in weight or bulk, the food for the dogs, while the distance traveled would be greatly exceeded.

CONFERENCE ECHOES.

F. F. RANDOLPH.

Not many of the good things in the late Conference were more interesting and instructive than the early hours of "Bible study" with Dr. Main. To those interested in the promotion of Bible study in the study itself, these sessions were intensely instructive in both manner and matter. In mild unobtrusive delivery the listeners were held spell-bound. The method of teaching a familiar passage, of engaging each member of the class, and the suggestions to them as teachers, were each characteristic of the speaker. He followed no ruts. The applications were strikingly original, impressive and practical, yet were plainly, naturally drawn from the text.

Contrasting these hours of Bible study with the usual Sabbath-school hour, the question: How shall our older people be kept in the Sabbath-school, seems more than half answered. Not that teachers must be theological deans, but that they must fit themselves for the work; master the subject, study thoroughly the lesson, mature their own plan of presentation; know the points to make, the end to gain, allow no loss of time in useless class discussion nor ventilation of pet theories, and yet encourage interrogation. Laymen and preachers alike need the preparation, and the dean told us that both classes were now under training in the theological department of our university. To supply suitable teachers, our churches should encourage their young men and women to take this training and qualify themselves for the work, not only as teachers in the Bible service, but as instructors of other teachers. But we need not wait for these. Youths who make good teachers in secular schools, can by self-preparation become efficient Bible teachers.

If the question was not fully answered, what else is needed to retain adults in the Bible service? Notice, these sessions of Conference were for Bible study, not Sabbath-school, though eminently appropriate for the Sabbath; the numbers in attendance increased; those who came once were held to the last; they were largely men and women; it was not called a school; nor was there any thought of discipline there. There is much in the manner and matter of divine service, and there may be something in its name. The idea of discipline is so inseparably associated with the Sabbath-school that the leaders of Conference assigned "Sabbath-school Discipline" to the first speaker in the Sabbath-school hour, and the subject was well presented by a school teacher who knows well the necessity of juvenile discipline. Almost every speaker on the subject of Sabbath-schools, will insist that the school is for parents as well as children, and yet inadvertently will allude to its inmates as children, the school as a nursery. Thus, so deeply rooted is this idea that the Sabbath-school is for children. Not every adult Christian can enjoy school discipline fifty-two Sabbaths in a year. It may work in a penal institution, but there are better things for exemplary worshippers. Some may enjoy it, others from constant urging may submit, but there are those who are more benefited by private study and meditation. A youth, most faithful in Sabbath-school, was solicited on attaining manhood, to continue in the school. He replied,

"I am too old to go to school." The idea of enforced restraint and compulsion cannot be separated from the name as commonly used. If there is a more appropriate designation why not use it. It is not necessary for progressive Americans to cling to inappropriate usages of centuries ago, as English divines (and some Americans) still insist we should do, in the use of the word Ghost when alluding to the Holy Spirit. There have been advancements in the Sabbath-school idea since it first gathered neglected children from the street and taught them to read. Now religious instruction only is given, the Bible alone is the text book, men and women are to join in the services. Why should the name alone remain inappropriately the same? Why should it not indicate the enlarged and superior character of the assembly? The age of the attendants, the character of the services, and place, all demand a better designation. What shall it be?

It was not for General Freemont to proclaim freedom to the slaves in his department, but his act gave impulse to the needed work, and at the proper time competent authority issued the proclamation and the shackles were removed. It is not for the writer having little influence to suggest the liberation of Bible students in church from the bondage of a name. That was done years ago by a department (denominational) leader who said, call it the Bible Service, the Bible Service of the church. But competent influence has yet to issue the effective proclamation giving men and women liberty to attend this service without being constantly reminded by the name, of subjection to juvenile discipline.

A Bible service freed from all unnecessary appearance of discipline, led by superintendent and teachers who have fitted themselves for the service, studied the lesson thoroughly, selected appropriate salient points of application and formed a definite plan for presentation, will certainly attract and hold Christian men and women who love the precious lessons of the word.

As the late Conference did so much toward re-adjusting our forces for greater unity in work, may the Bible services share in the benefits of the re-adjustment, and the Conference Bible study and its splendid address on Sabbath-school discipline continue to echo until all the forces of our church communities are united in the Bible services of the church.

SALEM, W. VA.

A BLACKSMITH FOR GENTRY, ARK.

Dear Sabbath Recorder:

Because I desire to be of some benefit to Sabbath-keepers, and to my fellowmen generally, and because I feel confident that there is more than one Seventh-day Baptist first-class blacksmith who would be glad to find just such a location as Gentry, and because I know, after over a year's acquaintance with the blacksmith's patrons here, having heard their unanimous expressions of opinion that they wish for a first-class blacksmith. This wish is intensified by years of poor smithing. The old time smith here is letting loose of work and desires to quit; these are my reasons for writing this note to the RECORDER. Our present smith is getting old, is a fruit grower, and resides a mile from town, and would sell out gladly. A blacksmith who can, and will, do first-class work, one who is expert at horseshoeing—half the work here is shoeing

horses—one who can weld steel tires for buggies and hacks, and do other steel welding; one who can and will do fine work, temper well-drills and other edge tools, and who has some capital to put into the business, (\$200), and who has patient persistence—"staying qualities"—can do well here.

I have been doing considerable woodwork, and have become quite a little acquainted with the people and have heard our old-time blacksmith often say he would cheerfully give place to a smith. There are about forty-five to fifty Seventh-day Baptists and Seventh-day Adventist families here, and a good Seventh-day Baptist blacksmith would get all the smithing by buying the old smith out.

WELLWISHER.

Any one desiring further information concerning the matter in the above communication, may address.

F. J. HENDERSON.

GENTRY, ARK.

MEETINGS AT HEBRON, PA.

The quarterly meeting of the Hebron, Hebron Centre and Portville churches convened with the Hebron Centre church, September 11, 1903. Rev. B. F. Rogers of Alfred, N. Y., and Rev. W. D. Burdick of Nile, N. Y., were present. There was a good congregation throughout the meetings. The weather fine.

On Sixth-Day evening the sermon was by W. D. Burdick. Text, James 4: 17. Theme, "The Sins That Are Knowingly Committed."

On Sabbath morning the sermon was by B. F. Rogers. Text, Matt. 25: 24, 25. Theme, "The work of the church not so much dependant on the efforts of the richly-gifted few as upon the one-talented many."

On Sabbath afternoon there was a sermon by W. D. Burdick. Text, Acts 5: 15. Theme, "Unconscious Influence."

Evening after the Sabbath, sermon by B. F. Rogers. Text, Luke 18: 13. Theme, "What is Embraced and Implied in the Publican's Prayer."

First-Day morning, sermon by W. D. Burdick. Text, Acts 5: 15. Theme, "The Place of Healing."

First-Day Afternoon, sermon by B. F. Rogers. Text, Mark 13: 37. Theme, "Watchfulness."

In the evening there was a prayer meeting led by W. D. Burdick. Following this Bro. Burdick gave an excellent address to the young people. After that Bro. Rogers spoke from Matt. 7: 20. Theme, "Some of the Expected Fruits of Christian Workers Enumerated."

The words which fell from the lips of these men of God were instructive and helpful, leaving good seed to grow in coming days.

G. P. KENYON, Pastor.

P. S.—Full notices will be given of the semi-annual meeting of the Western Association, which is to be held with the First Hebron church, October 16, 1903. Persons coming by railroad will please notify Rev. George P. Kenyon of the date of arrival and the number to be provided for. Those coming from the West will be met at Coneville, Pa., about 7 a. m., or 2 p. m.; from the East about 11:30 a. m., and 7:30 p. m.

G. P. K.

R. F. D., No. 2, COUDERSPORT, PA.

What does your label say?

Heaven is not a stranger's country, but our Father's house.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

OBEDIENCE BETTER THAN SACRIFICE.

"Behold to obey is better than sacrifice." 1 Sam. 15: 22. There seems to be a great deal of false sentiment these days about religion. Some church members attend services regularly, and seem very devout while at the meetings; yet the first little trial which comes to them so ruffles their feelings that they exhibit anything but the spirit of Christ. He was an example of patience. We are admonished to "be patient toward all." Titus 5: 14.

"If any man serve me, let him follow me." Our deeds count more than our words. He has given us an example that we should "follow his steps." We have no right to claim the Saviour as our Lord unless we obey. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46.

Unquestioning obedience is what our Father requires. You do not think that your child has the true spirit of obedience who is always asking "why?" never willing to do your bidding unquestioningly. If the child has faith in your judgment, he will usually obey without asking the reason.

A woman who was formerly engaged in mission work became embittered by the sufferings she underwent and saw others endure. She commenced to ask, "Why? Why does God permit such conditions to exist?" Her faith commenced to grow weaker, and she seemed to think more and more of her personal comfort, and, finally, her work was taken away from her. She did not understand the depth of a Father's love, who punishes us for our good, and who said: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The earthly parent who never rebukes his child does not have the deep love that he has who rebukes, even while it grieves him so to do. That parent is self-denying who puts aside his own personal feelings to teach the child lessons which will make him good and happy in after years.

If everything was just as we wanted it here, and we were always comfortable and happy, we should become so selfish as to crowd Christ out of our hearts, and should not be fit for heaven. Those of all nations and kindreds and peoples and tongues who are permitted to wear white robes and stand before the throne, are those who have "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore (did you ever notice that word *therefore*?) are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Rev. 7: 14, 15. We must not doubt, or ask "why?" God is all-wise and all-merciful. He loves us infinitely more than earthly parent can. If we feel like asking "why," we need to study our Bibles.

Prompt obedience. God wants prompt obedience. "To-day if ye will hear his voice, harden not your hearts." The still, small voice which bids the sinner come and seek pardon doesn't say to-morrow or next week, but now "Behold now is the accepted time; behold now is the day of salvation." It is pleasing to think of those disciples who "immediately left their nets and their father and followed Christ.

In keeping the Fourth Commandment, we must be particular as to God's time. I am glad that we still have the time of the day as he arranged it—"the evening and the morning." Any other day than the seventh will not do. Those who try to persuade themselves that they are obeying God by keeping the first day are greatly deceived. If a child is told to do an errand at a certain hour, and he does it at another, which may seem just as well to him, he has disobeyed, and disaster may result. "In vain they do worship me, teaching for doctrines the commandments of men."

Cheerful obedience. If we would meditate more upon God's love, we should have more joy in his service, and be like the little girl who said: "Every time I think of Jesus it makes me feel just like smiling." "A merry heart doeth good like a medicine." One possessed of a merry heart not only cheers and inspires those with whom he comes in contact, but is always doing good deeds, simply because he cannot help it, because "the love of Christ constraineth us."

Implicit obedience. Our Heavenly Father requires obedience to all of his commands. "Whoso shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. God does not want us to pick out part of his commandments, and reject the others. It has often seemed strange to me that First-day people should accept nine of the commandments, and throw away one, the fourth, out of the midst of the others. If the Sabbath law were the first or the last, it seems that there would be more excuse for casting it out. It is appalling to observe how men are seeking to fix up the Bible to suit themselves. Some time ago a teacher of a primary class in a Sunday-school asked what day it was upon which Christ passed through the corn with his disciples. As none of them seemed to know, she explained that it was on Sunday (!) Another, who has a high standing as a religious instructor, stated that the Lord sent twice as much manna on "Saturday," that the children of Israel might have enough to last over Sunday (!) We can only tremble for the final reckoning with those who make the "word of God of none effect through their tradition."

We may give large sums to help the cause of missions—even, perhaps, make some sacrifice to do so—and yet, if we are not willing to walk in God's ways, our gifts will not be acceptable. "He that saith he abideth in Him, ought himself also so to walk even as he walked." John 2: 16.

ANGELINE ABBEY.

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.

Thou canst not gather what thou dost not sow.
As thou dost plant the tree so will it grow.

Our Reading Room.

SUMMERVILLE, Mo.—I am very sorry that I am in such a condition that I cannot go over the country and tell how good the Lord is to all who will obey him, and how joyful it is to hold sweet communion with him in my lonely condition; but I never let an opportunity pass without saying something concerning his kindness to those who love and serve him though they may be poor and alone. I am frequently made to rejoice because of the presence of the blessed Lord. I cannot deny him by forsaking his Sabbath though I be persecuted day by day. I feel that my sojourn here is soon to close and when I am called away I shall expect to hear "Well done—enter thou into the joys of the Lord." I desire that my name shall be registered as one of the uncompromising faithful. If I cannot be blest with the privilege of seeing my brethren of like precious faith and worshipping God with them, I rejoice at the thought of seeing them face to face in the presence of Jesus and his angels.

Yours in faith,

T. G. HELM.

Sept. 25, 1903.

JUSTLY INDIGNANT.

The Scotch have none too strong a reputation for sweetness of temper under provocation, though the "provocation" in the story that follows was no small one.

A London commercial traveller, who had a very ruddy complexion, after "working" Glasgow, had some time to wait for his train at St. Enoch station, and bethought himself of a little joke.

"What is the name of this station, my good man?" he asked of a porter.

"St. Enoch station, sir."

A few minutes later he met the same porter and said: "What did you call this station, porter?"

"St. Enoch's. Dae ye no see the name abune the hotel there?"

Just then the train was shunted in, and our English friend got comfortably seated in a third-class smoker along with a few more passengers of the male persuasion.

"These railway officers are about the worst I ever came across. They can't be civil," remarked the Londoner.

"That's a confounded lee!" said a Scotch farmer.

"Well," said the Londoner, "I'll bet you ten bob I don't get a civil answer from the first porter I ask a question of."

"Done!" replied the old farmer.

Looking out of the carriage window he spied his green friend, and, calling him over, asked in his most polite tone:

"Would you kindly tell me the name of this station, porter?"

"Gang awa, ye bacon-faced old buffer! Pit yer daf heid in!" was the answer.

The man whose first question, after a right course of action has presented itself, is, "What will people say?" is not the man to do anything at all. But if he asks, "Is it my duty?" he can then proceed in his moral panoply, and be ready to incur men's censure, and even brave their ridicule. "Let us have faith in fine actions," says M. de la Cretelle, "and let us reserve doubt and incredulity for bad."—S. Smiles.

Missions.

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

THE next regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society occurs October 21, 1903. At this meeting appropriations will be made for the year 1904. All reports of the workers on the various missionary fields, and from the missionary pastors for the quarter ending Sept. 30, 1903, should be sent to the Corresponding Secretary as soon as October 16, also all applications and communications to the Board. We hope that all those who wish to bring any matter before the Board at said meeting will see to it that it is in on time. Some of the missionary pastors complain that they do not receive their quarterly appropriations until quite a long time after the Board meeting. The difficulty is this,—the clerk or treasurer of the church that has a missionary pastor fails to make a financial statement to the treasurer of the Society of the work of the missionary pastor and how much is due him. Please see to it that such a statement is made to him on time.

EVANGELIST J. G. BURDICK right after the General Conference went to the Middle Island church, W. Va., to hold evangelistic meetings. He was at the excellent quarterly meeting held lately with that church and followed it up with extra meetings, which grew in interest. There have been some conversions and baptisms. When heard from last he was holding meetings at Lick Run, in the neighborhood of the Middle Island church.

EVANGELIST M. B. KELLY, after the weary labors of the evangelistic campaign at Dell Rapids, S. Dakota, took his vacation rest. He will soon begin, if he has not already begun, evangelistic work in central Wisconsin.

MRS. M. G. TOWNSEND has been engaged in missionary colporteur work at Berlin and Marquette, Wis. She will soon, probably the first or second week in October, begin her work in southern Illinois, starting in with headquarters first at Stone Fort.

LETTER FROM J. W. CROFOOT.

Dear Mr. Whitford:

Thanks to Mr. and Mrs. Davis, who are giving us, for the fourth year, the use of a part of their house, we are now spending the summer at the hills. We are of course enjoying ourselves, living among the tallest of the grasses, the beautiful bamboos, and making the acquaintance of other missionaries of two provinces as well as getting better acquainted with our Shanghai friends whom we cannot see much during the busy school year. Dr. Palmberg is also at the hills caring for a missionary friend. Though it gets hot here it is not so hot as Shanghai, and the air is much more like what man was intended to breathe. If one goes out in the sun at midday he is apt to get a headache as in Shanghai, but toward night in pleasant weather there is much visiting, tennis playing, etc., and the children of missionaries, many of whom at other times have no company of their own age and race, hold high carnival here. I suppose there must be about three hundred foreigners on the hills, most of them missionaries.

To-day the forty-foot bamboos are bending low under a gale of wind, and we are thinking that on the China Sea there must be a ty-

phoon, a word that sounds so much like the Chinese for "great wind" that it seems as if that ought to be its derivation, though lexicographers say otherwise.

During three days of last week and three days of this a missionary conference was held in the little church up here. Many methods and problems of missionary work were discussed by men who have had much experience in them as well as being picked men to begin with. I wished some of the honest detractors of missions and missionaries could be present and hear how sanely and practicably the difficulties are considered by those who are most interested in them, and, being in their midst, know the most about them.

One day there was a paper on the "New Testament Sabbath" followed by a discussion. This turned largely on how to teach the Chinese to observe Sunday, but the writer of the paper suggested several persons to discuss several points, among them Dr. Davis to speak on "Should we follow Christ's example in observing the seventh day of the week?" Others to speak on the change of day, etc. This insured a lively discussion, though several called upon did not answer. Mr. Davis told them with other plain truths, "The example of Christ is good enough for me." Some of the usual things were said on the other side, such as, "It makes no difference what day we observe so long as we observe it in the right spirit." "It is eminently fitting that we should observe the day of the resurrection and completion of the regenerative work," and the like, but the writer of the paper in closing the discussion said: "Brethren, we are guilty of cowardice on this question. We try to slide the Fourth Commandment over to the first day, but like Darwin we can't find the missing link. I keep Sunday because the rest do." I was anxious to speak but the time for closing came without my doing so. I think some people who are not familiar with the subject were surprised to see the weakness of the "first day" and "any day" positions.

Since coming here we have heard of the death of Mr. and Mrs. Waung, members of our church, who lived in our chapel in the Shanghai native city. They died of typhus fever within a few days and left three small children, the oldest a girl of four years, the second a boy of two, and the youngest a girl of about six months. They had no near relatives and no property. The baby has been taken for the present at least by a friend of Mr. Waung, the boy Dr. Palmberg thinks of adopting, and Mrs. Davis thinks the oldest child can be taken care of in the girls' school, but I think she would be glad if some one in the United States would promise her support, which would amount to about thirty dollars a year. We don't like to have the children taken by heathen. Mr. and Mrs. Waung joined our church three years ago at about the time of the Boxer outbreak. He has had much poor health and was often out of employment but was teaching in our city day school at the time of his death.

If the money for the new house arrives in August, as Mr. Utter said it would, Mr. Davis plans to go down early to begin the work. He spent much time discussing with contractors before we came away from Shanghai. The doors, windows and blinds of the old dispensary building will furnish nearly all needed for the new house, and the brick and tiles will go quite a way toward it, but the floors, etc.,

will have to be new in the higher part of the house, wood rots so soon in this climate. Much the most reasonable of the contractors offers to build the house for three thousand Mexican dollars which is not far from the \$1,350 United States money appropriated for the purpose by the Board.

Doubtless there will be something in the American papers about the sad fate of Mr. Shen Chin or Shen Ke-wei, the newspaper reporter who was recently illegally beaten to death at Peking by order of the Empress Dowager, apparently because he knew too much and wrote what he knew. It is said that eight lictors beat him with bamboos for two hours until his flesh was hanging in shreds and tatters and finally granted his entreaty to be strangled and put out of his misery. This is the same Empress Dowager as to-day's Daily News points out, who is so chatty and genial when entertaining the ladies of the foreign legations.

You perhaps know something too of the "Supao Case," that of some Chinese journalists of the foreign settlement of Shanghai who have been arrested by the foreign authorities, at the instigation of the Chinese, for seditious writings, of which some of them at least are certainly guilty. The Chinese authorities wanted them turned over to them when they would unquestionably have been beheaded out of hand, but the case went from the Shanghai consular body to the diplomatic body at Peking and now the British foreign office, or rather Mr. Balfour, has given the assurance that they will not be turned over. They will likely be punished in the foreign settlement. Between the revolutionaries and ultra-conservatives China is in a sad state. And who knows what is to happen in Manchuria? Very likely this may be answered before this letter reaches you.

Probably most of our correspondents in the United States are aware by this time that since June 1 domestic rates of postage apply between the United States post office in Shanghai and the U. S. A., that is two cents for letters up to one ounce, and other rates and classes just the same as within the United States.

Yours very truly,

J. W. CROFOOT.

MOKANSHAN, China, Aug. 14, 1903.

BOILING BY SUN POWER.

Solar heat is being utilized for heating water for various household purposes. The apparatus for this purpose is absurdly simple, merely a sectional boiler of thin blackened copper, exposed on the sunny side of the roof under a glass cover very like a hot-house frame, and suitably piped for supply and demand. An hour's exposure to full sunlight raises the water to a temperature from thirty degrees to sixty degrees Fahrenheit above that of the air, and as the heaters actually in use contain from forty to one hundred and twenty gallons, according to size, there is an ample supply of hot water through the hours of daylight. Solar water heaters of this kind have been installed on the roof of many houses in southern districts. They work admirably, and even in less favorable places have been found useful.—Cassier's Magazine.

Have a heart that never hardens, a temper that never tires and a touch that never hurts.—Charles Dickens.

MINUTES OF THE SIXTIETH ANNUAL SESSION OF THE AMERICAN SABBATH TRACT SOCIETY.

(Concluded from last week.)

Rev. W. L. Burdick, of Independence, N. Y.: "I am more than pleased with the report. I am delighted with the fruits of the special effort to pay the debt, and I urgently plead with my brother pastors to see that dearth does not follow. Much has been said about the pastors. I believe in Seventh-day Baptist pastors. They may not do all that they should do, but there are things beyond even a pastor's power, but do not think the pastors are not loyal. We bespeak the patience of the Board. You have our support and our prayers."

Dr. Wm. C. Daland, of Milton, Wis.: "The American Sabbath Tract Society has always had a tender place in my heart. I found the Outlook a comforting companion when I was seeking the light on the Sabbath question. I was pleased with the idea in the report that the unit of our denomination is the individual church. What our churches are and do, so our denomination will be and do. Organization alone cannot make churches perfect. The churches must do aggressive work in their own neighborhood. I believe in the loyalty of our pastors. We must set the standard, and go before our people and say come on, not go on."

The report was adopted.

The Committee on Nominations presented the following report:

President—J. Frank Hubbard, Plainfield, N. J.
Vice-Presidents—Stephen Babcock, David E. Titsworth, Rev. Leander E. Livermore, Rev. Asa B. Prentice, Rev. Arthur E. Main, D. D., Rev. Edward B. Saunders, Rev. Samuel D. Davis, Rev. Lucius R. Swinney, Rev. J. H. Hurlay.
Corresponding Secretary—Rev. A. Herbert Lewis, D. D., LL. D., Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—William M. Stillman, Plainfield, N. J.

Directors—J. Dennison Spicer, Rev. Frank E. Peterson, Rev. Stephen Babcock, Ira J. Ordway, Rev. J. Bennett Clarke, Charles C. Chipman, Edgar R. Greene, Joseph M. Titsworth, Joseph A. Hubbard, Rev. William C. Daland, D. D., William C. Hubbard, Frank S. Wells, Rev. Ira L. Cottrell, Rev. Herman D. Clarke, Edwin H. Lewis, Rev. Oscar U. Whitford, D. D., Edwin Shaw, Corliss F. Randolph, George B. Carpenter, Henry D. Babcock, Henry M. Maxson, Edgar H. Cottrell, George H. Utter, Rev. Lester C. Randolph, Rev. George W. Lewis, Rev. Theodore L. Gardiner, D. D., Frank L. Greene, Alfred A. Titsworth, Rev. George B. Shaw, Alex W. Vars, Uberto S. Griffin, George W. Post, Sherman E. Ayres, Orsa S. Rogers, Will H. Crandall, Esle F. Randolph, Edward E. Whitford, Eli F. Looftoro, John P. Mosher, Mrs. C. D. Potter, Mrs. H. D. Witter, Mrs. George H. Babcock, Mrs. Henry M. Maxson, Mrs. Stephen Babcock.

G. W. LEWIS,
C. H. F. RANDOLPH,
CHAS. STILLMAN,
DR. A. C. DAVIS,
ERNEST RANDOLPH,
LUTHER S. DAVIS,

Com.

On the consideration of the report of the Nominating Committee, the following resolution was unanimously adopted:

WHEREAS, it has been decided by competent legal authority that it is safer to have the officers of this Society elected at a meeting held in the State of New York where the Society is chartered, therefore,

Resolved, That the Society approve the report of the Committee, and that the President be directed to call a meeting of the Society to be held in the City of New York, at which the officers nominated in this report shall be elected; and that publication of the call for the meeting in the SABBATH RECORDER for two weeks shall be accepted as sufficient notice thereof.

The following resolution was also unanimously adopted:

WHEREAS, It has been decided that the officers of this Society shall be elected at a meeting to be held in the state of New York; and

WHEREAS, It is desired to secure the fullest participation of all our people in the election of these officers, and

such participation can best be secured at the General Conference; therefore

Resolved, That this Society invite the General Conference at its next session to direct its Nominating Committee to recommend a list of officers and an Executive Board, to be elected at the meeting above named.

Bro. Stephen Babcock, of New York City, presented the following amendment to the constitution,

substituting for the words

ARTICLE 2. — All Seventh-day Baptist churches contributing to the funds of this Society shall have a voice in its meetings through delegates appointed by them, upon the same basis of representation as in the Seventh-day Baptist General Conference. When any church shall neglect to appoint delegates to any session of this Society, the delegates last appointed by such church to said General Conference, or to a regular meeting of this Society, shall be recognized as delegates to such session,

the words

All persons who are members of the General Conference shall by virtue of such membership be members of the Tract Society for the corresponding Conference year.

Upon the motion to adopt the amendment to the constitution, Bro. Stephen Babcock spoke of the desire of the Society to welcome to its membership the widest representation from all our people.

Dr. Lewis spoke of his gratification at the spirit of fellowship which crystalizes in this resolution.

D. E. Titsworth said that this action was one of the fruits of the earnest efforts to unify our denomination, and was a legitimate outgrowth of the work of the Advisory Council. So far from being revolutionary, this movement has brought forth the peaceable fruits of righteousness.

Dr. Main spoke of the contrast between this action and that of another denomination, and suggested the singing of "Blest be the tie that binds."

After the singing of this hymn, the amendment was unanimously adopted.

The Society by rising vote expressed its deep sympathy with our dear brother Ashurst in his sorrow over the loss of his loved companion, and with Dr. Lewis in the great affliction which he has so long and so bravely suffered. Dr. Lewis, in touching words, told of the tender interest of Mrs. Lewis in this meeting to-day, even though power of utterance were denied her.

The Secretary was instructed to convey to Bro. Ashurst the action of the Society.

The Minutes of the session were referred to the Executive Board for approval, after which the Society adjourned.

J. FRANK HUBBARD, Pres.

DAVID E. TITSWORTH, Sec. pro tem.

Minutes approved by the Executive Board at their regular meeting held Sunday, Sept. 13, 1903.

J. FRANK HUBBARD, Pres.

ARTHUR L. TITSWORTH, Rec. Sec.

The highest truths the world has ever known center in Christ and the resurrection.

The world has no word of cheer, no helping hand, no lotion for the broken heart, no soothing for the one who in a moment's weakness has fallen from his ideals; but to the troubled penitent the sympathetic Saviour says: "Thy sins are forgiven," "I will give thee rest."

PAUL'S PRAYER FOR THE THESSALONIANS AND SOME LESSONS IT MAY SUGGEST.

Introductory sermon by Pastor Stephen Burdick, at the late Annual Session of the Seventh-day Baptist Western Association.

And the Lord direct your hearts into the love of God, and into the patience of Christ. 2 Thess. 3. 5.

Efficient co-labor or co-operation among Christian believers must depend upon the mental activity, moral influence and spiritual endowment of the individual worker; hence Paul's prayer. If, therefore, we would take the author of the Pauline Epistles, the Apostle Paul, as our teacher and example, and follow him as he followed Christ, we shall find that there are some important lessons for us to learn, some needful attainment for us to make.

I. RIGHT PERSONAL ADJUSTMENT OUR COMMON NEED.

1. If we would think without bias or prejudice and feel right toward another or others, we should be able to pray sincerely and anxiously for the good of that other or others.

2. If we would be impartially and generously just, and do that which is right to any other or others, we should go alone into our closet with God and plead with him fervently, earnestly, in their behalf for their well-being.

3. If we would enjoy a gracious benediction, a blessed self-conscious experience, we should know that there are some unselfish well-wishers, some of Christ's faithful ones, who remember us with kindly thought and are anxiously praying for us.

4. We should understand and appreciate the fact that every unselfish, sincere prayer for another which is prompted by love to God and love to fellow-men will certainly be answered with blessings upon the supplicant in God's own way and time, with blessings upon some other or others.

5. As seekers for divine guidance and help, with the desire to be helpful to others, we should know and believe that "the effectual, fervent prayer of a righteous man availeth much."

II. CHRIST'S PRAYER FOR BELIEVERS.

It should be to us the source of comfort and hope that the Lord Jesus not only prayed for those whom the Father had given him, but also for those who in the coming years should believe on his name through his Word, while it was the burden of his prayer, not only that they may be kept from the evils that are in the world, but also that they may be sanctified through God's word of truth. It is that divine grace which sustains and keeps that truth which enlightens and sanctifies, which brings genuine Christian experience, develops Christian character and graces, and gives Christian confidence, wisdom, power and efficiency in the work of Christ's kingdom; hence,

III. THE APOSTLE'S PRAYER.

Paul's prayer for his Thessalonian brethren has for its central thought as to the believer's need, and that for which he prays—the personal development and exercise of love for God, and that Christ-like patience, which gives courage in labor, patience in waiting and trial, wisdom in action, faith in the triumph of truth, which gives to Christ's believing children union of effort and preparation for doing the Lord's work in the Lord's way.

The circumstances of the Thessalonian brethren, like our own, involved the fact of human infirmities and human limitations, unfavorable environments, and common dependence upon God for needed favor, guidance, help and power.

Though often beset by his enemies and sorely pressed by his sense of weakness and personal limitations, the apostle, recalling his own experience, takes us into his confidence by saying, on the one hand, "I delight in the law of God after the inward man;" but, on the other hand, he says: "I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" Nevertheless he overcame, because he had given God his heart, had fled to the Rock of defense, the Rock that was higher than himself. His refuge is our refuge. His source of strength and victory is our source of help and triumph. His source of power to do and accomplish is our one source of power to develop Christian graces and do efficient work in the formation of God's kingdom on earth.

IV. LIMITATIONS IN KNOWLEDGE.

We are from time to time brought face to face with the humiliating consciousness of our limitations in understanding, while at times we seem ready to join in the prayer of the Psalmist, "Give me understanding according to thy word."

Over against our sense of need and our frequent longings for that knowledge which not only makes wise unto salvation, but gives wisdom in planning and doing, our Heavenly Father graciously manifests himself, by his Word, his works, his Son, his Holy Spirit, and by way of encouragement to seek. We are assured that "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

V. LIMITATIONS IN POWER.

Envroned as we are with everywhere apparent and dominating human selfishness, and confronted with the widely prevailing and aggressive forces of sin and evil, which we are called upon to meet and overcome, the question of the power to do and overcome becomes the all important one; since "we are to wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spirit of wickedness in high places." In our sense of human limitation and our outlook for sources of power it is human to rely on human forces, and plan to meet and overcome like with like; nevertheless, the history of the past serves to illustrate and emphasize the words of inspiration, that, "The weapons of our warfare are not carnal," but nevertheless, "Mighty through God to the pulling down of strongholds." It is vain to expect that needed reforms will be consummated, that the world will be won to Christ and God's truth prevail among men by the triumph of mental forces over mental forces or the triumph of physical forces over opposing physical forces. Men are not reformed or converted to the truth when they are compelled to listen to and submit to men, but they are converted, reformed, when, by a power higher than mortal, they are compelled

to listen to the voice of God, and are won to a willing service and loving obedience, as His children. Errors, evil and sin, whether found in high or low places are never vanquished or overcome until error, evil passions and wrong motives are eliminated from the heart and life of the wrong doer and righteousness and truth have become the monitor's inspiration and law of his life. Truth as the message, with a heart renewed by the Holy Spirit and inspired by the love of God is the source of that power which overcomes the world and wins victories for the truth; hence the Lord's message, "Tarry ye in the city of Jerusalem until ye be endued (clothed) with power from on high." When these conditions are supplied then the divine commission comes into full force, "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you," and when this is done the Lord fulfills his promise, "Lo I am with you even unto the end of the world."

VI. THE SOURCES OF MORAL WEAKNESS AND SPIRITUAL DECLINE.

The conditions which lead to moral weakness and spiritual decline are more from within than from without, because men are of the earth earthy and ever subject to the influences which prevail about them, and because the spirit of worldliness is ever ready to invade the household of faith and dominate to a greater or less extent the membership of the church, while in that proportion that the church becomes worldly, sordid and selfish, in that proportion it loses its grip upon worldly men; on that class of men who because living for the world know full well its maxims, motives and methods, and are not really satisfied with them. Many of these men have intelligent and well-defined ideals as to Christian principles, spirit, motives and conduct, and though some of them, prompted by selfish motives, do put on the outward forms of a public profession of faith, in their inner consciousness as to that which is morally fitting, that which constitutes a genuine Christian life, do feel the need of and the desire for a Christ-like religion, humble in its spirit, reverently devout in its attitude to God, unselfish in its motives and divinely effective in bringing the soul into right adjustment with God and fellow men.

It is said, "The children of this world are wiser in their generation, wiser than the children of light." This must be true in the sense that in their worldly-wise shrewdness, in devising means for end, they come to study and know men and things well and learn how to use such knowledge for the consummation of their own purposes. No one is more ready to detect the self-seeker than the wide-awake self-seeker himself, nor is any one more self-consciously rebuked for knowing the truth and failing to walk therein, than the worldly-wise man when brought face to face with the Christ-like manifestation of the pure and undefiled religion of God and the Father, as exemplified in the life of Christ's true and faithful followers. Self-seeking is an important element of our nature, because an incentive to action and to the betterment of our condition, and when in normal exercise must be beneficial to ourselves and others, but when perverted it becomes an over-mastering spirit of evil, leading to the love of self more than to the love of God and fellowmen. It invades the social, civic, business, political, and even the

religious relations of life, to set men at variance, one with another, and blights human society with enmity, evil, vice and crime. Herein are the sources of weakness and the elements of danger to the cause of Christ, that the worldly wise spirit, the spirit that loves the pre-eminence, enters the church of Christ, seeking the places of influence and control in the management of the affairs of Christ's kingdom. Looking at things from the material side of life it judges as to the measure of success by the apparent or visible results, and satisfies itself with such results. It introduces new measures and methods for attracting attention, gaining numbers, resources and influence among men. As a means to ends it may seek to embellish, beautify and render tasteful and attractive the scenic arrangements of the Lord's house. It may add to the volume, variety, melody and impressiveness to its service of sacred song. It may devise and introduce new methods of evangelism as ways of introducing souls into Christ's visible kingdom, the church. It may change formulas or increase ceremonial observances in order to give an outward expression of religious sentiment and of the purpose to honor and worship God. It may appeal to the sentimental and emotional side of man's religious nature in order to add numbers, resources and influence to the church. These things may have, under proper limitations, their legitimate place and uses in the worship of God's house and the work of his kingdom, but they cannot take the place of the word of God as the "sword of the Spirit," that word which when indited by the Holy Spirit converts men and women, making them new creatures in Christ Jesus, and fitting them for efficient work in Christ's kingdom. There may be seeming success in the work of a church as people which under the direction of worldly-wise methods of planning and doing, gains numbers, wealth, influence, social standing, and self-satisfaction. This seems the kind of church work and church life against which Christian believers are warned, by the presentation of the symbolic sketch of the church of Laodicea which said of itself, "I am sick and increased with good and have need of nothing," while the angel of the church describes its condition as "lukewarm, neither cold nor hot," as spiritually blind and poor and without self-knowledge as to its real condition and coming destiny.

The tendency of the present age in the choice and use of agencies for the promotion of an advanced civilization, and incidentally of the Christian religion, is more and more toward trust in and dependence upon the physical, social and mental factors of human influence and powers. Hence it is that our modern system of education embraces among its more immediate objects the development of the physical athlete, the resourceful organizer of social events and attractions, and the development of specialists and experts along many lines of human thought, pursuit, investigation and legitimate activities. Well developed human bodies, right social adjustment and well disciplined powers of mind are in themselves desirable and important, and especially so as supplying the most favorable conditions upon which to build up a well rounded Christian life and character, but they cannot supply or take the place of a divinely illumed and spiritually regenerated heart and

life. Education is the handmaid of religion, because it quickens and develops the powers of the mind and gives wisdom and efficiency to the life work of the devoted child of God. No worker in the Lord's vineyard can be too well equipped, physically, socially and mentally, for a work so exalted and needful. On the other hand, education gives facility and influence in the promotion of error and evil and adds mental alertness, cunning and comparative impunity to the work of the evil doer. Many believe and affirm that the world is becoming wiser and better from year to year; nevertheless evil abounds, corruption, vice and crime seem to run riot with little restraint in high as well as in low places, while the generally accepted opinion is repeated again and again that the church, of the present day, has lost its grip upon the industrial classes, the common people, the class which welcomed the message of the Lord Jesus with anxious soul cravings and intense gladness. If the church of today has indeed lost, to a large extent, its hold upon the common people it has not been because there has not been the effort and desire to reach them, nor because there has not been an effort to train men and women for the work of soul winning. It may, however, be because the church has sought from men rather than from God that wisdom, guidance, grace and power it so much needs, or, in other words, because it has looked outward, manward, rather than outward and Godward for the causes of failure and the sources of success in the work of the Redeemer's kingdom. As representative workers, in Christ's kingdom, we need to learn the important fact that if we would win men to God and his truth, we must offer them that which is genuine, that which has upon it the impress of divine origin, the seal of divine authority, the unmistakable manifestation of the divine presence, grace and power. That which the cause of Christ and his truth needs today is not so much reorganization or readjustment along the line of successful business methods, as it is that right adjustment with God, out of which is very sure to come wise, simple, effective and Christ-like methods for doing the Lord's work. As we think, plan and pray for the triumph of the cause to which we are committed as a people, we should not forget that however much room there may seem to be, for the ambitious climber, at the top, all history verifies the fact that substantial reforms do not begin at the top with the Scribes and Pharisees, with the rich, worldly wise and self-satisfied classes, nor yet at the bottom with the morally polluted, conscienceless and lawless classes, but rather with the common people, the middle classes, who are found more ready to receive the Christ message of truth, and come into his kingdom possessing the grace of humility, bringing with them the desire and willingness to be taught the way of the Lord more perfectly, while exercising that simple and unflinching faith in God which gives steadfastness in the truth and efficiency in the work of His kingdom. God knows men better than they know themselves and uses those only who are best adapted for the work of His kingdom; hence his words of inspiration, which are, "Profitable for doctrine, for collection, for instruction in righteousness." "For ye see your calling, brethren, how that not many wise after the flesh, not

many mighty, not many noble are called." 1 Cor. 1: 26. "For God resisteth the proud, and giveth grace to the humble—humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Pet. 5: 5, 6.

If we are not in the place where God can use us for the triumph of His truth and the promotion of His glory, now is the appropriate time for needed change and reform, since, in the economy of infinite grace, there is hope and help so long as there is life with the ability to know and do, and also the call for consecrated work in the Lord's kingdom. The prayer of the Apostle in behalf of his Christian brethren of Thessalonica suggests that—

VII. THE LOVE OF GOD IS THE SOURCE OF SPIRITUAL LIFE, CHRISTIAN GRACES AND SPIRITUAL POWER IN THE WORK OF GOD'S KINGDOM.

There is no motive in human life so strong as human love, and when it enshrines in the human heart the all-wise, just, omnipotent, and loving heavenly Father, it becomes a regenerative force, a gracious incentive, an effective uplift toward the soul's unfolding into an exalted Christ-like human character. Love to God like our love for our wisest, truest and most helpful friends, finds its development in our personal knowledge and appreciation of them. There are some people in whom, at one time, we were not especially interested and for whom we cared very little, but now we love them, because we know and appreciate them; and this has been the result of our knowledge, the more unselfish and sincere their love, the more noble, wise and perfect the lives they live, the more potent and controlling for good has been their influence upon us, and the greater has been the help and blessing which they have brought into our lives. In the physical we grow by accretion, in the moral and spiritual we develop conditions and forecast results through the intimate and immediate influences of association, sympathy and fellowship. It seems probable that Saul, the misguided King of Israel, who when brought under the immediate influences of God's prophets became himself a prophet, would have also become a wise, successful and honored ruler of God's chosen people had his religious promptings and personal experiences found their basis in supreme love to God. (1 Sam. 10: 9-13.) We never rise above the influence of selfish, sordid and sinful environments except it be through that nearness to God which sincere love for Him never fails to bring. The love of that which is evil, wrong and sinful can only be overcome and cast out of the human heart and life by the love of that which is right, just and good, and since faith is but another name for that knowledge of God which makes wise unto salvation, and must include fellowship with his truth as prompted by sincere love for Him, we may paraphrase without violence to the real thought of the often repeated passage of Scripture: "This is the victory which overcometh the world," even our love for God. In line with this is the golden thread of thought which runs through that wonderful chapter, the thirteenth chapter of First Corinthians, ending with these words, "And now abideth faith, hope, love, these three, but the greatest of these is love." These words are significant because faith and hope are necessarily involved in sincere love for God, and cannot exist without it. The saying that,

"perfect love casteth out fear," is tersely descriptive of a soul's right adjustment to God, and is eminently true, in the sense that it gives personal confidence real access to the throne of grace, supplies the conditions which render human supplication fervent and effectual, while it brings the needed endowment of power from on high for the Master's work on earth. The love of God develops likeness to Him, leads to obedience and brings the loving child into favor and under the guidance of his redeeming Lord.

There is a boundless range of thought in that brief and frequently repeated epitome of God's law: "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy might." Deut. 6: 5. We lose the inspiration of exalted motive, the influence of moral integrity and the impulse of spiritual energy, when we fail to apprehend and appreciate the fact that God reveals himself to men, making known his exalted nature, his benign purposes, and his divine holiness, through the revelation of his holy law; hence it is that "love is the fulfilling of the law," in the sense that love to God leads to the loving obedience of his law. The prayer of the apostle suggests that the first great need of Christ's disciple is sincere love for God, that love which casts out fear, giving confidence, courage, devotion and efficiency. That love which honors, exalts, magnifies and gives point and power to God's truth. That love which hungers and thirsts after righteousness, and turns away with loathing from that which is selfish, mean, sordid and sinful. That love which forgives and forgets, which prays for friends and enemies, while it overcomes evil with good. That love which keeps the soul hopeful, humble, pure and sweet, while it endows the soul with Christ-like patience to endure hardships and trials, giving the grace to wait God's time for the coming victory. That love which leads to the source of wisdom and help while it prayerfully seeks counsel and guidance from God as to the choice and use of means for promotion of his kingdom. If we would overcome the world and win victories for God and his truth we must remember that "It is not by might nor by power, but by the Spirit of the Lord of hosts" that we are to prevail over error and evil. Nor should we forget that it is the humble, obedient and trustful followers of Christ who are to be exalted with divine favor and power, since God always seeks a true, tried and humble people for the work of his kingdom. If this annual gathering of the churches is suggestive of any real purpose it should be that we are no more for a good time, for a feast of fat things, intellectually and socially, but rather, like Christ's disciples on the day of Pentecost, that we have come together bringing with us the spirit of self-giving to the work of God's kingdom and also a state of mind in readiness to receive the endowment of power from on high. It is not a question of well arranged and well rendered programs, but rather the questions of existing conditions which we face to-day, conditions involving our own circumstances and needs and the state of things which prevail about us. It is not the question of closer study or union with the world in order to build up the church or denominational organizations, but rather union with God and separation from the world in order to needed reform and the redemption of the world from sin. Our numbers may be sufficient, and per-

(Continued on page 637.)

Woman's Work.

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

THE USE.

GEORGE NEWELL LOVEJOY.

It is hard to shout when things go wrong,
And the world seems a heartless place;
It is hard, indeed, to whistle a song,
Or go with a smiling face;
It is hard, I know, to endure, ah, me!
When we feel the javelin;
But if all things went right, there would be
No victory to win.

And so, I think, 'twere better to take
The bitter, as well as the sweet,
And bravely bear, though the heart must ache,
And sore must be the feet;
For, were life all felicity,
With never a cross for men,
Oh, where would be the victory,
Or need of heaven, then?

—Success.

MANY people are so afraid of gushing that they actually become ungracious. They hate insincerity so deeply that in avoiding insincere gratitude they assume an insincere indifference. If one must choose between being either effusive or cold, it is surely better to be the former. Indifference or an indifferent manner has parted more friends than gush ever did. If one has entertained a friend, or gone out of his way to do a favor, or bestowed a gift, he will be pretty sure not to mind effusiveness, but he will find it hard to excuse indifference or lack of appreciation. People inveigh over the prefunctoriness of much of the bridal gift giving. But the notes that some brides send out acknowledging their wedding presents are often so perfunctory and vague that they are like a dash of cold water in the face of the giver. There is a gentle art of saying thank you. It is one that will stand cultivating.—New York Tribune.

ALONG with the evidences of progress in almost every line of science and thought, comes also a change from the former method of almsgiving. "The poor we have always with us" and the unfortunate must somehow be helped to get his daily bread, but the day when every beggar asked for a breakfast at the back door was sure of getting it, is gone with many other things of the past.

"I would rather feed two men who were not hungry than to let one really hungry man go unfed" is a saying we have often heard in our mothers' homes, and the sentiment perhaps has found a lodgment in our own hearts. When every man knew his neighbor and his needs, when the country was far distant from the city in point of time, then sharing with a less fortunate friend was a trait to be heartily commended.

Now, steam and trolley cars have brought city and country so close together that we no longer know our neighbors. The professional beggars make an easy entrance by means of a stolen ride or on foot to the more thinly settled part of the country and there they reap their greatest harvest. In villages and small towns, the tramp more frequently than in the city, makes his appeal directly to the mistress of the establishment and so more readily gets what he wants, for it requires much courage to say "No" to a man who asks for food. So he gets help at your house and at mine till he finds it is easier to get his living in this way than to work and he settles down into the shiftless existence of a tramp.

In cities and large towns this question of relief of the condition of the poor is one that

has received much thought and has been the occasion of much study on the part of thinking men and women, for it is evident that while the number of wage-earners is increasing, the number of those requiring assistance is also on the increase.

The great ocean steamers are bringing to our shores every week hundreds and thousands of men and women, who in spite of our immigration laws must many of them be more or less of a tax on our charity. Strikes and rumors of strikes bring distress to many a home and it is a grave question how we are to meet the issue. "If we only knew the deserving poor and could help them," we often say, but while we help that class, we cannot let the undeserving poor starve in the mean time. We must, however, be careful in our giving, that we do not make paupers of those we help, rather than simply relieve the present need.

To help in the solution of this great problem in New York, a summer school has been held for several years under the direction of the Charity Organization Society. So much interest has been shown in it that this year a winter course has been instituted in which many of the charitable organizations of New York unite. The aim is to give the students a thorough knowledge of the workings of modern philanthropy so that they may be able to meet the subject intelligently wherever it is found.

If there be some weaker one
Give me strength to help him on;
If a blinder soul there be
Let me guide him nearer Thee.

—Whittier.

WHAT ONE WOMAN DID.

Several years ago Miss Beilby, a young Englishwoman who had studied medicine to fit herself for usefulness as a missionary at Lucknow, India, was sent for by the wife of the native Prince of Punna, who was ill. Punna was a long distance from Lucknow, and the journey was a dangerous one. If Miss Beilby went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty. She went, remained two months, and cured the patient. When she was about to return, the Ranee sent for her and begged her to go in person to Queen Victoria, with the message that Indian women, not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Ranee brought paper, pen and ink, and with tears besought Miss Beilby to write her petition to the Queen to send to them women doctors. "Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it into the hands of the great Ranee herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket, with the message, in her hands. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate with fifty acres, with large buildings,

has been given by a native prince as a hospital for Hindoo female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings, which are but the beginning of help and hope for all the women of India, probably never would have come to them.—Youth's Companion.

LETTER FROM MRS. TOWNSEND.

Dear Sisters and Beloved Co-workers:

Another Conference year has begun and as we have willingly bestowed to the common treasury our year's experiences, how joyfully can we exclaim, "What hath God wrought?" While many of us may not have seen the great results which we believe should have been commensurate with our effort, yet perhaps some among us wonder how we have accomplished so much and when we did it.

I am with the old Berlin Church that was built more than half a century ago. It is of historic value, being the place where Herbert (as the neighbors here call him) Lewis and Dr. Platts lived in boyhood and roamed the woods and climbed the trees. As I listen to the history of those who built so much more and better than they knew, the inspiration to do more and be better, grow more and more, induces me to follow on, until it can be said of me as of those who have entered into their rest, "Blessed are the dead who die in the Lord, for their works do follow them."

We each stand in the place, and at a time most auspicious in the unfolding of the plan of the great Eternal and though it may be, to us, in the most obscure and insignificant position, it is in the great plan of the Father that we are that much stronger because after we have done all we could, we stand. The Mary Bailey Society organized in this church by her whose name it bears, is not extinct by any means and the tasteful, well arranged, and convenient church here exhibits the faith and work of these dear sisters who have so beautifully decorated and made it comfortable.

As I go from place to place, the broader, truer conception of Christ-like interest and co-operation is in those churches and with those women who are organized as auxiliary in carrying out the plans and efforts of the pastor. They share in his solicitude for the advancement of God's Kingdom and the bringing into it precious souls while dens of iniquity and vice stand ready to receive and allure the youth of our land. No one within the rank and file can tell so well the estimate placed upon these organizations as those who stand outside and hear the comments made upon them by the enemy. They are looked upon as similar to the three hundred in Gideon's band and their power and influence are felt and feared.

I had the pleasure of meeting with the president of the Mary Bailey Society, Mrs. Ella Hill. I am her guest while here and we are planning together for helpfulness to our church and denominational work. Could we all "stir up the gift that is within us," uniting ourselves with some of these benevolent organizations, I am sure this conference year would find us oftener at the prayer circle, more charitable for the failings of others, more interested in souls, especially of those in our household of faith. We should discover a growth of the divine graces and receive augmented power to meet the enemy and come off more than conquerors. For this let

us pray, redoubling our energies, keeping our eye on the goal of God's interests in our denominational lines of work and by our activity attract others also. The work is at hand, let us do the next thing quickly.

Yours for work,

Mrs. M. G. TOWNSEND.

A NEST-BUILDING FISH.

It is doubtful whether protective mimicry among animals is better exemplified than in the case of the fish commonly known as the marbled angler of the Sargasso Sea (*Pterophryne histrio*). Owing to its peculiar structure, it is a poor swimmer, and it therefore spends most of its life moving slowly about on the bottom, among corals, seaweed, etc., which these fishes closely resemble in color and in outline. They cling, too, to the floating masses of sargassum weed with their pediculated fins, and the color-markings of the fish closely resemble the weed itself. Not only does the weed thus furnish a home for this species, but the fish actually constructs a nest from it and therein deposits its eggs. One of these nests, found in connection with the Hassler expedition in 1871, was described as consisting of a round mass of sargassum, about the size of two fists, rolled up together. To all appearances, it was made of nothing but this gulf-weed, the branches and leaves of which were, however, evidently knit together, and not merely tangled into a roundish mass; for, though some of the leaves and branches hung loose from the nest, it became at once visible that the bulk of the ball was held together by threads trending in every direction among the seaweed. By close observation it became apparent that this mass of seaweed was a nest, the central part of which was bound up in the form of a ball, with several loose branches extending in various directions, by means of which the whole was kept floating. On still closer examination the nest above described was found to be full of eggs, which were scattered throughout the mass.

Nature has thus afforded a safe asylum for these somewhat helpless fishes, whose cutaneous filaments, which are plentifully provided on the belly, around the mouth, and on the dorsal spines, so nearly resemble the weed itself that predaceous fishes doubtless fail to recognize the living animals, and thus the latter escape extermination.

The ground color of this fish is a pale yellow, and on this light background are darker irregular brownish bands, very much like the branched fronds of the sargassum weed itself, while along the edges of these darker bands, on the bands themselves, and also to a lesser extent upon the rest of the body, are little white specks of various sizes, on an average about the size of a pin's head. These markings, which are regarded by ichthyologists as having been developed in mimicry of the minute shells (*Spirorbis*) with which the sargassum weed is often covered, afford an additional means of protection to the marbled angler from its natural enemies, the larger fishes.—Scientific American.

The stronger our faith, the greater will be our happiness and safety, so that we can cheerfully do and suffer what God imposes upon us, and this because we know that he is merciful and full of love toward us.—Selected.

Young People's Work.

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

The Cheerful Woman in a Waste Basket. Singular place, was it not, but there I found her—and she was cheerful still. (Pay no attention to the crusty old bachelor who remarks that her being "still" impresses him quite as much as her being cheerful). Of course life is too short and the riches of noble literature too abundant to admit of one's going about peering into odd corners for reading matter. But, while I was waiting, with no good book at hand, the following scrap caught my eye:

A BENEDICTION IN HER HOME AND COMMUNITY.

"Count that day lost whose low descending
Views from thy hand no worthy action done."

Some days when it seems to me as if the whole world and everybody in it was made on the bias, I suddenly encounter one of those cheerful, pleasant women, and then the whole complexion of things seems changed. Ah, what a gift some people have in this direction! Some women cling to their own homes like the honeysuckle over the door; yet like it, fill all the region about with the subtle fragrance of their goodness. They are so richly endowed with all those qualities which conduce to the joy of his or her kind that even the weather and atmospheric changes cannot touch their sunshiny nature. There is an idea prevalent that riches point the surest way to happiness, and mankind clings to that belief despite the practical proofs to the contrary with which they have been furnished.

Happiness depends upon neither wealth nor poverty, but entirely upon the person seeking it, the disposition to accept it, and the capacity for accepting the means placed at their disposal to accomplish the desired end. There is where the true secret lies.

Happiness belongs to no particular family, nor is it ever inherited; but it is within the reach of every individual, and all that is to be done is to cultivate an earnest spirit of contentment and cheerfulness, avoid covetness and a spirit of deploring one's situation. The happy woman—how we all recognize and feel her presence the moment she crosses our path—she is a living justification of the ways of Providence. She takes troubles as they were meant to be taken, naturally and wholesomely; instead of making her bitter or rebellious, they leave her heart full of sweet compassion for others who have suffered, and her friends instinctively turn to her to get rest, cheer, and sunshine.

The cheerful woman, how the heart leaps up to meet her sunshiny face; her heart has learned to look on the bright side from conscientious principles, believing in God, enjoys to the full the good he sends her, and bearing as best he can the evil he permits, whether she understands or not.

Grandma Harris.

She is eighty-four years old, and the most contented body you will find in a day's march. It does one good to spend a few hours at her cozy little home. She is bustling about contentedly just now, getting dinner for her guest—she has fed many preachers in her time—and, meanwhile, I will try to tell you her secret.

My dear friend, you who have the color of buoyant youth in your face, and the light of

loving anticipation in your eye, there are two things on which you do not like to ponder, for they strike a chill to your heart. They are old age and loneliness. To think of the bodily powers decaying, to think of being separated by an inexorable hand from the one you love best—these are like false notes in the harmony of your life. You have no mood to linger over the sad undertone song of Omar:

"Ah, my beloved, fill the cup that clears
To-day of past regret and future fears!
To-morrow! Why to-morrow I may be
Myself with yesterday's sev'n thousand years.

For some we loved, the loveliest and the best
That from his vintage rolling time has prest,
Have drunk their cup a round or two before,
And, one by one, crept silently to rest."

Probably my honest is not a reader of the Persian poet, nor yet of the far nobler Browning, but her feeling is rather expressed by him, when he says:

"Grow old along with me, the best is yet to be,
The last of life for which the first was made.
Our times are in His hand who said, 'A whole I planned,
Youth shows but half, trust God, see all, nor be afraid.'"

Nine years ago her husband died. She had depended on him so much. Coming home from a neighbor's house one evening—alone—with the tears falling down her face at the thought of her desolation, the question suddenly came to her, "Where is your Saviour now, whom you have promised to love and to trust?" "I went into that room there, and when I came out, it was settled. I gave everything up, and a great peace was in my heart. We need to pass through the waters of affliction in order to be cleansed. I trust the Saviour entirely and I am happy in his care. People wonder how I can live here alone, but I asked the Lord to take away the fear I used to have. No matter what sounds I hear, they do not trouble me in the least. Some one asked me once what I thought of sanctification. I told him I believed in trusting God and filling our place—I don't care whether you call it sanctification or what. We can do good by the consecration of our lives as well as by always talking and preaching."

She has not much of this world's wealth, but she says it does not take much to dress her and keep her; and it is her delight to save all she can to give to the Lord's cause.

How strange that it seems so hard for men and women to learn how to live. Is it because we depend upon the external things which are so shifting and disappointing? Thousands upon thousands who have youth, wealth, luxury and vivacious companionship, utterly miss the secret of happiness which shines out under this crown of silver hair.

PRESIDENTIAL SARCASM.

"Are there any objections to the minutes, as read?" asked Mrs. U. May Leedus, president of the Outsomehurst Woman's Club.

There were no objections.

Nobody had heard the reading of the minutes.

For everybody was talking.

"Silence gives consent," said the president, loudly. "The minutes will stand approved."—Chicago Tribune.

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—Bovee.

Children's Page.

IN THE FIRELIGHT.

EUGENE FIELD.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
And as I hear the child's amen,
My mother's faith comes back to me,—
Crouched at her side I seem to be,
And mother holds my hand again.

Oh for an hour in that dear place!
Oh for the peace of that dear time!
Oh for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone,—
Sweet magic of that treble tone
And "Now I lay me down to sleep!"

HOW "TIGE" SAVED THE BROILERS.

Rebecca Whitney loved animals. When—while sitting on the piazza steps—she saw Roy Settle (who lived next door) kick a kitten, she was greatly disturbed. Running to the gate, she said to Roy, "Is that your kitten you kicked?"

"Nope," the boy answered indifferently with his hands in his pockets, "tisn't anybody's, it's nothing but a stray."

"Well, you ought to be ashamed of yourself," she said, her voice trembling with indignation; "how would you liked to be kicked?" Roy laughed, but he really was ashamed. Rebecca, looking around for the "stray," called persuasively:

"Kitty! kitty!" and when she found the poor creature hiding in a crevice of the stone wall, she bent down and stroked its rumpled fur softly. Presently it stopped trembling and Rebecca coaxed it to come out. After some urging kitty responded slowly, but, alas, it was lame! It walked on three legs, the fourth had been injured.

"There," cried Rebecca to Roy, who lingered near to see what was to be done with the injured kitty, "you've hurt the poor kitty's leg with your ugly kick. Go away!" He went on, laughing to himself. "A great fuss over nobody's cat," was his thought.

Rebecca lifted up the wounded creature and carried it around the house to the back yard, where she found Cyrus, the man-of-all-work. "Cy," said she, "Roy Settle kicked this poor little kitty and hurt its leg—I guess it's broken."

Cyrus, who was a big-hearted man with ever ready sympathy, took the poor little stray into his arms as gently as if it had been a suffering child. Examining the hurt leg carefully, he said:

"Tain't broke, Miss Rebecca, but it's pretty well bruised."

He had some liniment in the stable, which he used on the stray's leg, after which he bandaged it. At this point Rebecca took the poor creature in charge.

"I'm going to keep it," she said.

"Lucky cat," was Cy's laughing comment; "no one'll dispute your claim, Miss Rebecca."

So the poor abused wanderer found a home. It was thin almost to emaciation and had the unmistakable look of a tramp. But as the days passed by he grew to be a fine example of the power of kindness. When he grew

plump and his fur became smooth and thick he was a fine animal.

"He's marked like a tiger," declared Rebecca, "and he's grown too big to be called kitty—I'll call him 'Tige.'"

Tige showed his devotion to Rebecca in many ways. He followed her as if he were a dog. He grew steadily until he was a magnificent fellow.

"Will he ever stop growing, Cy?" Rebecca asked, laughing.

"Some day—perhaps," was Cy's answer; "he's as big as a cheetah now."

"What's a cheetah?"

"Oh, it's a big wildcat over in Asia or Africa or somewhere. Folks use him to hunt with, and they're great at that sort of thing. Tige would make as good a hunting cat as a cheetah if he was trained. He's killed every rat and mouse on the premises. Before we had him the rats used to fairly riot in the stables."

There came a time when Mr. Whitney had a fine lot of young broilers in the hen house. He looked at them every morning and night with great pride. One morning, however, he came into breakfast greatly disturbed.

"Two of our fine broilers are gone," he announced.

"Weasels?" questioned Mrs. Whitney.

"No," he said, "some two-legged chicken thieves. I wish I had the handling of them."

The following morning two more broilers were gone.

"We will have to set a watch," declared Mr. Whitney.

Suddenly Rebecca thought of her cat.

"Why, there's Tige, papa; why couldn't he watch?"

Mr. Whitney laughed.

"Tige would have a fine meal of broilers," he said; "you can't trust chickens with cats."

"I don't believe Tige would touch one," declared Rebecca, emphatically, "he has been taught not to touch a chicken."

"Who taught him that?"

"I did."

"Well," said Mr. Whitney, after some reflection, "I've a notion to make the venture. Tige would't be liable to make a meal out of more than one chicken, anyway, to-night, and—possibly—he and the broilers together might make such a row if a thief came that we would catch him."

That night Tige was talked to as if he were a detective. Mr. Whitney told him to catch the thief "like a good fellow." So did Rebecca, so did Cyrus.

The chickens went to roost, and Tige made up his mind to go to sleep in his new quarters. In his cat mind was an unsolved problem, viz., "What am I here for?"

The night wore on. The clock struck eleven when Tige was suddenly aroused by a stealthy but somewhat unsteady step. He raised up to see what it meant, and then—quickly—he sprang to a beam over head, his velvety paws making no sound. An old colored man, with a lantern swinging in front of him from a strap fastened around his neck, was regarding the fine brood of twenty-one broilers with fervent desire. As Tige watched, his eyes became green with anger and flashed threateningly at the intruder, who was not aware of any spectators except the frightened broilers.

When the old man grabbed two of the fattest chickens, Tige suddenly comprehended why he had been transferred. With one magnificent,

exultant leap, he lighted on the woolly head of Sambo Jinks. There was one wild, weird shriek from the latter, who thought the end of the world had come. He dropped the broilers and gave vent to his pain and terror.

"Serves you right," said a gruff voice, and there stood Mr. Whitney.

But the momentary gruffness was drowned in a burst of uncontrollable laughter.

Mrs. Whitney and Rebecca, having been awakened by the noise, were looking out of the upper windows, laughing heartily.

Meanwhile, Tige clung to old Sambo's woolly head, clawing mercilessly.

"Take dat debbil offen me, massa, take him off," screamed old Sambo, in an agony of fright.

"Are you quite sure you'll leave my broilers alone hereafter?"

"Dead shuah, massa, cross mah heart! I'll neber go neah dis hen house again 's long ez I lib."

"All right, then," and going to Tige, Mr. Whitney coaxed him to release his victim, which he did reluctantly.

The next day Mr. Whitney bought a beautiful little silver-plated collar of light weight for Tige, who seemed to understand he was a hero by the unusual attention he received.

"You deserve it, you dear, plucky Tige," said Rebecca, as she buckled the collar, "for you saved papa's broilers."—Evangelist.

OVERPOPULATION.

We have often read the Scriptural command about increasing, multiplying and replenishing the earth; which the same the human race has been respecting without ceasing. Since the time our first progenitors had birth. We have also read the Malthus screed, in which the fact is stated

That if we don't stop this program we'll be overpopulated;

And it frankly is admitted, if some lines had been abated,

Or had never seen existence, We'd be better situated;

As, for instance:

There's the man who gets a job because he is somebody's son;

He's too numerous.

There's the man behind the jimmy, there's the man behind the gun;

He's too numerous.

There's the fossil who is out of date, and should be on the shelf;

There's the pauper as to intellect, who's left a wad of pelf,

Lives by other people's work, and never does a lick himself;

He's too numerous.

There's the fellow who imagines he's the whole, blamed, blooming show;

He's too numerous,

There's the man who thinks he knows it, and lays out to tell you so;

He's too numerous.

There's the man who's after dollars and who has no higher aim;

There's the man who has all truth staked in his theological claim;

There are several millions others whom I haven't time to name;

They're too numerous.

—J. A. Edgerton, in Life.

The boy who likes his work, who finds his true vocation, has found something more valuable than the fabled philosopher's stone.

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PAUL'S PRAYER FOR THE THESSALONIANS AND SOME LESSONS IT MAY SUGGEST.

(Continued from page 633.)

haps more than sufficient, and need to be reduced like Gideon's ten thousand to the three hundred which lap water. Our culture and measure of intelligence may be adequate to meet the immediate demands of the cause we represent. Our methods of organization and work may or should perhaps be improved, but with or without these things, we need that moral influence which comes of truth illustrated and emphasized by godly living in Christ Jesus, that unity of faith, purpose and spirit, that unselfish interest and mutual helpfulness among ourselves which unifies and makes us one in self-sacrifice, one in intelligent and persistent endeavor and one in the privileges, joys and blessedness of divinely directed efficient Christian work. Intelligent effort and method are essential to the attainment of desired results while the character of the results will be determined by the causes which have led up to them. If it is numbers, material resources, scholarly attainment, and the popular favor of men which we are seeking, then may we study and adopt the methods of this age of insatiable commercialism and vainglory and try to be satisfied with the results we reach. But if, on the other hand, we would discern with clear vision, seek with consecrated purpose, find right adjustment in our effort to further the ends for which we are taught to pray, the coming of our Father's Kingdom and the doing of his will on earth, we should know ourselves, know the spirit, motives, the moral character and value of the lives we are living as individuals and the work we are doing as God's chosen people, and know God as revealed in his word, his Son, and quickened by his Holy Spirit. God has not called us to that which men will regard as a brilliant career nor yet to one in which we may hope to win renown and homage of men, but rather to one in which we are to become the servants of all; first the servants of God and then the servants of our fellow-men; a service which involves self-humiliation, but later on, in God's good time, brings personal exaltation and perfection, and the crown of everlasting life. The assurance of this attainment comes to us in the word of divine promise, "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning and he shall come unto us as the rain, as the latter and former rain unto the earth." Hos. 6: 3.

HUGE MONOLITHS OF THE PAST.

Some of your contemporaries have marvelled at the size of the monoliths which have recently arrived from the quarries to be placed in the great St. John's Cathedral. Much has been said of their size, weight and the difficulty of getting them from their landing places to the cathedral. Some of the papers have by inference intimated that these are the largest monoliths ever turned out by the hand of man. But in this they are in error.

King Amasis caused a monolith of colossal size, a temple carved out of a single block of stone, to be constructed and placed in the city of Sais in Egypt before Americans knew what monoliths were. This monolith was wrought at Syene, whence comes the beautiful and compact Syenite Tranite. The temple thus formed of solid rock was twenty-one

cubits in length, fourteen in breadth and eight in height. The Egyptian cubit is equivalent to four English feet. This huge block of granite was conveyed to the capital of Amasis by the waters of the Nile, and employed two thousand men for three years. It will thus be seen that the "huge monoliths" for St. John's are mere toothpicks compared with this enormous Egyptian mass of granite.

This was one of the most extraordinary among the antiquities of Egypt, and it must be evident that the Egyptians were possessed of great mechanical power and engineering skill to place such huge masses of stone in their proper positions and to erect obelisks of such stupendous size. It was related by Herodotus that one of the kings of Egypt, when his workmen were about erecting a huge obelisk, caused his son to be lashed to the top of it, and when the machinery was set in motion bade them at their peril to be particularly careful that the monument was not injured, as the life of his son would in that case be endangered. Sais, like Canopus, is now in ruins, and the remarkable monolith has been buried in the soil for ages until it was discovered years ago by some Europeans and found to be perfect.

I merely cite this scrap of history to show that the Egyptians were far and away ahead of the Americans centuries before we came into existence, and that these "huge monoliths" about which we are hearing so much are not so very remarkable after all. The tendency to brag is an American characteristic, a weakness which is perhaps pardonable. The ancient Egyptians, however, have left us examples in civil engineering and as builders of monuments upon which we shall hardly be able to improve, for the good and substantial reason that we don't know how. But America is young yet, and as time grows old it may be able to do some of the remarkable things which have eternized the name and fame of the ancient Egyptians, but not now.

WORTH TEN SERMONS.

An old clergyman was in the habit, as soon as he got into the pulpit, of placing his sermon in a crevice under the cushion, where he left it during the singing of the accustomed Psalm. One morning he pushed the sermon-book too far into the crevice, and lost it. When the Psalm was concluded he took up the Bible, opened it, and thus addressed the congregation:

"My brethren, I have lost my sermon, but I will read you a chapter in Job worth ten of it."

MARRIAGES.

ELLIS—COLLINS.—At the home of the bride's mother, in Dodge Centre, Minn., Sept. 22, 1903, by Elder H. D. Clarke, Mr. M. Elbridge Ellis, of College View, Nebraska, and Miss Emma Collins, of Dodge Centre.

STONE—RICE.—At the home of the bride's parents, Mr. and Mrs. Miles Rice, in Milton, Wis., Sept. 30, 1903, by Rev. L. A. Platts, D. D., Mr. Cash M. Stone, of Koshkonong, Wis., and Miss Anna Rice, of Milton.

VAN HORN—BROWN.—At Leonardville, N. Y., Sept. 1, 1903, by Rev. I. L. Cottrell, assisted by Rev. T. J. Van Horn, Mr. Edgar D. Van Horn, of Alfred, N. Y., and Miss Harriet S. Brown, of Leonardville.

DEATHS.

BABCOCK.—At Asotin, Washington, Sept. 17, 1903, of inflammation of the kidneys, Mr. Josephus Davis Babcock, aged 64 years, 4 months and 6 days.

Brother Babcock was the oldest son of Jephtha and Lovnia Davis Babcock, and was born near Jackson

Center, Ohio, May 11, 1839. His grandfather was Jacob Davis, with whom he came to Wisconsin about 1843, and with whom he lived until about 1858, when he was married to Miss Angelina Maxson. Since that time he has lived in the Far West, passing through Iowa, Nebraska, Colorado, Idaho, and into Washington, in all of which states he has lived. He leaves a wife, one son and several daughters, and grandchildren and great-grandchildren, who mourn their loss. In 1856 or 7, he was baptized by the late Elder W. C. Whitford, into the fellowship of the Seventh-day Baptist church of Milton, Wis. In all the changes through which he has passed he remained steadfast in faith, living a worthy Christian life, and dying in the triumphs of a victorious faith. L. A. P.

STILLMAN.—Henry M. Stillman was born in New London, Ct., June 24, 1845, and died in Westerly, R. I., (Pawcatuck) Sept. 26, 1903, aged 58 years, 3 months and 2 days.

He was the son of George C. and Wealthy Barber Stillman, and the second child of five children. Of his father's family only two brothers survive him. He was married to Mary L. Vincent, of Alfred, N. Y., March 30, 1868, who died Dec. 1, 1902. He mourned her death in great sorrow and loneliness, as he was left entirely alone, they having no children. He lived for a while in Waterford, Ct., but soon after his marriage he came to Westerly and learned the carpenter's trade of C. Maxson & Co., and worked for them a number of years, and afterwards for Randolph, Bentley & Co., until his health failed him and prevented him engaging in active labor. Mr. Stillman was a Selectman of the town of Stonington, Ct., for 8 years or more, and served the town with marked ability, faithfulness and fidelity. He was at the time of his death the collector of School District No. 18, which he had held for a long time, and a Notary Public. Thirty-one years ago he accepted Christ as his Saviour, was baptized in Westerly, and joined the Pawcatuck Seventh-day Baptist church, of which he was a worthy member at his death. Mr. Stillman was a kind, devoted husband, a good neighbor, an honest, upright man, faithful and conscientious in life, and an honored citizen. He will be greatly missed as a neighbor, friend, relative and citizen in the town and community. His funeral services were held at his late residence in Westerly, Sept. 29, 1903, conducted by the writer. o. u. w.

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.

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Sabbath School.

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

INTERNATIONAL LESSONS, 1903. FOURTH QUARTER.

Table with 2 columns: Date and Lesson Title. Includes Oct. 3, 10, 17, 24, 31, Nov. 7, 14, 21, 28, Dec. 5, 12, 19, 26.

LESSON III.—DAVID'S CONFESSION.

LESSON TEXT.—Psa. 51: 1-17.

For Sabbath-day, October 17, 1903.

Golden Text.—Create in me a clean heart, O God.—Psalm 51: 1-17

INTRODUCTION.

The book of Psalms is a wonderful collection of prayers and praises expressing more vividly than any other book of the Old Testament the religious life of the Hebrew people.

According to the traditional view all, or nearly all, of the Psalms were written by David; but the evidence for this theory is hardly sufficient.

The psalm chosen for our lesson was probably written in the time of the exile. The psalmist speaks for the nation of Israel personified seeking pardon for its sins.

TIME.—According to the traditional view, shortly after the middle of David's reign.

PLACE.—According to the traditional view, Jerusalem.

PERSON.—According to the traditional view, David.

- 1. Confession of Sin and Prayer for Forgiveness. v. 1-9.
2. Prayer for Nearness to God. v. 10-17.

NOTES.

1. Have mercy upon me. These words present the appropriate attitude for the sinner. It is of no use for him to make excuses or to justify his deed, or even to begin by making promises of doing better next time.

2. Wash me. As often elsewhere forgiveness is here pictured as a moral cleansing. Iniquity carries the idea

of erring from the way. Sin is primarily missing the mark. These three words are often used by the Psalmist in describing the perversity of the human heart.

3. For I know my transgressions. This is not a reason why God should forgive, but rather an explanation why the Psalmist seeks forgiveness. He is overcome by the continual consciousness of sin.

4. Against thee, thee only, have I sinned. It is altogether a mistake to suppose that David did not realize that he had grievously wronged Uriah, Bath-sheba, and many others, or that any sin that a man commits is not directly or indirectly a sin against fellow men as well as against God.

5. Behold, I was brought forth in iniquity. The Psalmist does not say this to extenuate his guilt, but rather to aggravate it. He would confess not only certain particular sins, but would also acknowledge a sinful nature from the very beginning of his life.

6. Behold, thou desirest truth in the inward parts. The Psalmist realizes that God wishes not only for a man who, to the outward appearance, is righteous, but one who is also faithful in his inmost nature.

7. Purify me with hyssop. The Psalmist refers to cleansing from sin, using the imagery of the ceremonial purifications of the Priests' Code.

8. Make me to hear joy and gladness. The repentant and purified sinner has boldness to ask for joy. There is no joy to be compared with that which arises from a sense of acceptance with God.

9. Hide thy face from my sins. That God may not see his sins. Elsewhere the hiding of God's face is the expression of his displeasure.

10. Create in me a clean heart. More literally, "for me." After forgiveness the Psalmist desires complete renewal. The word "heart" is never used in the Old Testament of the physical organ but always figuratively of that which controls a man's moral and religious life.

11. Cast me not away from thy presence. The Psalmist's great desire is for restoration to the favor of God. Holy Spirit. It would probably be better to begin the word "spirit" with a small s, as the reference is certainly not to the Third Person of the Trinity, who was definitely revealed only after the ascension of our Lord.

12. Restore me unto the joy of my Salvation. The Psalmist desires to rejoice with a feeling of full deliverance from sin. With a willing spirit. The reference is to the spirit of man. It is the wish of the Psalmist to serve God, not because he must, but because he is really

eager to do so. He knows, that in that case, he will have the truest joy.

13. Then I will teach transgressors thy ways. From this experience which the Psalmist is eager to have he expects to be able to influence others who are in a state of rebellion against God to turn back to him.

14. Deliver me from bloodguiltiness. In the midst of his vows the Psalmist again makes petition for pardon for his great sin. We are not to infer that he feels that his former prayers are unanswered.

15. O Lord, open thou my lips. His lips have been closed by sin. If once he is delivered from that burden his lips will testify to the grace of God that has been bestowed upon him.

16. For thou delightest not in sacrifice. The Psalmist offers to God the grateful praises of his lips and his testimonies, rather than any sacrifices of beasts or of other things, for he realizes that God is pleased not by formal outward service, but by the real service of the heart which is thus expressed by the praises of the lips.

17. The sacrifices of God. That is, the sacrifices that he really takes pleasure in. A broken spirit. That is, penitence, overcome by a sense of sin. A contrite heart. That is, crushed. We are not to think however that God wishes a man to be humiliated before he is forgiven.

Verses 18, 19 are possibly a later addition to this Psalm.

DOGS BLOW THE BELLOWS.

On an uptown street, on the east side, in Philadelphia, hundreds of people daily pause at a blacksmith's shop to watch three large and intelligent Newfoundland dogs, which are employed by the brawny smithy to work the bellows of the forges of his shop.

The dogs work willingly and with such intelligence that people are never weary of watching the efforts of the animals to keep the smithy's fires bright. Each dog works in the wheel for one hour and then rests for two. They cost their owner about \$2 a week each to feed, and he estimates that they save him \$12 a week, as otherwise it would require at least the services of two men or a small engine to do their work.

God grant that as our horizon of duty is widened our minds may widen with it; that as our burden is increased our shoulders may be strengthened to bear it. God grant to us that spirit of wisdom and understanding, uprightness and godly fear, without which, even in greatest things, there is nothing; with which, even in the smallest things, there is every thing.—Dean Stanley.

The Recorder Press does the Good Kind of Printing without the fancy charge.

DROPPED THE H AND THE DINNER.

A rich incident is told of a certain English garrison, where it was the duty of an officer's servant to take his master's meals to him when he commanded the guard.

On this occasion the luncheon was brought, but the officer was otherwise engaged, and he let it stand to get cold. Presently he called the bugler.

"Can you," he said, "eat my luncheon in the guard-room?"

"Yes, sir," answered the bugler.

"Well, take it away and do so, will you?"

"Yes, sir."

Of course the bugler entered the guard-room quite pleased with the treat. He sat down and shared the lunch with his comrades all the while thinking the officer meant him to eat it.

But imagine the agonized look on his face when suddenly there came a voice in the guard-room, "Is the bugler there?"

"Yes, sir."

"Tell him to bring my luncheon. I think it is warm enough now."

WOULDN'T BE A BOLSTER.

Obstreperous boarders have been the despair of landladies; but none, we venture to say, ever gave a more peculiar reason for his perverseness than the one of whom an English landlady told.

"The first morning this man stopped here," she said, "he began to eat boiled eggs very greedily, and it was only the yolk of them that he swallowed; the white he didn't bother with at all.

"When he dug his spoon into the seventh egg my temper got the best of me, and I said in a severe tone:

"Don't you ever eat the white of the egg, sir?"

"Surely not, my woman," he answered. "The yolk is the bird, the white is the feathers. Would you have me make a bolster of myself?"

YOUR PHYSICAL SALVATION.

Never neglect constipation. It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poison through the intestines into the blood. All sorts of diseases commence that way.

Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Your physical salvation lies in using Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor.

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A WIDE-AWAKE HORSE.

A Malden, Mass., physician had an adventure some time ago which he does not care to repeat, although it gave him a much higher appreciation of the intelligence of his pet driving horse than he had previously entertained.

He was returning home from visiting a patient late at night, in company with a clergyman, when the horse stopped short at one of the most dangerous grade-crossings within the city limits.

Absorbed in lively conversation with his clerical friend, and seeing no gate down, he mechanically touched the horse with the whip and urged it by his voice to go forward. But the spirited animal, for once, would not respond, and instead of obeying stepped briskly aside and turned his head as far as possible from the train which just then whizzed by at the rate of forty miles an hour.

It was a close call for the occupants of the carriage, who sat breathless through the moments of terrible suspense, but the horse maintained its attitude of a half-circle till the danger was passed.

Special Notices.

PROGRAM of the Semi-Annual Convention of the Seventh-day Baptist churches of the Western Association, to be held with the Hebron, Pa., church, Oct. 16-18, 1903.

FRIDAY—2.30 P. M.

Address—Church Discipline, C. S. Sayre. General Discussion.

7.30 P. M. Sermon, followed by Conference Meeting, L. C. Randolph.

SABBATH MORNING—10.30.

Sermon, A. E. Main. 11.30. Sabbath-school work. 2.30. Addresses by Young People. 7.30. Sermon and Conference Meeting, Edgar D. Van Horn.

SUNDAY MORNING—10.30.

Address—Christian Education, Pres. B. C. Davis. 2.30. Bible Reading on the Sabbath Question, A. E. Main.

7.30. Sermon and Conference Meeting, Wm. L. Burdick.

A male quartet from Alfred University will assist during the meetings.

EXECUTIVE COMMITTEE.

PROGRAM of the South-Western Seventh-day Baptist Association to be held in Fouke, Arkansas, November 5, 1903, and days following:

FIFTH-DAY, MORNING—10 O'CLOCK.

- 1. Devotional, twenty minutes.
2. Call to order, by President, Rev. G. H. Fitz Randolph.
3. Address of Welcome, J. F. Shaw.
4. Response by Vice President, C. G. Beard.
5. Regular order of business.
Adjourned to 2.30 P. M.

AFTERNOON—2.30 O'CLOCK.

- 1. Devotional Exercises.
2. Communications from Corresponding Bodies.
3. Appointment of committees.
4. Miscellaneous business.

EVENING.

- 1. Praise services.
2. Introductory Sermon, Rev. L. F. Skaggs.

SIXTH-DAY, MORNING—9 O'CLOCK.

- 1. Devotional, twenty minutes.
2. Regular order of business.
3. 10 o'clock, Educational Hour, led by Rev. D. B. Coon, Eastern delegate. Joint collection.
4. 11 o'clock, Sermon, Rev. R. L. Wilson.

AFTERNOON—2 O'CLOCK.

- 1. Praise and devotional services.
2. Regular business.
3. 3.15 o'clock, Tract Hour, by representative of Tract Society.

SABBATH EVE.—7 O'CLOCK.

- 1. Sermon by Rev. J. H. Hurley, followed by praise, prayer and testimony.

SABBATH MORNING—9.30 O'CLOCK.

- 1. Sabbath-school, conducted by Superintendent, Mrs. Lucy Fitz-Randolph.
2. 10.30, prayer and praise service.
3. At 11 o'clock, Sermon by Rev. D. B. Coon, Eastern delegate, followed by joint collection.

SABBATH AFTERNOON—2.30 O'CLOCK.

- 1. Young People's Hour, led by Miss Phebe Stillman, of Gentry, Ark.
2. At 3.30, Lone Sabbath-keepers' Hour, led by J. E. Snell, of Groveton, Texas, assisted by D. S. Allen, Port Lavaca, Texas.

EVENING AFTER SABBATH—7:30 O'CLOCK.

- 1. Sermon by Rev. S. L. Maxson, Kingfisher, Okla., followed by Christian conference.

FIRST-DAY, MORNING—10 O'CLOCK.

- 1. Missionary Hour, led by Secretary, Rev. O. U. Whitford, Westerly, R. I.
2. At 11 o'clock, Missionary sermon, by Rev. G. W. Burdick, delegate from North-Western Association.
3. Joint collection.

AFTERNOON—3 O'CLOCK.

- 1. Sermon, by Rev. O. U. Whitford.
2. Woman's Board Hour, by Mrs. Lucy Fitz Randolph.

EVENING—6 O'CLOCK.

- 1. Finishing Associational business.
2. Sermon by Rev. D. B. Coon, Eastern delegate.

The delegates and visitors to the South-Western Association will come by way of Texarkana, if coming from the North, and by way of Shreveport coming from the South. Take the T. S. and N. branch of the Texas Pacific R. R. Arrangements for reduced rates are being looked after.

J. F. SHAW, Cor. Sec.

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. Clark, 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 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.

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 Moine Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

W. D. WILCOX, Pastor, 516 W. Monroe St.

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

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

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Nortonville, Kans.

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

Dr. George W. Post, (Chicago, Ill.), President. Rev. E. P. Saunders, Alfred, N. Y., Rec. Sec. Rev. I. A. Platt, D. D., Milton, Wis., Cor. Sec. Prof. W. C. Whitford, Alfred, N. Y., Treasurer. These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society; Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society; and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

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THE SABBATH RECORDER.

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

VOLUME 59. No. 41. OCTOBER 12, 1903. WHOLE No. 3059.

LEARN TO WAIT. Learn to wait—life's hardest lesson. Conced, perchance, through blinding tears, While the heart throbs sadly echo To the tread of passing years. Learn to wait—hope's slow fruition; Faint not, though the way seem long; There is joy in each condition, Hearts, through suffering, may grow strong. Constant sunshine, how'er welcome, Ne'er would ripen fruit or flower; Giant oaks owe half their greatness To the seathing tempest's power. Thus a soul untouched by sorrow Aims not at a higher state; Joy seeks not a brighter morrow, Only sad hearts learn to wait. Human strength and human greatness Spring not from life's sunny side; Heroes must be more than driftwood Floating on a waveless tide.

A FEW weeks since the Editor received an enthusiastic letter from an able pastor. His thoughts may be embodied in the following statements: "New life must be infused into our denominational work, or Re-adjustment will be a failure. The Tract Society ought to lead in securing this awakening of denominationalism. Can it not secure (naming a man) to go through the churches to carry out the plans embodied in Re-adjustment, instruct the churches, and secure more intense and efficient denominational spirit?" etc. This vigorous letter raises again the question as to the source of denominationalism and the means of awakening and perpetuating denominational life and work. The question is a large one, and the RECORDER wishes that twenty pastors, instead of one, had already written upon it since Conference. Pastors, let us hear from you on denominationalism. The RECORDER means to make it a special theme for this year. We intend to call attention many times to the fact that the strong drift of these years is against denominationalism. In that tendency there is no little good to those whose denominational life is not based on clearly-defined and important fundamental truths and principles. This tendency portends evil to those who, like the Seventh-day Baptists, stand for fundamental truths, toward which the public mind occupies positions of indifference or opposition. All must agree that the source and center of denominationalism with us, more than with those whose polity is less congregational than ours, is found in the individual members of churches, and in the churches, as individual organizations. Denominational societies are only the aggregate expression of the denominational faith of the churches which stand behind them.

That the Sabbath Tract Society should lead in cultivating denominationalism is true. It is our one specific and distinctively denominational society. We should have no denominational existence, but for the Sabbath, its obgrvance and propagation. To promote and perpetuate these the Tract Society exists. As the Publishing Society, all the lines of denominational life and work center in this Society, as they do not elsewhere. But the fact remains that up to the present time, the greater part of our people do not seem to appreciate this truth. On the contrary, there are many evidences that the Tract Society and its work hold a subordinate place in the minds and gifts of the people. It is a curious, and almost unexplainable, phenomenon, that the Society which has been developed because of our denominational existence, should be held in such a subordinate position. We do not attempt at this time to state the causes which have made such a situation possible. The general cause is want of knowledge, and, therefore, of a full appreciation of the place and work to which God called our ancestors, and which he has continued to us. Our people do not mean to be negligent of duty, not recant to their high trust, but they do need "line upon line and precept upon precept" concerning their place and work. Such instruction and culture in denominationalism must center in the individual churches. General influences can do something, but the real sources and power of denominationalism and of denominational life and work are individual and local. We talk of "Denominational Specialists," of our dead heroes in that line, of Thomas B. Brown, Nathan Wardner, James Bailey, N. V. Hull, and of C. D. Potter among laymen. We mourn that no young men are in sight to fill their places—that fact is the burden of burdens on the heart of the writer. Every review of the situation forces the reviewer back to the fact, that individual hearts and individual churches are the sources and centers of denominational strength or weakness, success or failure.

special attention to science and philosophy. At the age of nineteen he was called to preach for a Presbyterian Church in New York City, where he continued for about eight months. He was a tutor in Yale, from twenty to twenty-three years old, when he succeeded his maternal grandfather as pastor at Northampton, Mass., in which place he remained until he was forty-seven years old. He was dismissed in 1750 because he condemned the "loose habits of the young people." For the next six years he labored as a missionary among the Stockbridge Indians. In 1757 he was made president of Princeton College, but died soon after, as the result of inoculation for the small pox. In mental strength and activity, in moral courage and religious fervor, in Christian manliness and culture, he was the equal of any, and the superior of most, men of his time or of the years which have succeeded. To those who know little of him, he is only the "Preacher of Hell Fire," his sermon from the theme, "Sinners in the Hands of an Angry God," being often referred to as a representative one. In that, as in all else, he fully and fearlessly set forth the best thought of his age. That he has found a place in the Hall of Fame of America's great men, that the two hundredth anniversary of his birth has been widely and loyally celebrated during the present month, is evidence not only of his greatness and goodness, but proof that a true estimate of the worth of men and of their work, does not appear fully until long after their bodies are dust, and their influence has been clarified by time and freedom from minor personal characteristics and local surroundings. Some valuable lessons and suggestions from incidents and characteristics in the life of this remarkable man, will be found in another editorial on the next page.

THE extent of Mr. Carnegie's wealth and the greatness of his gifts for education, including the establishment of libraries, give double interest to all facts connected with his early life. He was born in Scotland, came to America when eleven years old, and began life as a bobbin-boy in a cotton factory near Pittsburg, Pa. His time of working was from sunrise to sunset, at twenty cents a day. His father worked in the same factory, and his mother bound shoes at home, that she might add to the slender income of the family. In time the bobbin-boy became messenger-boy in a telegraph office at \$2 50 a week, and then operator at \$35 a month. As to education, Andrew had but two years in school

Jonathan Edwards.

This issue of the RECORDER is dated one week after the two hundredth anniversary of one of America's great religious leaders, Jonathan Edwards. He was the only son of Rev. Timothy Edwards and Esther Stoddard, and was born October 5, 1703. His mother was a daughter of Rev. Solomon Stoddard, of Northampton, Mass. As was the custom in those days, Jonathan graduated at an early age from Yale College, having given