

TABLE OF CONTENTS.

EDITORIALS.—Are You Reading Conference Minutes? Is the Decalogue a Back Number? Value of Written Codes: More Than External Obedience: How Could Christ Condemn Others? Abigail A. Allen: Our Historic Board: "No Man Ever Dreamed Himself Into Character": The Timber Supply: A New Method of Keeping Sunday: Prayer Meeting: Trade With Mexico: 625-627

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

Fall Term Milton College.

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

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

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

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

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

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

For further information, address the REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPT. 1, 1903. WINTER TERM OPENS DEC. 1, 1903.

Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. B. HULL, 271 6th St., Chicago, Ill. Vice-President—W. H. GREENMAN, Milton Junction, Wis. Secretary—M. J. DAVIS, 511 West 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

ASSOCIATIONAL SECRETARIES. Wardner Davis, Salem, W. Va. Corlies F. Randolph, 185 North 9th St., Newark, N. J. Dr. S. C. MAXSON, 22 Grant St., Utica, N. Y. Prof. E. F. SAUNDERS, Alfred, N. Y. W. K. DAVIS, Milton, Wis. F. R. SAUNDERS, Hammond, La. Under control of General Conference, Denominational in scope and purpose.

Inclosure Stamp for Reply. Communications should be addressed to W. M. Davis, Secretary, 511 W. 63d St., Chicago, Ill.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

J. F. HUBBARD, Pres., F. J. HUBBARD, Treas. A. L. TITMOUTH, Sec., Rev. A. H. LEWIS, Cor. Plainfield, N. J. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J. the second first-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITMOUTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITMOUTH, Secretary, Plainfield, N. J. Gifts for all denominational interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELLOR AT LAW.

Supreme Court Commissioner, etc. New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J. Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. Corlies F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J. John B. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y. Vice-Presidents: E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y.; Rev. I. L. Cottrell, Leonardville, N. Y.; Rev. A. E. Main, Alfred, N. Y.; M. H. Van Horn, Salem, W. Va.; Rev. H. D. Clark, Dodge Center, Minn.; Rev. G. H. F. Randolph, Fouke, Ark.

HERBERT G. WHIPPLE, COUNSELLOR AT LAW.

St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT.

St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.

"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.

252 Madison Avenue. Hours: 9-10 A. M. 7-8 P. M.

S. ROGERS, Special Agent.

MUTUAL BENEFIT LIFE INS. CO. of Newark, N. J., 137 Broadway. Tel. 3087 Cort.

Utica, N. Y.

D. R. S. C. MAXSON, Office 225 Genesee Street

Alfred, N. Y.

FORREST M. BABCOCK, REAL ESTATE BROKER.

Farms, Houses and Lots and Vacant Lots For Sale, Horses Bought and Sold.

ALFRED UNIVERSITY.

First Semester, 68th Year, Begins Sept. 15, 1903. For catalogue and information, address Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS.

Karl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y. A. B. KENTON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President.

THE ALFRED SUN.

Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION

W. W. COON, D. D. S., DENTIST.

Office Hours—9 A. M. to 12 M.; 1 to 4 P. M.

West Edmeston, N. Y.

D. R. A. C. DAVIS, Eye and Ear. Office—Broadfield, Leonardville, West Edmeston, Bridgewater, Edmeston, New Berlin.

Westery, R. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. CLARKE, President, Westery, R. J. A. S. BABCOCK, Recording Secretary, Rockville, R. I. O. U. WHITFORD, Corresponding Secretary, Westery, R. J. GEORGE H. UTZER, Treasurer, Westery, R. J. T. regular meetings of the Board of managers are held the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westery, R. I. O. U. WHITFORD, Corresponding Secretary, Westery, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 83d Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Gamm, North-Western, Nortonville, Kans.; F. J. Ehrst, South-Eastern, Salem, W. Va.; W. B. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give what is desired. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

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. Prof. 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.

Milton Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis. Vice-Pres., Mrs. J. B. MORTON, Milton, Wis., Mrs. W. G. C. LAMM, Milton, Wis. Cor. Sec., Mrs. NETTIE WEST, Milton Junction, Wis. Rec. Sec., Mrs. J. E. BABCOCK, Milton, Wis. Treasurer, Mrs. L. A. PLATT, Milton, Wis. Editor of Woman's Page, Mrs. HENRY M. MAXSON, 691 W. 7th St., Plainfield, N. J. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. G. H. TRAYNER, Salem, W. Va. Central Association, Mrs. D. J. VAN HORN, Brookfield, N. Y. Western Association, Miss AGNES L. ROGERS, Belmont, N. Y. South-Western Association, Mrs. G. H. F. RANDOLPH, Fouke, Ark. North-Western Association, Mrs. A. E. WHITFORD, Milton, Wis.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELLOR AT LAW.

Room 711 Continental Nat'l Bank Bldg., 218 LaSalle St., Tel. Main 2940. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. Kelly, President, Chicago, Ill. Miss Mabel Sherburne, Secretary, Chicago, Ill. L. C. Randolph, Editor of Young People's Page, Alfred, N. Y. Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J. J. Dwight Clarke, Treasurer, Milton, Wis. Associational Secretaries: O. A. Bond, Aberdeen, W. Va.; E. L. Gertrude Stillman, Ashaway, R. I.; Ethel A. Haven, Leonardville, N. Y.; Starr A. Burdick, Alfred, N. Y.; C. U. Parker, Chicago, Ill.; C. C. Van Horn, Gentry, Ark.

50 YEARS' EXPERIENCE

PATENTS

Trade Marks, Designs, Copyrights &c. Anyone sending a sketch and description may quickly ascertain our opinion free whether his invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in their Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year in advance. Single copies, 10 cents. Munn & Co. 361 Broadway, New York. Branch Office, 25 F St., Washington, D. C.

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.

How Shall We Cultivate Denominationalism? 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.

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

before he was ten years old. His father died when Andrew was fourteen years old, and he had no chance for school-life such as comes to most boys of to-day. About this time a library of four hundred volumes "for boys" was opened in Pittsburg, and Andrew grasped the chance to read as eagerly and persistently as he had sought the chance to work. The studious boy became the talented millionaire, whose book, "Triumphant Democracy," etc., is among the best books of our time. The seeking of education through that little library, in his boyhood, was the germ out of which has grown one of the great blessings of modern times, in that Mr. Carnegie has already given ten or twelve million dollars for free libraries. The city of Pittsburg, where the boy worked for \$2.50 per week, has received from the man over three million dollars for libraries. The secret of Andrew's success was his determination to succeed, his love of hard work, his frugality as to money, time, strength and opportunities, and his faithfulness in the performance of duties and the fulfillment of obligations. This story carries its own moral, its warnings, and its advice.

Chicago.

CHICAGO has just celebrated its first centennial. The beginning of the Windy City, in germ, was when a schooner landed at that point in 1802. Fort Dearborn was begun the next year and completed in 1804. The source of the name was an Indian word, *Cha-cagou*. It is said that when the Explorer LaSalle stood at the mouth of the river in 1682, he said: "This will be the Gate of Empire and the Seat of Commerce." The territory was secured from the Miami Indians by treaty made with General Anthony Wayne, and the first log cabin was built by a Negro from San Domingo, about 1779. A town government was organized in 1833, at which time twenty-eight votes were cast, all but one favoring organization. The ground on which the city is built was low, practically a worthless mud-hole. As late as 1841 a man was offered the block where Marshal Field's mammoth wholesale store stands, for a team of horses and a wagon, which offer he refused. The first church established in Chicago, was by the Methodists, in 1832. This church still holds its property down town, out of the rents of which it has given over \$600,000 for the purchase of other sites for churches. These items suggest many similar wonders that appear in the history of Chicago. "From An Interrogation Point," on another page, will furnish both information and wit, pertinent to Chicago, as it now is.

It is a source of satisfaction that the address of Chancellor McCracken, at the late opening of New York University, made prominent the question of moral character and knowledge of the Bible, as a requisite to manhood, and student life. It is also a satisfaction that the New York Tribune for Sunday, October 4, said what will be found on another page, under "Bible Requirements for College." Read its words.

## YOM KIPPUR.

The observance of Yom Kippur, Day of Atonement, by Jews of all classes in the United States has been unusually general and

devout. It began at sunset on Fourth-day, Sept. 30, and closed at sunset on Oct. 1st. The significance of this observance calls attention to the revival of Judaism in this country along several lines. The RECORDER has called attention to the opening of the new Jewish University in the city of New York some months since, to the publication of the new Jewish Cyclopaedia, and to other events in literary circles which are of more than ordinary interest to scholars. The revival of agitation concerning Sabbath-observance among the Jews is clearly associated with a new interest in the higher practical questions of their religious life. No one can note this trend without renewed interest in the wonderful history of Judaism, its present status, and its possible future. The connection between upward or downward tendencies in Judaism and in Christianity along certain larger moral and religious lines deserves greater consideration than it receives. Ignorance and prejudice, resulting in indifference on the part of Christians to Jewish influence and history, are by far too common.

The central thoughts in Yom Kippur are repentance, confession, atonement. The depth and permanence of these fundamental elements to religion, in Judaism, find illustration in the observance of this Day of Atonement in a surprising degree. The writer witnessed much of the long and interesting service October 1, and the evening before. The ritual for the entire service—Hebrew and English on opposite pages—forms a volume of 769 pages, 6½ by 5 inches. It is a responsive service chanted by the Cantor, and a male choir of six or more voices, with responses by the audience. With the "Orthodox Jews," men only occupy the body of the synagogue, the women being in the galleries, which constitute the "Woman's Court." With the "Reformed Jews," the sexes are not separated. Rigid fasting continues from sunset to sunset. Space does not allow any detailed description of the service at this time, but we are anxious to show our readers how expressive of repentance, sorrow for sin, and faith in a forgiving and redeeming Father the service is; for this reason specimen quotations and references are given here. The service opens with:

"Happy are they who dwell in thy house; they will be continually praising thee. *Selah*. Happy the people who are thus favored. Happy the people whose God is the Lord." This is followed by the Psalm commencing, "I will extol thee, oh God, my King," etc.

Later on in the evening service is this prayer: "Be favorable, oh Lord our God! unto thy people Israel, and have regard unto their prayers. Restore the service of the oracle of thy house, so that the offerings of Israel and their prayers, may be accepted by thee with love and favor, and the worship of thy people Israel be pleasing unto thee. And may our eyes behold thy return, in mercy, unto Zion. Blessed art thou, oh Lord! who restorest thy Divine presence unto Zion. . . . For all these mercies shall thy name, oh our King! be continually praised, and exalted for ever and ever."

The burden of the opening evening service is thanksgiving and praise, while the burden of the following day is confession and supplication. In the prayers of confession specific sins are enumerated in such a manner, that it would seem impossible for any person or any act

to escape. In this respect the prayers differ much from those wholesale omnibus prayers which generalize so much as to be impersonal and meaningless.

The morning service opened: "How goodly are thy tents, oh Jacob! Thy tabernacles, oh Israel! In the greatness of thy benevolence will I enter thy house; in reverence of thee, will I bow down toward the temple of thy holiness. Oh Lord! I have loved the habitation of thy house, and the dwelling-place of thy glory. I therefore, will prostrate myself, bow down, and bend the knee before the Lord my Maker. And I will offer my prayer unto thee, oh Lord! in an acceptable time: in thine abundant mercy, oh God! answer me in the truth of thy salvation."

During the forenoon come Prayers for the Dead. Those whose parents are living leave the room, while those whose parents or others have died during the year surround the reader's desk as mourners. In this service one sees ancestral regard, the force of the commandment. "Thou shalt honor thy father and thy mother," etc.

The voice and manner of the cantor and his assistants have much to do with the feelings and demeanor of the congregation. The service we witnessed had many passages which were made deeply impressive. No Gentile, unless he were frivolous and prejudiced, could witness the services without a growing feeling of reverence and confession in his own soul.

When we remember that this service has been maintained for thousands of years, that it has been changed to fit the sadness and pathos of national breaking up, the destruction of the temple and of Jerusalem the Golden, we do not wonder at its power over Jewish life and character. There is no explanation of this—as there is none of Jewish history as a whole—except that a religious system which is founded on monotheism and the Ten Commandments has permanent elements of immortality. The New York Mail and Express of Sept. 29 said:

"These are the days when the pious Jew is supposed erroneously to be enjoying himself. He is, indeed, in a high religious sense, by devoting his time to the synagogue, to penitential prayer, and to fasting. But the ten days between New Year's Day and the Day of Atonement, or Yom Kippur, which begins this evening and lasts until Thursday at sunset, have not been with the Orthodox Hebrew holidays in the way Christians observe Christmas, but rather days of chastening and cleansing repentance.

"Of all religious bodies the Jews are most sane in their hygienic knowledge and practice. The departure of the reform element from the immemorial customs of the great people who taught us that Godliness alone is next to cleanliness is not a measurable stride from the rigorous exactions of the severest and most persistent faith. During the next twenty-four hours, from sunset to sunset, almost every worthy Jew in New York City will abstain from partaking of any kind of food or drink.

"It is a Spartan test, from which only children, nursing mothers, invalids and the very old are exempted. It is more than a test of endurance and strength, however; it is an annual revelation of the reason why the blood and the faith of the race which gave us the wisdom of Solomon and the Gospel of

Christ have under greater stress endured to this day."

On the 2d of October the New York Tribune said:

"The observance of Yom Kippur, the holy day of the Jewish New Year, made a marked impression on the life of the city yesterday. The observance was particularly evident in the Jewish communities on the East Side, but there are few of the most liberal Jews to whom the feast is not a sacred occasion. The wealthier synagogues were opened and business was suspended among the most advanced as well as among the most conservative of the Hebrews.

"On the lower East Side, where in some places whole blocks have no inhabitants but of the Jewish faith, it seemed in many places as if all shops were closed and all business at a standstill. The windows were full of burning candles, and the sound of chanting from the crowded synagogue could be heard everywhere.

"The observance of the day is, as a rule, less rigid among the more advanced Jews, but many prominent lawyers, brokers and bankers closed their offices for the day, and in the synagogues above 42d Street, where most of the reform congregations gather, there were sermons during the greater part of the day."

The RECORDER speaks at length concerning this Day of Atonement, for sake of the general facts, and that it may help the reader to understand better the strength and devotion of modern Judaism along the line of repentance and redemption through a forgiving and redeeming Father, God.

## RESOLVING AND ACTING.

One of the prominent and commendable traits of character in Jonathan Edwards, of whom we have spoken in another place, was a clear recognition of the relation between knowing the right and doing it, between resolving and acting. Evidently he had learned the deeper meaning of Christ's words concerning men who know the Father's will, but do it not, who point out paths of obedience in which their own feet go not.

Edwards used his pen much, and put on record, in one way or another, many of his best thoughts. He combined in a rare degree the scholar and the preacher. His published works are extensive. Among other things we have a group of Resolutions, which he wrote out about the time he began preaching. Among them were the following:

"Resolved, When I think of any theorem in divinity to be solved, immediately to do what I can toward solving it, if circumstances do not hinder."

"Resolved, That I will do whatsoever I think to be most to God's glory and my own good, profit and pleasure, on the whole; without any consideration of the time, whether now or never so many myriads of ages hence; to do whatever I think to be my duty, and most for the good and advantage of mankind in general."

"Resolved, Never to do anything which if I should see in another I should regard a just occasion to despise him for, or to think any way the more meanly of him."

"Resolved, Never to allow the least measure of any fretting or uneasiness at my father or mother. Resolved to suffer no effects of it, so much as in the least altera-

tion of speech, or motion of my eye; and to be especially careful of it with respect to any of my family."

"Resolved, Never to act as if I were any way my own, but entirely and altogether God's."

One does not need to say that a life thus attuned must be a blessing to the world through all time. Edwards was a great lover of God in Nature, with a strong bent toward Natural History and similar studies. He was an enthusiastic companion of the woods and of all natural phenomena. This love of Nature was devout. To him the "Groves were God's first temples."

Like all young men of his age, Edwards met the great questions of God's Sovereignty and Man's Agency at the outset of life. These were among the burning questions of that time. In his boyhood the doctrine of the Divine Sovereignty had greatly troubled him, especially the thought that God could leave any one to the eternal torments of hell; but at last there came to his soul a trust in the righteousness as well as the love of God—then he was at peace. He says:

"The first instance that I remember of that sort of inward, sweet delight in God and divine things that I have lived much in since, was on reading those words, 1 Tim. 1: 17; 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever. Amen.' As I read the words there came into my soul, and was, as it were, diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from anything I ever experienced before. Never any words of Scripture seemed to me as those words did. I thought with myself, how excellent a Being that was, and how happy I should be if I might enjoy that God, and be rapt up to him in heaven, and be, as it were, swallowed up in him forever. I kept saying and, as it were, singing over those words of Scripture to myself.

"From about that time I began to have a new kind of apprehension and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. An inward sweet sense of these things, at times, came into my heart; and my soul was led away into pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating of Christ, on the beauty and excellence of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to use as those that treated of these subjects. Those words, Cant. 2: 1, used to be abundantly with me: 'I am the rose of Sharon and the lily of the valleys.' These words seemed sweetly to one to represent the loveliness and beauty of Jesus Christ.

Looking upon the sky and clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God that I know not how to express. I seemed to see them better in a sweet conjunction—majesty and meekness joined together; it was a sweet and gentle and holy majesty; and also a majestic meekness, an awful sweetness, a high, and good, and holy gentleness."

Many phases of theology with which Edwards had to deal have gone by; but his attitude toward great practical truths, toward God, and man's relations with God, toward personal devotion to God and men, through service, are a rich inheritance for all

time. We commend his memory to all our readers, especially to all preachers, and to all theological students. His conceptions of duty and service, from the standpoint of the Christian minister, are worthy of praise and emulation. Shakespeare said: "The evil men do lives after them; the good is too often interred with their bones." Such a statement is not all of the truth. Considering the place which Edwards and those like him fill in the world of good, after centuries, no one can doubt that the high purposes, the good deeds and the wise words of such men abide, strong and full, with divine immortality, while the centuries grow old and die.

## OUR YOUNGEST SISTER REPUBLIC.

Every intelligent American citizen is interested in Cuba, her present situation and her future history. "Commercial Cuba in 1903" is the title of a monograph just issued by the Department of Commerce and Labor, through its Bureau of Statistics, which contains a large amount of information concerning the trades and industries of Cuba, that will be found especially timely and valuable. The monograph begins with a general review of Cuba's physical features, soil, climate, natural productions, etc., its population, and the various occupations of its inhabitants, and a description of the principal agricultural activities, such as the raising of sugar cane, tobacco, fruit, vegetables, coffee, and livestock, the mining of iron and other metals, and the production of timber, vegetable fibers, etc. It is shown that although nearly all of the land in the island is of excellent quality and susceptible of a high degree of cultivation, not more than half of the area has been even partially developed, and only about one twenty-fifth of it reduced to scientific and advanced cultivation.

A chapter is devoted to the reorganization of the administration of the island under the United States protectorate and the new Cuban republican government, and it is pointed out, how greatly the business interests of Cuba have been advanced and benefited by the reforms in the laws, in the currency, in the tariff and tax regulations, in the municipal systems, in the public sanitation, etc., so that Cuba has now become transformed into a healthy and well-ordered community, solvent, self-governing, reliable, and prosperous, with its business affairs settled upon a solid and stable financial and governmental basis.

Other interesting and valuable features of the monograph relate to the extent and nature of the United States capital now invested in Cuban enterprises; the position of Cuban sugar with relation to the world's market; details of Cuban tobacco culture and manufacture; the laws of Cuban railways, patents, and copyrights; the live-stock industry; the mining concessions and analyses of ores; highway improvements; labor conditions in the island; Cuban finances; the competition of American and European manufactures in the Cuban market, etc.

## GOD'S ORDERING, OR MAN'S WILFULNESS?

Often what we call God's ordering is really man's self-willed performance. We are responsible for a great many of the obstacles and hindrances that meet us in the path of duty. So we are for many of the discomforts that beset our path. If a man chooses a bad business, or makes a culpable error, in the

hope of amassing wealth, he must not say that all the difficulties he encounters there are to be accepted as of God's ordering. So of the discomforts of an impatient, of a fretful, and a complaining spirit. He might have peace from God, but he chooses worry and unrest as his portion. "How many people," says Jeremy Taylor, "are busy in the world gathering together a handful of thorns to sit upon!" There are trials in our path which God summons us to meet. We need his help to surmount those, and he is ready to give it. But let us be sure that an obstacle or hindrance in our path is of God's ordering before we call it so.—S. S. Times.

## TRACT SOCIETY.

Treasurer's Receipts for September, 1903.

Irvin Bumpus, Farmington, Ill.	\$ 2 50
Mr. and Mrs. D. C. Maryott, Whatcom, Washington	1 00
E. D. Richmond, Coloma, Wis.	2 50
D. S. Allen, Port Lavaca, Texas	2 50
O. E. Burdick, Little Genesee, N. Y.	5 00
Mr. and Mrs. H. W. Maxson, Adams Centre, N. Y.	2 50
Mrs. Franklin F. Randolph, New Milton, W. Va.	1 00
M. Harry, Westery, R. I.	5 00
Dr. F. L. Irone, Dobbs Ferry-on-Hudson, N. Y.	1 00

Plainfield, N. J.:	
Mrs. E. E. Waldron	\$ 75
Mrs. W. B. Maxson	75
Mr. and Mrs. Geo. B. Shaw	5 00
Mr. and Mrs. I. A. Hunting	1 00
S. L. and N. S. Wardner	1 00
W. E. Bond	70
W. D. Randolph	1 00
Mr. and Mrs. R. F. Randolph	1 00
Miss Ida Randolph	70
C. M. and M. J. Rogers	1 50—\$ 13 40

Churches:	
Boulder, Col.	\$ 1 00
Chicago, Ill.	0 00
Junior C. E. Society of Shiloh, N. J.	2 00
Intermediate C. E. Society of Plainfield, N. J.	3 00
Plainfield, N. J.	17 13
Portville	30
First Hopkinton Ashaway, R. I.	50 50
Independence, N. Y.	2 43
Hebron, Penn.	7 50
Salemville, Penn.	4 68
First Brookfield, N. Y.	3 00
Adams Centre, N. Y.	48 50
First Alfred, N. Y.	35 78

Publishing House Receipts	\$ 300 13
	290 00—\$ 599 19
	\$ 812 40

Of the above amount there was contributed on the indebtedness of the Society. \$ 157 98

E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Oct. 6, '03.

## SABBATH SCHOOL BOARD.

## SPECIAL MEETING.

The Sabbath School Board of the Seventh-day Baptist General Conference met in special session at Salem, West Virginia, August 19, 1903, at 9 o'clock A. M., with the President, Rev. George B. Shaw, in the chair.

The following members were present: Rev. George B. Shaw, Rev. Ira Lee Cottrell and Corliss F. Randolph.

Prayer was offered by Rev. Ira Lee Cottrell.

The Corresponding Secretary, through the President, presented the Annual Report of the Board to the General Conference, which, after discussion, was adopted.

Minutes read and approved. Adjourned.

CORLISS F. RANDOLPH, Rec. Sec.

## REGULAR MEETING.

The Sabbath School Board of the Seventh-day Baptist General Conference met at 220 Broadway, New York City, October 4, 1903, at 10 o'clock A. M., with the President, Rev. George B. Shaw, in the chair.

Members present: Rev. George B. Shaw, Rev. Arthur E. Main, Frank L. Greene, Edward E. Whitford and Corliss F. Randolph.

Visitors: Rev. Eli F. Looftoro and Charles C. Chipman.

Prayer was offered by Edward E. Whitford.

The Minutes of the last Regular Meeting, held June 7, 1903, and a Special Meeting, held August 19, 1903, were read.

The Recording Secretary reported that he had assumed the responsibility of deferring the first Regular Meeting of this Conference year from the third Sunday in September to the first Sunday in October, in order to meet the convenience of the President and other members of the Board, and that notices had been sent to all the members of the Board accordingly.

The action of the Recording Secretary was approved.

The President reported the personnel of the Board for the current year, as follows: President, Rev. George B. Shaw, Plainfield, N. J.; Recording Secretary, Corliss F. Randolph, 185 North 9th Street, Newark, N. J.; Corresponding Secretary, John B. Cottrell, 1097 Park Place, Brooklyn, N. Y.; Treasurer, Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.; Vice Presidents, Eastern Association, Edward E. Whitford, 171 Tompkins Avenue, Brooklyn, N. Y.; Central Association, Rev. Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; North-Western Association, Herman D. Clark, Dodge Centre, Minn.; South-Western Association, G. H. F. Randolph, Fouke, Ark; South-Eastern Association, Moses H. VanHorn, Salem, W. Va.

Correspondence was read from Rev. Ira Lee Cottrell and Rev. Herman D. Clark.

The Committee on Helping Hand and Sabbath Visitor reported progress.

The Committee on Tracts reported progress.

The standing committees of last year on the Helping Hand and Sabbath Visitor and on Tracts were re-appointed for the current Conference year.

The following report of a special committee of the General Conference was presented and read:

The Committee to which was referred the report of the Sabbath School Board recommends the adoption of the same, excepting as hereinafter specified:

We have carefully considered section 3 of this report in reference to the publication of a series of lessons on denominational history and doctrine, and have endeavored to get a consensus of opinion from Sabbath-school workers gathered here, and we heartily commend the proposed series of lessons, but do not believe that we are ready to substitute them entirely for the International lessons.

We recommend that the Conference instruct the Sabbath School Board to prepare a series of lessons covering denominational history and doctrine, to be published in the Helping Hand in connection with the regular Sabbath-school lessons, in such form that each school may use them in the way to procure best results obtainable.

We recommend that the Conference urge upon Pastors, Sabbath-school Superintendents, and Endeavor workers the importance of having these lessons introduced in every church and Sabbath-school in our denomination.

Respectfully submitted,

DAVID E. TITSWORTH,  
ELLIS A. WITTER,  
GEORGE W. HILLS,  
WILLARD D. BURDICK,  
THEODORE J. VAN HORN,  
GIDEON HENRY F. RANDOLPH.

After a general, informal discussion of this report, the following resolution was presented and adopted:

Resolved, That it is the judgment of the Sabbath School Board, that a series of Bible lessons on Sabbath Doctrine by Rev. Arthur E. Main, D. D., should be issued as an addition or supplement to the Helping Hand, to appear in each quarterly issue, and to be capable of subdivision into monthly or weekly lessons.

That the question of details, and of permanent form for these lessons be referred, with power, to the Committee on Tracts.

The Treasurer was instructed to pay the following bills:

Rev. Arthur E. Main, \$17.50, expense incurred in attending this meeting.

Rev. William C. Whitford, Editor of the Helping Hand, \$2 incidental expenses incurred during the last Conference year.

The Treasurer presented the usual quarterly financial statement.

The President was appointed a Committee on Finance, with power to confer with the Conference Board of Systematic Benevolence. Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, Rec. Sec.

## THE SEVENTH-DAY BAPTIST TITHING LEAGUE.

This Department believes thoroughly in the principles of the Seventh-day Baptist Tithing league, and we hope to see this plan, which is already followed by many, become the general one.

The following resolution was adopted by the General Conference at Salem by an unanimous vote:

Resolved, That we commend to the favorable consideration of the Denominational Board of Systematic Benevolence; to pastors and to parents; to Sabbath-schools and Endeavorers, and to all our people, old and young, the practice and teaching of the principles set forth by the Seventh-day Baptist Tithing League, which are as follows:

## THE SEVENTH-DAY BAPTIST TITHING LEAGUE.

The basis: The giving of one's substance is a moral and spiritual grace.

To give with liberality and system, and according to the principles of tithing, is Biblical and Christian, rational and wise. It is probable that many could give more; but to give at least one-tenth, as a rule, is an excellent, practical and helpful basis for the practice and teaching of all liberal and systematic giving.

The pledge: I purpose, by divine grace, to give for benevolent purposes, hereafter, according to these principles.

Two weeks from this issue we wish to begin publishing the names of all the pastors and ministers who will subscribe to the above, and endeavor to promote the plan in the churches.

Send in your name at once, whether preacher or layman, and become a member. There is no membership fee. The President, Rev. W. D. Burdick, Nile, N. Y., receives no salary. We all work together for the cause.

The Editor's conviction is that this movement is one more vitally important in relation to the future progress of our work than any other, except the great surrender of the heart to God. L. C. RANDOLPH.

## LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

## SOME LESSONS LEARNED.

Of the work done since the Chain of Lower Lights was organized, come some very interesting items. One of the best workers reports: 111 calls for Christ, 59 books given away, 32 bouquets, and many tracts and papers distributed of which no record was kept. "I have learned several lessons," adds this one: "1. The more one does for another, in Christ's name, the less he thinks of self, and the more interest is his in all Christian work. 2. The more sick ones one tries to comfort and help, the less that one's suffering seems. 3. The more one does for Christ in this way, the more one wants to do. 4. The way one does his work has much to do with results. If done as a pleasure, with a desire to help, the result will be far more pleasing than if done as a duty or 'must.' Although I have done

very little in the work, compared with what I ought to have done, I feel stronger in the Lord, and much happier for having helped others."

Another, writing of loving service, says: "Trying to win souls is the most blessed work that ever was conferred upon mortals. That is the work I have often prayed that I might be permitted to do; that in some way God would use me; but we all have different talents. Some one and some another."

Right here we wish to emphasize the importance of doing the "next things"; whatever our hands find to do should be done earnestly and well. He that is faithful in that which is least is faithful also in much. Each little act performed in the name of Christ adds to the Christian's strength, and prepares him for a larger and more difficult work.

Then, too, it often happens that some little, simple service will help some sin-burdened one, whom eloquent sermons and beautiful songs at church had failed to touch. One time a strong man, who was not a Christian, remarked: "I do not like these testimony meetings." We asked him why, and he replied: "Because I do not like to sit in the meeting and have people see the tears running down my face." In a few days he was converted; and more through the simple testimonies of plain men and women whom he knew, than the grand sermons to which he had listened. Lending a helping hand to help some over-burdened one, in whatever work he is engaged, often gives confidence in the religion we profess, and opens up the way for a helpful talk, and sometimes results in winning that one to Christ or his Sabbath.

One who travels considerably, writes: "I have tried to take advantage of the many privileges I have when going back and forth in the cars, and also when parties visit me. I have not kept a record. God has. I am exceedingly filled with the comfort of the work."

One "L. L." sister wrote from the mountain district where she was spending her vacation: "We have pure mountain air to breathe, and beautiful scenery to look upon. In a place like this one cannot help exclaiming: 'How beautiful are thy works! Oh thou, Most High!' I fear you will deem me a very worthless member of our 'Lower Lights' Society, when I tell you I have not distributed any tracts. I have, however, subscribed for the SABBATH RECORDER for one lone Sabbath-keeper, and for the Seventh-day Baptist Pulpit for another, besides taking them for myself. I have aided our societies financially what I have been able to, and have endeavored to do some little act of kindness 'in His name.'"

The most of the letters report many tracts and good papers given away, besides practical work accomplished along other lines. One must decide for himself what his work for Christ and the Sabbath is. We must improve every opportunity to let our light shine, if we would see the truth spread.

Will not every "L. L." who attended the late Conference please write to me about what impressed them the most, that the best thoughts may be gathered and passed on to help others?

ANGELINE ABBEY.

## Our Reading Room.

PLAINFIELD, N. J.—THE RECORDER readers will be glad to know that our pastor, Rev. George B. Shaw, has very nearly recovered from the severe illness with which he was so suddenly seized while at the General Conference in Salem. Bro. Shaw occupied the pulpit one Sabbath after his return, since which time he has spent four weeks at the seashore in Rhode Island, very much to his physical advantage. His congregation was very glad to give him a welcome home, and on Sabbath, the third instant, he gave us an excellent discourse, which was listened to by an unusually large congregation.

On one Sabbath during the pastor's absence the pulpit was supplied by Rev. H. H. Baker, so well known to many of our people. Considering his advanced age—in his ninety-first year—Bro. Baker retains his faculties and vigor to a remarkable degree. He also officiated at our communion service on one Sabbath, and many expressions were afterwards made that it was an unusually impressive service.

On the other two Sabbaths we were favored with sermons by Rev. L. E. Livermore and Rev. Dr. Lewis. Bro. Lewis returned from the seashore with his invalid wife about the 20th of September. She has suffered more pain than usual for the past few weeks, especially in the paralyzed side of her body, and there is a slow loss of general strength. Her mind remains clear, but the power of speech, and of motion does not return. She knows all names, but has not spoken the name of a person or a thing for nearly three years. She still asks all questions by repeating the word "come," and replies to all by "yes" and "no." She and her family have the deepest sympathy of our whole community.

OCTOBER 5. J. D. SPICER.

NORTH LOUP, NEB.—The first meeting of the Nolo Study Club was held Wednesday afternoon at the home of Mrs. Jessie Babcock, with Mrs. Kate True leader. The topics discussed were: Prehistoric America, the Mound Builders, the American Indians, and the Northmen. The attendance and the interest were gratifying to the promoters of the organization, and this, their first meeting, was pronounced by all a most decided success. The next meeting will be held at the Seventh-day Baptist parsonage with Mrs. Orra Dann as leader. The following subjects will be discussed: Discoveries of Columbus, Colonies in Florida, Life of Columbus.—North Loup Loyalist.

The RECORDER calls attention to the above that it may commend most heartily, similar work by the young people in other churches. The value of such organized efforts in original investigation, and in literary work is much greater than most persons appreciate. Two causes operate to prevent such work. In some places time is so occupied in daily duties that it is difficult to secure co-operation and successful effort. But the greatest hindrance is the lack of desire for intellectual improvement and general culture along higher lines. Things less helpful or positively harmful, are more easily attained. Whist clubs and dancing parties are more attractive unless high ideas of life and its duties prevail. These poison intellectual and social life.

A club like the one at North Loup is a permanent good for all time. The writer knew of similar clubs at Dakota and Berlin, Wis., forty years ago; North Loup was colonized from Dakota. The lesson is plain. The RECORDER gives invitation hereby to the North Loup Club to send notices of its work and reports concerning papers and discussion for publication. In this way a larger circle of good influence will be created. Officers of the club please make a note of this invitation.

## FROM AN INTERROGATION POINT.

How large is Chicago?  
Chicago has an area of 191 square miles, and measures more than twenty miles from north to south.

What is the present population of Chicago?  
That depends somewhat on the imagination of the man who makes the statement. But it is somewhere around the two-million mark.

How many miles of streets has Chicago?  
It has a total of 2,798 miles. Put in a straight line they would connect Lake Michigan and the Pacific Ocean. And there are in the city 191,874 miles of water pipe.

What is the largest office building?  
The Monadnock, and the Rookery is the most popular.

How many lawyers are there in the city?  
There are more than 4,000, with others coming.

How many physicians?  
Three thousand one hundred and ninety-two, with a few faith healers thrown in.

How many churches?  
There are 780 churches, of which 79 are Congregational.

How many marriages are celebrated in Chicago during a year?  
Last year 20,500 marriage licenses were issued, not to speak of the people who were made unhappy over at St. Joseph, Mich.

What salary do the judges in Chicago receive?  
They are paid \$10,000 per year, or the same as the justices of the U. S. Supreme Court, and \$2,000 more than the Attorney General of the United States.

Is Mayor Harrison lazy?  
Not when he is running for election, as several of his opponents have reason to know.

Who stands at the head of the legal profession in Chicago?  
John P. Wilson and Levi Mayer seem to be about as near the top as any of them.

Is the Chicago pulpit declining?  
No good calls.

Why is Chicago called the "Windy City"?  
Because it has so much to blow about.—The Advance.

The Recorder Press does the

Good Kind of Printing  
without the fancy charge.

## Five Dollars

Will be paid for a copy in good condition of

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

Two volumes only were published:

Vol. I. Baptists in Pennsylvania, Phil. 1770.

Vol. II. Baptists in New Jersey, Phil. 1792.

Address

JOHN HISCOX, Manager,  
Plainfield, N. J.

Missions.

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

LETTER FROM REV. G. VELTHUYSEN, SR.

HAARLEM, Sept. 22, '03.

Rev. O. U. Whitford, Westerly, R. I.

Dear Brother: Yesterday I received the last gift I could expect in behalf of our two Societies, the Seventh-day Baptist Missionary Society and the American Sabbath Tract Society. It was a long time before this end came. But after all my heart rejoices because of this issue. I did not know another way, or a better way, than sending to each of the members of the Haarlem church, residents and non-residents, a letter telling them the pecuniary difficulties of the Societies and reminding them how the Lord used their labors to bring us here in Holland, to the knowledge of his blessed Sabbath, sustaining us afterward always in our efforts to keep up the banner of truth. The amount I gathered in that way is 80 23-100 guilders, that must be divided alike between the two Societies. To-morrow I wish to send the remittance to the treasurers. I wished the amount had been a larger one, but knowing what are the financial conditions of the members I must say the amount surprised me joyfully.

May God bless the gifts and the donors and help our denomination in all its branches of labor and testimony.

I can not speak of extraordinary things in the sphere of my labor. To the best of the ability God pleases to grant to me I try to serve him continually in tending and feeding the flock and in sowing the seed of the word in the fields of the world. The course of labor has been since I sent you my letter before this as usual, except that during the absence of Bro. Bakker, Rotterdam, when he was visiting the brotherhood in Denmark, his church was ministered on the Sabbath-day, alternately, by our deacon, Bro. Spaan, and myself, so that I went there four times.

Further, I made a trip to visit some of our non-residents in company of Mrs. Velthuisen. The church insisted that I should have some recreation and made me therefore the present of 25 guilders. And so I altered my usual course in visiting non-residents so that I remained a longer time at each place. We spent 20 days in this journey, calling on members that live at Breskens, Groningen, Nieuta, Pekela, and Ferschelling. We trust that our visits brought, by God's grace, some spiritual good to the beloved ones. At Ferschelling the minister of the Reformed church and his consistory were willing to ask me, because the minister was sick, to preach for him on First-day morning. I consented of course.

Like always my experiences were of different kind, joyful and afflicting. It seems to me that during these last months the disappointments were not less than ever before, because of the unfaithfulness of some people. But a great surprise was the receipt of the 400 dollars in the first half of August last, from the treasurer of the Society. You don't know how great the good was that God worked for us by means of this support. O, for an ever thrilling heart to serve wholly such a God and helper as our Lord and Master is.

The German concerning whom I told you in my former letter will be baptized next week. From different circumstances his baptism was delayed. Because of his faithfulness to God and his word he stands now alone in the

world, his mother (a widow) and other blood friends withdrawing themselves from him. It seems that he consequently became in a literal sense a poor man. We trust God shall help him.

Our brother, Jacob Bakker, and his betrothed one, declared themselves willing to go to the Isle of Java in order to assist our dear Sister Jansz in her so important and difficult labor among the poor people there. We are looking out for help to pay the expenses, and if God pleases to move the heart of our authorities we shall be helped in that way. Therefore I hope to ask the Minister for the Colonies of our Queen, ere long, to help us, the need is so great. Two years ago our deeply lamented Peter was accepted as a missionary. Steadily our hearts are bleeding by the wound—his death stroke. But he has gone into the rest of God's people.

May God bless our denomination in all its labors. May our prayers for the General Conference be answered by him. We hope the state of health of Mrs. Whitford may be improved. And we wish you all spiritual health as well as corporal health. Accept the salutation in our dear Saviour from the flock here.

WHAT DOES IT DO FOR A MAN AND HIS FAMILY, ON THE HOME FIELD, FOR A MISSIONARY TO VISIT HIM, AND HOW IS SUCH A VISIT RECEIVED?

Synopsis of an Address Delivered at the Late General Conference at Salem, West Va., by Geo. W. Hills.

A SUGGESTIVE WORD.

One of our ministers is an inventor. He has coined a word which expresses a peculiar tendency among our people in many localities. The word is "scatteration." Its full force of meaning is but little realized by those who have not been called upon to meet the problems that confront our Missionary Board, and missionary workers on the out-posts of the field, and in some of the great cities. Scattered over our broad land, here and there are individuals, lone families and little groups of Seventh-day Baptists. They may be called "lone Sabbath keepers." They certainly have our sympathies and prayers. But had they all followed the example of the early disciples, who, when "they were scattered abroad, went every where preaching the word," conditions would now be very different, and less loss would have come to them and to the truth they professed to love.

THE SIFTING.

A mad rush of commercialism, such as the world has never before witnessed, has overspread the civilized world. That, with the subtle lures of pleasure which come as a compensating relaxation from the nerve-racking business tension, form a bewildering, whirling maelstrom that has engulfed the weaker ones and cooled the ardor of many of the stronger.

Our Saviour in the garden said to Peter: "Simon, behold, Satan hath desired to have you, that he might sift you as wheat." Satan's fanning-mill is still running, at full blast. Many are being sifted out, the chaff is being blown away.

HIS TENT.

Lot pitched his tent toward Sodom. There was nothing very bad in that. Later on, he

retired from the ranch and moved into the city. For this he was not condemned. But when Sodom moved into him, all was lost and trouble began. Similar difficulties come to many of the scattered ones; they have allowed the world to move into their hearts, which ought to have been reserved space for the Divine Presence. Duty to the Lord, to their families and to their own souls has been forgotten, or ignored. This class does not enjoy, or welcome, the coming of the missionary, nor the gospel of duty that he preaches. But there is a comforting thought, a hopeful fact; all of the scattered ones are not of this class. There are many who are loyal—polished gems for the Master's use.

UNDERLYING FACTS.

There are three facts involved in this question, which ought to be prayerfully considered by any who contemplate isolating themselves from their church associations and privileges.

1. We are social beings. When we become segregated from our own people we will naturally congregate with those near at hand, forming new ties in business and society, possibly in religion and matrimony. But suppose some of the parents of these isolated families remain loyal, the children almost never do. The parents are responsible for their disloyalty, by choosing for them, and placing them in their environments, by which they lose the binding influences of church relations, and the spiritual affinities of its associations, services and ordinances. Thus the sifting process is going on.

2. We are creatures of influence. If we willfully place ourselves amid adverse influences, we will in some degree absorb them into our lives, and we are proportionately dwarfed in our Christian growth and usefulness, or our spiritual interest entirely destroyed. Breathing the malaria of such surroundings, in place of the holy breath of the Divine Spirit, will certainly have its effect on our lives. Is it right for us to pray, "lead us not into temptation" while we thus go headlong into it?

But why need we be surprised or shocked at these conditions among the isolated ones while so many in our churches desert the faith for sake of securing business or social advantages, a husband, or a wife.

There was a time when the church drew on the world, but now the world draws on the vitality of the church in an alarming degree. Today we have no risk of losing goods, or life for our faith, as in the days of the martyrs; but the spirit of the times is far more dangerous to the spirituality of the church. We know nothing of "resisting unto blood." This would be much easier than to loyally face the bland smiles of the world as we must today, as it meets us with outward expressions of friendliness, the influences of which tend to draw us away from God and his truth. The secularizing spirit has leavened the church until thousands hardly know whether they are Christians or not, and the onlooker is unable to distinguish between them and the unconverted. They know nothing about constant victory for God and truth, but daily fall a prey to the tempter. Our own denomination is not exempt from this condition. The need of "living epistles," that may be "read of men," is just as great as ever.

In Philadelphia is a great millinery establishment, in which the girls employed drop many needles during the day. After the working hours, another girl runs an implement, resembling a carpet sweeper, over the floor, in which is a magnet. This gathers up all the needles, unless, perchance, some may be stuck fast in the carpet. These are lost. So it is with us, the Holy Spirit is striving to lift us up, and lead us in faithfulness and higher living; but if we are so firmly attached to the world that the mighty magnetic power of God's love cannot draw us away to himself, we too are lost. This is true whether in the churches or among the isolated ones.

A BRIGHTER VIEW.

3. The third fact in this consideration presents a brighter outlook. This picture of scattered ones is not made up alone of gloomy shadows, obtuse angles and broken lines. There are softer tints and graceful curves, and the gleams of sunshine upon it are like a rainbow of hope, standing out in full relief against the dark background of weakness and failure of the many wrecks. There are faithful ones whose lives appear more stalwart and grand because of the wreckage of neglected duties and possibilities, and broken pledges of the fallen ones surrounding them. They demonstrate the fact that love to God may be strong enough to bind faithful hearts to him, and hold them loyal to his church to which they vowed their allegiance back in their earlier homes.

They have been tried in the crucible of events, heated over the fierce fires of trial and temptation. They are the purified gold, refined for the Master's use. The Bible is their guide-book on life's journey—their counselor and solace in hours of need; while the SABBATH RECORDER is the connecting link which holds them in touch and sympathy with the eternal interests of the great throbbing denominational heart. They prove the fact that the ties of right and conscience are stronger and more enduring than the ties of the world and self-serving.

With these faithful ones the missionary meets a cordial welcome, and is looked upon as a man sent of God on a Divine mission. They may dwell in a lonely cabin in the pines of the south, in a dug-out, or sod shanty on the western plains, or in a home of comfort and luxury; to them, his coming is a joyous event.

THE CHAMBER ON THE WALL.

In olden days a faithful sister made a chamber on the wall of her home for the use of the prophet. The modern home missionary may not have such a room provided for him, but he will have the best the house affords. But better still, he will have the loving response and sympathy of faithful hearts.

The missionary who has told anew the story of redeeming love and eternal grace at the fireside of such a home, or preached the Word to the few hungry souls who yearned for the bread of life, in the little frontier school house, may have exclaimed with a full heart, as did the Psalmist, "My cup runneth over." He knows the kind of spiritual pay that God sends to the self-sacrificing and patiently enduring messenger who loves God's work for isolated souls more than money and ease.

The missionary, meeting face to face with them, imparts encouragement and strength.

It brightens their hearts and gives them a new hope, as they welcome him, and gather about him to catch his words and grasp his hand. Among this class are found some of the most precious wheat of the Lord's great harvest of souls.

A SWEET BREATHED ROSE

may be hidden away in some remote woodland nook, yet its obscurity detracts nothing from its fragrance or beauty. So it is that many of the Lord's beautiful flowers are living out their span in lonely places on the home field. They have the presence of the Holy Spirit. They need also the presence of the divinely appointed missionary. They need our prayers and sympathy; sympathy that is deep enough to touch both our hearts and pockets, that missionaries may be sent them.

TREASURER'S REPORT.

For the month of September, 1903.

Geo. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for names and amounts. Includes Cash in treasury, September 1, 1903; Lucy A. Weeden, Jamestown, R. I.; Mrs. M. G. Townsend, Milton, Wis.; Mrs. Eliza E. Stillman, Webster, Mass.; Mrs. E. W. Walcott, Plainfield, N. J.; Mrs. W. B. Maxson, Plainfield, N. J.; Mrs. M. C. Parker, Chicago, Ill.; Emerg. Street and wife, Ritchie, W. Va.; Mrs. E. R. Maxson, Syracuse, N. Y.; Junior society of Christian Endeavor, Shiloh, N. J.; O. E. Burdick, Little Genesee, N. Y.; Junior Society of Christian Endeavor, Shiloh, N. J.; Interest on bank deposits; The Pulpit—Subscription; Seventh-day Baptist Mission, Syracuse, N. Y.; H. A. Place, Ceres, N. Y.—Life member, M. A. Place; Mr. and Mrs. H. W. Maxson, Adams Center, N. Y.

Churches:

Table with columns for church names and amounts. Includes Chicago, Ill.; Portville, N. Y.; Plainfield, N. J.; Luckien, N. Y.; Waterford, Conn.; Dodge Center, Minn.; First Alfred, N. Y.—General fund; First Alfred, N. Y.—Boys' School in China; First Brookfield, Leonardville, N. Y.

Churches:

Table with columns for church names and amounts. Includes Shiloh, N. J.; Lost Creek, W. Va.; Berea, W. Va.; Hebron Center, Pa.; Boulder, Col.; First Hopkinton, Ashaway, R. I.; Independence, N. Y.; Adams Center, N. Y.; First Alfred, N. Y.; Elm Dale Sabbath-school; Shiloh Mite Society; Mrs. M. E. Irish, Tampa, Fla.; Clara F. Downey, Akron, Ohio; Irvin Bumpus, Farmington, Ill.; Mr. and Mrs. D. C. Marrett, Wash. D. C.; E. D. Richmond, Coloma, Wis.; D. S. Allen, Fort Lavaca, Texas; Mr. and Mrs. Geo. B. Shaw, Plainfield, N. J.; Mr. and Mrs. I. A. Hunting, Plainfield, N. J.; S. L. and N. S. Wardner, Plainfield, N. J.; W. E. Bond, Plainfield, N. J.; W. D. Randolph, Plainfield, N. J.; Mr. and Mrs. R. F. Randolph, Plainfield, N. J.; Ida F. Randolph, Plainfield, N. J.; Mr. and Mrs. H. W. Maxson, Adams Center, N. Y.; C. M. and M. J. Rogers, Plainfield, N. J.

Ca. \$ 25 00 W. L. Davis, quarter ending Sept. 30, 1903. 37 50 M. B. Kelly, salary and travelling expenses in August, 1903. 66 79 Mrs. M. G. Townsend, salary in July and August, 1903. 33 22

Cash in treasury Sept. 30, 1903: China Mission \$ 964 17 Available for current expense. 1,332 26—\$ 2,296 45

E. & O. E. Geo. H. UTTER, Treasurer.

N. B.—In the report of August, 1903, credit was given to the church at Garwin, Iowa, for \$12 83, which should have been given to the church at Gentry, Arkansas.

THE BLUE JAY.

One may pet or patronize, according to one's nature, a chipping sparrow, bluebird or phoebe, but he is indeed well coated with self-esteem who does not feel a sense of inferiority in the presence of a jay. He is such a shrewd, independent and aggressive creature that one is inevitably led to the belief that he is more of a success as a bird than most men are as men. conspicuous by voice and action during the fall and winter, when other birds are

quietest, he becomes silent when other birds are most vocal. If he has a love-song, it is reserved for the ear of his mate. At this season he even controls his fondness for owl-baiting, and with it his vituperative gifts. The robin, the catbird and the thrasher seem eager to betray the location of their nest to every passer-by, but the blue jay gives no evidence of the site of his habitation by being seen in its vicinity.—Century.

THE BUTT-'EM-OVER PEOPLE.

Ain't it painful, though, to meet 'em— Guess you'll savvy who I mean; Sort of folks that's always finding Spots on folks you thought were clean. Here's the sort of jolts they hand you— Sort that gives you lasting hurts: "She's a winning little creature— Ain't it awful that she flirts?"

You may know some jolly fellow With a countenance you like— Just about as clean a looker As you'd ever chance to strike. Comes this hammer arm'd depoiler, Always watching out for kinks, Saying: "Bully little fellow— Simply shameful that he drinks!"

Or some hard worked fellow being That you've learned to know of late, Fighting bravely and unaided 'Gainst a stubborn, frowning fate; Just a mention inadvertent To this butt-'em-over pest: "Acts hard up to keep it quiet How he's featherin' his nest."

Then that other chap, whose handclasp Oft had saved you from despair— Surely there's no blot or blemish On his 'scutechon white and fair. But this human turkey buzzard Seeking stains on every life, Sneers: "He's never half so jolly When you see him with his wife."

Oh, these butt-'em-over people, With their poison pointed darts Aimed always at fellow beings, Tearing idols from our hearts! When our eyes are blind to failings, God, in mercy, keep them blind If to see would start us probing For the frailties we may find. —Baltimore American.

THE WHOLE TRUTH.

Nothing is more common than to take a single hemisphere of truth for the whole circle. God alone knows all truth. "We know in part and we prophesy in part." We speak of comprehending, that is, going around a truth; but all we can do is to apprehend it, that is, seize hold of it. Because of our limitations, there is always some special aspect of truth which appeals to us, and to which we are apt to give undue emphasis. To see truth in its just proportions we must ever keep changing our point of view. The side of things that does not appeal to us is the side of things which we must endeavor to bring within the line of our vision. No one who leaves whole areas of truth outside of his mental survey has any right to the claim of liberal mindedness.

Every age, like every individual, has its limitations. When it holds to one truth, it is apt to overlook others of equal importance. Hence, there is constant need to remember that there are other aspects of truth to be considered besides those upon which our interest may happen to be concentrated.

Among the outside tendencies of the present day is that of over-valuing the body of truth and under-valuing the soul of truth. It is with the body and soul of truth as it is with the body and soul of a man; the body gets the first attention, because it is more tangible, and more in evidence than the soul; yet it is to be valued not so much for its own sake as for the soul which it contains, and by which it is animated. "The form of wholesome words" is the form in which a whole-

some thought is clothed. The search for the inward fact expressed in the outward symbol, is a search for reality; it is an effort to get at the living heart of things. The forms of truth from which the spirit has fled are like the clothes from which a child has slipped out, and passed into the unseen. The use of set forms tends to formality; doctrines have a way of becoming ossified; devotion has a way of becoming mechanical; religion has a way of becoming external, in the sense of being looked upon as lying outside of experience; God himself is apt to become a distant sun rather than a light shining in the soul.

Against this tendency to externality, mysticism is a revolt. It is an appeal from logic to life. When religion has become arid and barren, mysticism has come in as a freshening force, bringing the church back to what is vital in Christian experience. True mysticism quickens action instead of paralyzing it. The soul that mounts up with wings as eagles, returns from its lofty flight to the solid earth, where it runs on God's errands without being weary, and walks in the way of humble service without being faint.

There is also a tendency in the present day to give special emphasis to the earthside of religion. And this is well; for it indicates a healthy reaction from the other-worldliness which marked the religion of even a few years ago. Every reaction is an extreme, and this one is no exception. Sociology, the science of society, can never be made a substitute for theology, the science of God. Men need to know about society, about their social relationships, and social obligations; but they need also to know about God, about their relation to him and their obligations to him. We are not to value the underside, the this-world-side of religion, less; but we are to value the upper-side, the other-world-side, of religion more.

Man's greatest need is God; man's greatest good is God. The end of revelation is to make known to men the living God, for whom every soul thirsteth. "This is life eternal, that they might know thee, the only living and true God, and Jesus Christ whom thou hast sent." And not until men know God and are brought into filial relation to him are they brought into fraternal relation to their fellow-men.

The relation of man to the seen is in the present day being emphasized more than his relation to the unseen. But man dwells in two worlds, the phenomenal world and the spiritual world. His citizenship is on earth, and his citizenship is above. The time was when he required to be told that his contemplation of the heavenly Jerusalem was not to shut from his view the earthly Jerusalem, nor his enjoyment of his heavenly citizenship hinder him from fulfilling the duties of his earthly citizenship; now he requires to be told that his interest in the earthly Jerusalem is not to shut from his sight the vision of the heavenly Jerusalem; nor is his attention to the duties of his earthly citizenship to hinder him from the enjoyment of his heavenly citizenship.

Men who are sorely beset, men whose souls are harassed with doubt, burdened with care, and wrung with sorrow, want to be lifted up above the cloud line of earth into the light and joy of heaven. They want a gospel of comfort, of rest, and of hope. They want to be pointed upward to the home of many mansions. They want to be prepared, by

communion with the Eternal, to take up their task with renewed strength and courage. The time spent in the secret place of the Most High is by no means lost. Instead of impeding their work, it prepares them for its better performance. They descend from the mount of meditation and communion remade. Perhaps there was never a time in the world's history when men required to be exhorted to look up, as they do now. This world is full of interest; its demands are imperative; its duties are exacting, and men are apt to bend to their tasks and forget the heaven that shines above them. They need to be reminded that there is a time for meditation and prayer as well as for work; they need to be reminded that there is a heaven above their heads, as well as an earth beneath their feet.

There is also a tendency to give more prominence to man's relation to the temporal than to the eternal. The two classes of problems which man has constantly to consider are those of life and destiny. Every day has its problems—problems which he has to face and solve, but his interests are not bounded by time. God has put eternity in the heart of man, and thoughts of what is before him affect him in the present. Out of eternity come some of the deepest and holiest motives. Looking into eternity, and contrasting the transient with the permanent, Paul reasons that "Our light affliction which is for the moment worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things that are seen, but at the things that are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Loved ones pass into the silent land, and we are on the way to join them. What awaits us on the other shore is to us of immense and ever-increasing importance. The hope of the future is given to lighten the darkness of the present. When the outlook is dark, the uplook is bright; when the mysteries of life thicken, we look forward to the time when the day shall break and the shadows shall flee away.—Christendom.

#### PURE RELIGION.

H. D. CLARKE.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1: 27.

Many persons almost destitute of pure religion take active interest in suffering children, contribute to the "fresh air funds," and shed tears over the evidence of misery they see in others. But they forget to keep themselves "unspotted from the world." Their business, social and political, customs for financial gain and personal ambition, contribute to the real causes of the sorrow and suffering which at times touch their hearts and bring money from their pocketbooks to alleviate suffering.

The egotism, selfishness, indolence, cowardice, and pride of men, which acquiesces in the misery caused by legalized wrongs and established customs, is as pitiable a sight as is the suffering itself which appeals to the sympathies of all men. Such men, though respectable and moral as the world views them, refusing to help do away with the temptations of the masses, become responsible for these miseries.

The world's great charities are evidences of pure religion and we must leave motives for

so-called charity to him who searches our hearts. But these charities of themselves can never do away with the evils that necessitate them. Pure religion must have to do with causes as well as effects. The man who would sustain and increase charity must likewise by his personal habits, business customs and political actions, help to diminish temptation and make more difficult the sins that cause poverty and woe. "Unspotted from the world" must the true philanthropist and generous-hearted man be in his home, in church, in society, in business, and at the ballot-box.

There is a family struggling for existence for years. Since the first precious baby came to the place called home, the mother has never, until the present time, been able to really have a rest day. She stays in the tenement, and deserted by husband whom drink has ruined, works like a slave to pay her rent. A fresh-air outing has for the first time been given the family by loving friends of the Aid Society. That week was a week of heaven to them. But they must return to their squalor. The unhappy conditions remain. Undefiled religion has not yet exerted itself sufficiently to remove causes.

A poor woman, a widow, in a great city, carries about a suffering child, and has no place to call her own for quiet and rest. Some of the time she has stayed in a stable. A bit of charity has brought cheer and rest and she takes a new lease of life. But lust and greed and licensed evil continue, and the church has not fully washed its hands of popular wrongs. Another woman with five sickly children has been sent to the country for five whole weeks. When they went she had hardly strength to lead them. "God bless you! This rest has meant life to my babies," were her parting words as she returned to the wretched surroundings owned by men who paid the salary of a popular preacher, and who gave generously to help on the summer charities. A mother sat down upon the grass to watch her two little ones frolic about her. "This is the first holiday I have had since I was a girl," she said. Mothers in your happy homes, think of that. Did you give \$1 for charity and \$50 for a holiday excursion for your own benefit?

"Tommy, what is that scar on your forehead?" asked Mrs. Clarke of the waif in our home, waiting to be placed somewhere. "O, my papa hit me with a bottle that he snatched from mama. She had been drinking and he threw it at her and hit me!"

A drinking mother! And they tell us that in the cities drinking is on the increase among women. Thomas is in a good home in Iowa now, but bottles continue to be hurled at some one's head after the contents had been swallowed. It is politics to keep bottles on certain shelves. They help elect the majority of our officials from President to Sheriff. Certainly we will visit these suffering widows and the fatherless and help clothe and feed them. They number hundreds of thousands. "The poor you do always have among you." And always do we have them in great numbers because always so many of us neglect to keep ourselves unspotted from the world.

See the great army of boys smoking cigars and cigarettes. It is awful. Is it awful that so many professed Christian men smoke and sell tobacco? Hear the profanity everywhere among street boys. But where do they learn it? Trainmen, liverymen, hotel men, travel-

ing men, farmers, mechanics everywhere are foul with their talk. But they "doff their hats" to the ladies and give generously to charitable institutions.

Pure religion is what? Read that again from James. Pure religion establishes charity and keeps the heart pure, "unspotted from the world."

LYONS, NEB.

#### INDIAN SUMMER.

JOHN GREENLEAF WHITTIER.

From gold to gray  
Our mild, sweet day  
Of Indian summer fades too soon;  
But tenderly  
Above the sea  
Hangs, white and calm, the hunter's moon.

In its pale fire  
The village spire  
Shows like the zodiac's spectral lance;  
The painted walls  
Whereon it falls  
Transfigured stand in marble trance!

#### SEPTEMBER DAYS.

There is a finger beckoning in the hills, and a voice calling to the free spaces out under the sky. Happy are they whom good fortune has kept till now in the country, and they whom their own self-restraint or the dispensations of necessity—harsh in the enduring but benevolent in retrospect—allow a vacation now in a season invested with the best and most compelling charms of the year.

The prophecy of a splendid autumn is in the air. Young oaks by the river side are purpling; ruddy wine is spilling over the tops of the sumacs; the maples are lighting their torches in the embers of dying summer. The birds have broken up housekeeping and are at frolic with their families in the woods. They hate to take up the flight to the South until they have seen the departing summer lay his finger on all out of doors and touch it into that wanton chromatic splendor into which autumn hereabouts is wont to flame.

Already the copious color is spread with full brush along the edges of roads and banks of creeks, and dabbled in great spots in the rowan—gentians, sunflowers, asters, marigolds; gay old fashioned flowers riot in deserted gardens—zenias and salvia and dahlias.

There is satisfaction in the orchards; contentedness, with amplitude of fruitfulness in corn and cattle, in the fields. Chestnuts are ripening, and the hazels and walnuts; the eyes of the lads have spotted the likeliest yields. The acres lie at rest, their season's work accomplished, the corn awaiting the frost, with the pumpkins between the furrows.

The aisles through the woods are a little sunnier, for the butternuts and a few other early-fading trees are beginning to lose their leaves; but down their solitudes the alien foot of man scarcely disturbs the busy squirrel. From the higher levels in the open country the reaches are a little broader; the hills, half hidden in haze, stretch away toward some longed-for Carcassonne; the roads wind, white, dotted with slow-moving wains or hay ricks of which every bridge takes toll.

Morning, these rare days, comes like a shout, like the sound of a hunting-horn in the hills. There is a zest in the air; an ichor tingles in the veins. But the full day has its suspicion of melancholy—sweet, not sad—and the evening its unescapable solemnity, even with all the pomp of purple and crimson and gold piled up in the sky. For the sun, these last few days, has set the west aflame with a lordlier and unfamiliar splendor, which makes

the heart almost ache; for it is like the mirrored effulgence of another world, where angels toss trumpets of brass and sing "Holy, holy, holy! Heaven and earth are full of Thy glory!"—New York Times.

#### NEVER MISSED THE TRAIN.

The railroad ran along one side of a beautiful valley in the central part of the great state of New York. I stood at the rear end of the train, looking out of the door, when the engineer gave two short, sharp blasts of the steam whistle. The conductor, who had been reading a newspaper in a seat near me, arose and, touching my shoulder, asked if I wanted to see a "real country newsboy." I, of course, answered "Yes." So we stepped out on the platform of the car.

The conductor had folded up his paper in a tight roll, which he held in his right hand, while he stood on a lower step of the car, holding on by his left.

I saw him begin to wave the paper just as he swung around a curve in the track, and a neat farmhouse came in view, way off across some open fields.

Suddenly the conductor flung the paper off toward the fence by the side of the railroad, and I saw a black, shaggy form leap over the fence from the meadow beyond it and alight just where the newspaper, after bouncing along on the grass, had fallen beside a tall mullein stalk in the angle of the fence.

It was a big, black dog. He stood beside the paper, wagging his tail and watching us as the train moved swiftly away from him, when he snatched the paper from the ground in his teeth and, leaping over the fence again, away he went across the fields toward the farmhouse.

When we last saw him he was a mere black speck, moving over the meadows, and the train rushed through a deep cleft in the hillside and the whole scene passed from our view.

"What will he do with the paper?" I asked of the tall young conductor by my side.

"Carry it to the folks at the house," he answered.

"Is that your home?" I inquired.

"Yes," he responded; "my father lives there and I send him an afternoon paper by Carlo every day in the way you have seen."

"Then they always send the dog when it is time for your train to pass?"

"No," said he, "they never send him. He knows when it is train-time and comes over here to meet it of his own accord, rain or shine, summer or winter."

"But does not Carlo go to the wrong train sometimes?" I asked with considerable curiosity.

"Never, sir. He pays no attention to any train but this."

"How can a dog tell what time it is, so as to know when to go to meet the train?" I asked again.

"That is more than I can tell," answered the conductor; "but he is always there, and the engineer whistles to call my attention, for fear I should not get out on the platform till we have passed Carlo."

"So Carlo keeps watch on the train better than the conductor himself," I remarked, "for the dog does not need to be reminded."

The conductor laughed, and I wondered, as he walked away, who of your friends would be as faithful and watchful all the year 'round as Carlo, who never missed the train, though he could not "tell the time by the clock."—Our Dumb Animals.

## Reviews.

*The Cosmopolitan* for October, 1903, abounds in good things. The leading article which is finely illustrated with reproductions of ancient pictures, is "Henry Hudson," an account of the discovery of the Hudson River, etc. New York will celebrate the three-hundredth anniversary of the arrival of Sir Henry, in 1909. This article anticipates that event in an excellent way. To know what the situation was in 1609, is one of the best means of understanding the miracle which has been wrought within so brief a period, a miracle by which an unknown world in savagery, has become one of the foremost nations of the earth. The eastern edge of the Continent was just touched at that time. What has been wrought since outruns imagination and gives a new meaning to all history.

At ten cents a copy or \$1 a year *The Cosmopolitan* is cheap as to price—and correspondingly valuable—as to contents. Irvington, New York.

ETHICS OF HOUSEHOLD ECONOMY: *A Help to Inexperienced Wives and Discouraged Mothers, Etc.*

BY E. MCPHERSON-PARSONS.

7x5½ inches, 222 pp.

Among many books touching home life, this new one covers a wide field and includes many things which Inexperienced Wives and Discouraged Mothers will be glad to know. Those two classes of women include a legion of those who hold many destinies in their hands. The ethical side of the housewife and of woman's duties in the home takes on new and practical meaning as one reads what Mrs. Parsons has written. She seeks to show "How to live within one's means and how to live on a small income." The book treats of "The dwelling place, the kitchen, the dining room, sleeping rooms, the attic and cellar, cleaning and dusting, washing and ironing, making and mending, buying furniture and clothing, entertaining and amusements, our children." One who has written concerning the book says: "This is a book every man ought to read, then give to wife, mother, daughter, sister or sweetheart."

The price of the book is not named in the copy which has come to our table, but it announces that "Agents are Wanted" to sell it, and that those interested may address Mrs. E. McPherson-Parsons, 5927 Ohio street, Chicago, Ill.

The following from the opening of the introduction will appeal to housekeepers with peculiar force:

"In sending this little volume into the by-ways, I cherish the hope that it may help some newly-made wife, or some tired mother, to accomplish the task of home-making with more ease and cheerfulness; to take courage by the advice of one who has passed through many of the same trials. This counsel was once given: 'Do not attempt writing for others to read, except you thoroughly understand your subject.' The author of these pages takes to herself that advice.

"There are numberless cook books and books on 'Etiquette' and 'Social Functions,' but I have failed to find one dealing with the *little* things as an entirety of every-day life. It is the small things, not only in the kitchen, but all through the house, that consume the resources at hand, and if not judiciously managed bring us unhappiness."

THE RECORDER commends the book. It is a fine combination of practical information and higher ethical suggestions. It is a book for women by a womanly woman.

#### SAMUEL HUBBARD'S JOURNAL.

To the Editor of the SABBATH RECORDER:

The readers of the SABBATH RECORDER may be interested in the following letter, written in reply to an inquiry of mine concerning Samuel Hubbard's Journal, a copy of a part of which was supposed to be in the possession of Ray Greene Huling, Esq., of Cambridge, Mass.

The letter runs as follows:

CAMBRIDGE, MASS., Sept. 22, 1903.

Dear Mr. Randolph:

What I have is a copy, made by myself, of a notebook written by Rev. Isaac Backus, while preparing his history of the Baptists, from a letter book belonging originally to Samuel Hubbard. The Backus note book belonged to Rev. Comfort Barrows of Newport, R. I. After the latter's death, I tried to

buy it, but it had been sold at an auction of his effects, and I have searched in vain to find its present location.

Dr. Backus speaks of making a second note book, from Hubbard's letter book, but I have searched in vain to find that also.

Cordially,

RAY GREENE HULING.

Apparently what has been supposed to be a Journal was a letter book, and what is available is a copy of a mere note book made from the letter book.

CORLISS F. RANDOLPH.

NEWARK, N. J., Sept. 24, 1903.

#### GOING UP TO JERUSALEM.

JOHN BALCOM SHAW, D. D.

When the announcement was made that the next World's Sunday-school Convention was to be held in Jerusalem, I found my heart, if not my hands, applauding enthusiastically, and I have been doing all I could since then to persuade everybody over whom I had any influence either to electioneer for appointment or to become a self-selected delegate.

Wherefore this enthusiasm? Because I have been there myself, and know what our Sunday-school people have in store before them. I cannot think of any better equipment which they could get for their work than that which this visit is bound to give them. Every delegate ought to be twice as good a superintendent or teacher after attending this convention, and, unless I am mistaken, all Sunday-school stock in which they are investors will go up fifty points. A hundredfold better than any published geography or handbook of the Holy Land is an abiding and abounding memory of a visit to Palestine wisely planned and intelligently carried out. To have crossed the blossoming Plain of Sharon, or climbed historic Carmel; to have stood at sunset or in the moonlight on the Mount of Olives, alternating ones' gaze from the distant view of the Jordan and the Dead Sea, on the one side, to the walls and towers and minarets of the city of David on the other; to have climbed the commanding hill back of Nazareth, from which Jesus undoubtedly got his first world-views and formed his world-wide purposes; or to row out upon the waters of Galilee, and breathe in the beauty and calm of the holy hills enveloping it,—is to read the Bible thereafter as an illuminated book, and to have the story of Christ's life take on a new interest which is scarcely less than fascination.

But if attendance upon this coming convention is to bring any such results, one must studiously plan and prepare for his sight-seeing. Will those contemplating the trip therefore permit me to make one or two practical suggestions, growing out of my own experience?

1. Beware of the sentimental. Nowhere is it so treacherous a guide as in Palestine, and yet nowhere is one so apt to call it into service. See to it that you put yourself at the start under the tutelage of fact rather than fancy. Begin now to read up on Bible geography, and get the calmest, least sentimental books you can buy. Popular accounts of travel are apt to be too imaginative, colored by the author's states of feeling more than by outward matters of fact. Conformity to this essential first rule will ensure any one against the much-talked-of disenchantment in the Holy Land.

2. Plan as great conformity to the customs of the land as you can. Select tent liv-

ing in preference to hotel life whenever this is possible. Avoid railroad cars, landaus, palanquins, if you are free to make a choice. My ride from Jaffa to Jerusalem was the happiest introduction to Jerusalem that I could have had,—one which those who go up by the railroad wholly forfeit. The object of this trip is to see the country and learn the customs of the people, and there is no better way of securing this object than to do as the people do.

3. Pray without ceasing, not only throughout the trip, but from now till then, for the much needed graces of patience and tolerance. A fellow tourist always has peculiar powers of aggravation, but on this trip these seem to be increased,—not, as one would naturally expect, lessened. I have never met with greater irreverence on the part of Christian people than amid the hallowed and hallowing scenes of Jesus' life. Nor have I witnessed greater petulance, more selfishness, and less attention to religious duties, than when traveling with the most earnest Christian people through the land where the gospel had its birth.

What the cause of this may be I do not know, unless, perchance, it be due to the stress of feeling, the intensity of emotion, under which all are living the days of their sojourn in so historic and sacred a country. But, in any case, it brings with it a shock which only the help of Heaven can rob of its evil effect upon one's personal Christian life. Put yourself on guard, then, before you sail, and, if you have any poise of nature, set it in control, and seek the added poise and power which only the spirit can give. Otherwise, your trip is likely to turn out a spiritual detriment instead of an uplift.

4. Ere you start test well the link that holds you to the invisible, spiritual Christ, and give it the most to do through your travels. Why? Because, while the scenes of our Lord's earthly life will help you better to understand and appreciate his human biography, they will do far less than you now think to strengthen your inner vision of the living, present Christ of to-day. Even on Olivet and Calvary one must close his eyes to pray,—and what does that mean, but that the earthly is, after all, an unimportant, dispensable factor in spiritual communion with Jesus? As Whittier has so faithfully sung:

"Oh, the outward hath gone! but in glory and power  
The spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame  
On the heart's secret altar is burning the same!"

Spiritual paths in Palestine as elsewhere are walked by faith, and not by sight.

If I myself had any disappointment in the Holy Land, it was that Jesus did not make himself more real to me there. When I seek to get closer to him these days, I do not revert to my travels through the land where he once lived, but I look within to the present life he is living there.

These, I am aware, are homely suggestions, but for that reason they may prove in the end all the more practical and helpful. I could wish for those who will be so fortunate as to attend the approaching convention nothing better than that they may enjoy the land of the Book one-half as much as I did three years ago, and that their visit may yield them a proportionate blessing.—The Sunday-school Times.

#### AFRICANS AT HOME.

The prevailing impression in the United States is that when the missionary goes to South Africa he goes on a mission of great peril, attendant more or less with semi-barbarous savages. Now, of course, this is all correct with the exception of the former, as the missionary in South Africa is just as safe there as if he stood in his own pulpit at home. While barbarity exists in a measure, it is not of the savage kind, the native having been long ago quelled into absolute submission, and the white man could go through the country unarmed, unattended, and with no other weapons except those of nature. The missionary suffers no inconveniences except in the way his food is prepared, and, of course, one could not expect to have course dinners served them on the "veldt."

There are no forests in the southern country, and one sees few trees until he reaches the banks of the Zambesi, where the wild part of the country begins, and of course so little is known of this section that it is almost impossible to give an accurate account of it. The number of tribes who inhabit the country is multitudinous, and the dialects and language of each differ in a great measure, being so difficult to master that one cannot speak them with accuracy unless he be brought up to it from childhood.

"The principal tribes—or I might say nations, as they really are—are the Zulus, Matabele, Swazis, Basutos, Bechuanas, Kaffirs, Pondos, Gaikas, Galekas and Namaquas, all of which have their own chiefs, feasts, and modes of living, which differ in a greater or less degree, according to how far one may be removed from the other. While none of these people can compare with the American negro, either mentally or physically, the leading tribes rank very favorably with some of the European nations as physical specimens of humanity.

One can go thirty miles from any town in South Africa and see the negro in his savage state, just as he really is, in all his savage rituals and tribal customs. His dress is usually a loin cloth and sometimes in cold weather a blanket thrown over his shoulders. The women dress in the same manner, while the children, as a rule, have nothing to clothe them.

In the country the native lives in queer little mud huts with thatched roofs. These houses are usually about seven or eight feet in diameter, while that of the chief or headman is about twenty feet. In the one room the family eats, sleeps, and cooks.

In nearly all instances when a child is born deformed he is killed, and one seldom sees a cripple among them, and even then it is due to an accident of some nature. As to his means of subsistence the native principally lives on what is called here, "mealie pap," or as we know it at home, cornmeal mush. Meat he seldom gets, except, for instance, when a cow or an ox dies, then runners are sent out to all the friends of the family, and they roast it in hot ashes and stay there until it is all eaten. Truly this is a "fete of roast ox," or a barbecue with a vengeance. Without a doubt the South African negro is one of the queerest specimens of mankind imaginable.—Baltimore Herald.

#### Young People's Work.

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

##### THE HARDY SENTINELS OF OUR FAITH.

Alfred Quartet, No. 2, has been holding meetings at Hickernell and Blystone since the Friday night after Conference. The quartet was at first composed of W. L. Davis, pastor, Alva L. Davis, Eli F. Loofboro, pastor of New York church, and William Simpson. When A. L. Davis was obliged to leave, his place was taken by John H. Wolfe. Mr. Loofboro gave two weeks of service, and, after his departure, assistance in the music was given by Miss Hicks, a Sabbath-keeping Baptist from Erie. The series, lasting nearly four weeks, closed with one meeting at Blystone and two at Hickernell, September 20, 21 and 22, when the Young People's Editor preached and assisted in the quartet singing. The meeting on the last Sunday night was made notable by the ordination of Mrs. Angeline Abbey as deaconess. Henry N. Jordan, pastor of the Hartsville church, was present as the delegate of that body and, after the sermon and charge to the candidate by the writer, delivered the charge to the local church. Mrs. Abbey spoke of her experiences and purposes and then, kneeling, was set apart in prayer to her office. Mrs. Abbey's work is more like that of Philip, the deacon and evangelist, than it is like that of the average deacon. She is president of a Christian Endeavor Society, assistant superintendent of a Bible School, worker in a City Mission, and has preached several times in Cassewago township, where one church is located. She is also known to the RECORDER readers by the "Lower Lights." Her home is in Erie, but she has cast her lot in with the church some 30 miles away, and will probably take charge of the work there when there is no other leader. William L. Davis, who has been the pastor on this field, is about to enter the Theological Seminary at Alfred, and John H. Wolfe is taking his place. We ask the prayers of our young people especially for him and for all our young workers who are entering upon untried and difficult fields. Let us hold up their hands in a loving circle of sympathy and interest.

##### A LESSON IN LOYALTY.

Until you have known such a brave little group as that out in Western Pennsylvania, you have not really understood what it means to be a Seventh-day Baptist. Through years of lone Sabbath-keeping they have given proof of their fealty to "the commandments of God and the faith of Jesus." Their sentiment is expressed in the words I heard the other night, "I would be a Sabbath-keeper, if there were not another one in the State." The church has been re-organized and built up through the labors of the quartet, but the band is still only a handful. Smallness of numbers is supposed to be discouraging, but I notice an invigorating effect upon the young men themselves who have labored in connection with this staunch company. There is always afterward an intense loyalty to the welfare of that little church and interest in its work. One of the young men, in the Friday night meeting after his return, spoke with more force and enthusiasm than ever before. Another said that he felt that there had always been something lacking, although he had been a Christian worker. He had now surrendered all to Christ, and felt a great joy

in his service. Your editor feels grateful for the opportunity of visiting this community. He would like you all to be interested in the Sabbath cause there, not only for the help you can give them, but also for the help they can give you.

##### THE SUPPORT OF STUDENT EVANGELISM.

We hope that our Young People's Societies will take up the regular, systematic support of the student evangelistic work. It is our special trust, and it can be extended just as much farther than we are now carrying it as the funds will permit. In addition to the quartet work of the summer, this fund is now supporting the work of our black missionary in Nashville. How long this can be continued depends on the extent of the voluntary contributions of the people at present. We can also help support young missionary pastors, such as John Wolfe in Western Pennsylvania. All this work is to be reported to the Missionary Board and be under their advice. Brother Dawes' letters are full of faith and zeal, as will be seen from the one published this week. One of the quartet workers of this summer writes as follows at the close of the season: "I feel thankful for the rich blessings that came to me. I hope I may remember them and make the proper use of them. I have more faith than ever in our people since Conference. My greatest compensation (for the evangelistic work) is and will continue to be what I can feel in my heart. I thank you most kindly for the consideration you have given me." Many words of gratitude come from people in communities where one of the quartets have worked this summer. Let your society be represented in this work, if by only a small amount.

##### LETTER FROM BROTHER DAWES.

Dear Pastor Randolph:

I am glad to inform you that I had a very good service on last Sabbath night. One of the unordained preachers of the First-day Baptist denomination attended my meeting with some of his friends. He was much impressed by the truth. On Sabbath morning between 11 and 12 o'clock, he came to my residence and had a talk with me on the Sabbath question. I then gave him Bible proofs, along with facts from the "History of the Sabbath," by Lewis, and he became convinced of the truth. He asked me how long since the Seventh-day Baptists are in this country. I told him that it is about 239 years now; for the Sabbath truth began to be published here from A. D. 1664. He was much surprised to hear that there are Baptists in this country who are keeping the Seventh day of the week as Sabbath, which is really the day which God has commanded to be kept holy, and that they were here for so long a time, yet the colored people never heard of them. He decided to be a Sabbath-keeper. Dear Pastor Randolph, our Heavenly Father has given to us Seventh-day Baptists a treasure, but we have made it a kind of treasure which our Father never intended it to be, that is, a hidden treasure; for we have hidden it, as it were, from the poor colored people who for centuries have been led in ignorance and religious errors. But the time has now come for us Seventh-day Baptists to lengthen our cords and strengthen our stakes so as to gather into the fold of truth the unfortunate children of Ham who are living in this country.

#### Children's Page.

##### WHY MOTHER IS PROUD.

GEORGE KLINGLE.

Look in his face, look in his eyes—  
Roguish, and blue, and terribly wise—  
Roguish and blue, but quickest to see  
When mother comes in as tired as can be;  
Quickest to find her the nicest old chair;  
Quickest to get to the top of the stair;  
Quickest to see that a kiss on her cheek  
Would help her far more than to chatter—to speak—  
Look in his face, and guess, if you can,  
Why mother is proud of her little man.

The mother is proud, I will tell you this;  
You can see yourself in her tender kiss,  
But why? Well, of all her dears  
There is scarcely one who ever hears  
The moment she speaks, and jumps to see  
What her want or her wish might be:  
Scarcely one. They all forget,  
Or are not in the notion to go quite yet;  
But this she knows, if her boy is near,  
There is somebody certain to want to hear.

Mother is proud, and she holds him fast,  
And kisses him first, and kisses him last;  
And he holds her hand, and looks in her face,  
And hunts for her spool which is out of its place,  
And proves that he loves her whenever he can;  
That is why she is proud of her little man.

##### THE LITTLE TERRIER DID IT.

"Uncle Hammond, won't you let Barney go, too? He hasn't been out to-day."

"Aren't you going out, laddie?"  
"Not off the veranda, nurse says. And Barney loves to get into the street. I think he'll follow you."

"Think he'll follow me! Well, well, 'twill be great condescension on the dog's part, I must say. Come on, you small aristocrat!"  
"Go on, Barney," said the sick boy, "go with Uncle Hammond." He waved his thin hands toward the door. "How funny you two will look on the streets—so big a man and so teeny a dog!"

"Now you are trying to make me ridiculous," said the uncle. His heart was set upon the small boy, whom he had brought home from the South Sea Islands, after the fever had carried off the dear child's parents and left the little fellow, himself, in danger of becoming crippled.

"Come along, Barney! It seems that we are expected to give your young master a chance to make fun of us. Anything wanted, nurse? Can't you think of something the laddie will eat?"

"He's eating pretty well, Mr. Graham. There's enough of every delicacy for half a dozen boys. Really, I shall have to open a hospital to get rid of the supplies, if they continue to come in at the present rate."

"That might be a good idea. Maybe the child needs the cheer of other children. I'm such an old codger that its poor company I make for a wee laddie like this one of ours."

"Don't talk that way, Uncle Hammond. You're jolly company. Come, go on, please. I want to see you two on the street."

With the air of a drum major Mr. Graham started off, small Barney at his heels, and was rewarded for his strut upon the street by hearing the clapping of two small hands from the window and a plaintive little laugh.

"What a childish old cock I'm getting to be!" said Uncle Hammond after they had rounded the corner in fine style. "If I feel this way after having the child with me for two months, what would I become if, instead of being a crusty old bachelor, I had a wife and children of my own?"

"Hi, tha', mister! I say, whah d'ge git th' pup?"

Uncle Hammond's thoughts were further broken in upon by a series of joyful barks.

Turning, he saw a ragged newsboy squatting upon the walk, his papers thrown to the winds, and himself reaching to caress the little creature, who seemed mad with joy.

"Bless me!" said Mr. Graham. "Why, what does this mean?"

"It means that yer stole my pup. That's wot it means!" said the boy, angrily.

"I—stole—your—br—r—r! Boy, what do you mean? I bought that dog at a fancier's—paid one hundred dollars for him, just a month ago."

"O, yer did!" exclaimed the boy. Mean-while he eyed the big man as one might look at a dog-catcher.

"Of course I did, young Impudence! Barney, come on; come on, I say!" Mr. Graham struck his umbrella upon the pavement.

At this the newsboy sprang up, set the little Yorkshire terrier on the ground, tucked his hands into his pockets, and calling, "Come on, Mr. Dooley!" strode across the street. The small dog followed closely at his unkempt heels, without so much as a look behind or a "By your leave, sir."

Mr. Graham was thunderstruck. He felt his helplessness. The dog plainly belonged to the small boy. But Uncle Hammond's heart remembered another boy, across whose dear face he could not think of bringing a shadow.

As he stood thus the distance widened between them. There was not a minute to be lost. Uncle Hammond waved his umbrella. "Boy, boy, come back! I want to talk with you."

"Nough's been said," the boy called, over his shoulder, as he stooped to gather up his unsold papers.

"Here's a five—a ten! Come and get it!" "Yoh keep yer dough; I keep's my pup," said the boy, with a grin on his grimy face.

"Br-r-r!" said Mr. Graham. "What can I do? Officer-r-r?" But there was no policeman in sight. "Boy, I say. Keep your dog; but come back and talk with me. Maybe I can do something for you."

The boy paused. "I'm all right, now," he said. "Nobody needn't do nothin' for me now."

"Come near enough to let me tell you. Back in a house in that last block is a boy about your size. He's too ill to walk, or even step. When the pain in his leg is very severe he finds comfort in the sympathy of the dog you are taking away with you. I'm a chicken-hearted old chap, though I was in the war. I don't want to go back and face that boy without his dog. Go with me. Let him see how it is, for himself."

"Trick?" asked the boy, slowly. His heart, also, was touched.

"Come around the corner and see for yourself. If he isn't at the window you may have the dog."

Slowly the two turned to go back. The small dog trotted upon the outer side, close to the heels of the newsboy, into whose face he looked often, and then jumped and barked with all his might.

"There's the window," said Mr. Graham. "See him?"

Sure enough, there was a boy's face against a pillow, and a nurse in snowy whitestanding near. A smile came upon the face against the pillow and a white hand waved to them.

Mr. Graham waved back, but he quite forgot the steps of the drum major.

"Nurse," said the boy at the window, "I

don't like the way Barney sticks to that boy." "It's only a newsboy," said nurse. "Dogs are fond of boys."

Still, the child's heart, sore with other losses, was not comforted. The three came on up the street. The sick child heard the key click and steps upon the stairs.

They are both coming. Why does Uncle Hammond bring the newsboy upstairs?"

The nurse was silent. Another moment and Uncle Hammond entered, his usually kind face greatly troubled.

"Well, Hammond," he said, "you got me into a pretty mess when you sent me out to give your dog an airing. Here's a youngster who called me a thief."

By this time the newsboy had reached the doorway. He stopped. Never before had he seen such comfort and beauty. His heart was filled with awe at sight of the luxury and the little sufferer, whose face, turned upon him, was sad, almost to tears.

The two boys looked at each other. There was dead stillness. The small dog stood behind the roughly-shod stranger.

The sick boy broke the stillness. "Barney," he called, piteously, "Barney!" and he held out his thin hands.

The dog came slowly into the room, then stopped. The pale hands began to tremble. The newsboy pressed his lips together and drew his breath hard through his nostrils. He clinched the papers with both hands. Uncle Hammond and the nurse, looking at him, saw that he suffered.

"Barney!" pleaded the thin voice. Mr. Graham looked down. "Do you see?" he asked of the newsboy. "How could I come here alone?"

"I don't want to take anybody's dog away," said the sick boy, "but—O—I thought so much of Barney!" He buried his face in his hands and began to sob.

The newsboy's throat grew full and choking. He swallowed hard two or three times before he could speak. Then, taking a step forward, he said in a husky voice: "Go on, Mr. Dooley! Go to th' other un!"

The dog hesitated. He was drawn both ways. He ran to the invalid's chair, then back to the boy in the doorway. Back and forth, half crying, half yelping, he ran, as if he would bring the two together.

Uncle Hammond drew his hand across his eyes. "Boy," he asked, "have you a home?"

"Humph! not much."

"Parents?"

"Nop; nobody."

"How do you get on?"

"Shift fer m'self."

"Would you like to try living here for a while, and see if you can cheer up my little sick laddie? You shall have a suit of clothes, your board, lodging, and five dollars a week. How does that strike you?"

"I don't want yer money," the boy said slowly, "but I does want ter stay." He looked at himself—arms and legs. "Mebbe ye might give me th' clothes, so's I'll be decent. I'll run down and take a free bath. Yer see, I ain't fit ter be with th'—th' white un this way."

So it was fixed. During the week that followed the newsboy seemed to give of his strength to the other, who grew stronger daily. The two became great friends. The little Yorkshire terrier answered to the call of Barney or Mr. Dooley, either one, while Mr.

Graham, instead of losing the affection of his little nephew, became the center of the world to two boyish hearts.

"Queer fix for an old bachelor to be in," he said to himself one day. "Here I am, with two laddies and a pup on my hands. Well, God helping me, the boys shall never be sorry."—The Christian Advocate.

#### THE STRENGTH OF SERENITY.

PRISCILLA LEONARD.

There is very little serenity nowadays in the world, and the world actually seems to plume itself upon it. Energy is at a premium; repose is at a discount. A wide-awake observer remarked the other day upon the strenuous tone of even the street-car advertisements. "When I read them," he said, "I feel as if I ought not to be sitting down in the car, but hanging on to a strap by preference. 'Malta-Wheata makes vigorous hustling men. If you want to forge ahead, drink Postum for breakfast.' 'Rush' restores tireless energy to the human frame, and so on! There isn't a restful one in the lot. They all chime in with the conductor's 'Step lively!' until one is so strung up to that 'git-up-and-git' feeling that he gets off before the car stops, even if there is no hurry whatever."

The quiet life, certainly, will never come from the world about us today. The aids to it must all be within. We must manufacture our own serenity, not gain it from business or social life. And that it is a difficult thing to manufacture no one can deny. It cannot be attained by jerks—imagine a jerky serenity! It has to be attained and sustained, as a habitual atmosphere of thought, a constant mood of mind. Professor William James tells us a suggestive anecdote about some guest of his from India, a disciple of the Eastern philosophies, who confessed to him, when asked about his experiences in America, that the American face made a most painful impression upon him. It was, he said, so over-stimulated and uneasy a facial type.

"We Hindus," he explained, "from childhood, are taught to sit still at least half an hour every day, and meditate." This practice gave his countrymen a quietude and repose of spirit from their youth up, which showed in their faces. Professor James adds that he had, indeed, been very much struck by the youthful absence of lines in his visitor's countenance, and the calm serenity of his bearing, and that, looking at his neighbors with new eyes after this conversation, he perceived that their faces were all indicative of strain and worry, and that the Hindu was quite just in his criticism.

A certain amount of American worry might perhaps be a good thing for the Hindu character. Nevertheless, the American is wasteful in his worry, as in every other direction. There is no worker who is not taught by experience, sooner or later, that nervous tension is not a good working condition. Work tends, normally, to discharge of nervous energy, to bring calm in the doing, and to prevent the worrying habit. But when begun and continued in a state of hurry and anxiety, it only heightens the trouble. To face difficulties with worry already strangling you from behind is usually to fail; and if a difficulty is not there, worry creates it promptly just the same. A certain amount of care, responsibility and foresight belongs to all good work; but it is the extra touch of worry

that spoils things. The serene putting by of care with the end of the day, the refusal to fret over an accomplished fact, the quiet acceptance of necessary limitation, do not weaken character, but actually reinforce will power. "When I have done all I can," said one wise woman, "I refuse to fret and agonize over the outcome. I used to worry myself nearly to death over people who, I now realize, ought to have been made to do their own worrying. My worry only irritated them, and yet made them throw their responsibilities partly on me. I have learned wisdom. I try to do my very utmost, but with a quiet mind, and no nagging or upbraiding of anybody else. I have come to feel that worry usually means that one is trying to live some one else's lives for them, or do work one is not really meant to do. What I ought to do is normally in my power to do; what I cannot do is not required of me."

Nurses of long experience recognize the fact that depression or agitation in the nurse has a decidedly bad effect upon the patient, even when controlled. A cheerful courage in the watcher tends to the recovery of the invalid, if recovery be possible. It is probably from this fact that the Christian Scientists evolve their exaggerated doctrine that the pervading atmosphere of belief in death, so to speak, causes death to prevail. A placid, serene patient has certainly better chances of life than a nervously wrecked one, and a good nurse is always cheerful and encouraging. The nurse who has sleepless hours over her patient is unstrung for the required watches, and is not one to employ in desperate cases.

For if there is one time when worry must be renounced, it is when a real crisis comes. Worry over an unreal or unimportant trouble may not be fatal; but in the actual hour of catastrophe—or victory—our state of mind often decides which it shall be. Suppose a man on a tiger-hunt worried constantly over what would happen if the tiger killed him—the chances are ten to one that when the meeting took place he would go home inside the tiger. The true sportsman decides what to do and then keeps his eyes open for the tiger, and has a steady hand, not an unnerved one. Worry is a form of cowardice—a shrinking from fears conjured up by the mind. That the things that we worry most about never happen, is a truism. That we often worry things into happening wrong, is quite as true.

Serenity gives strength. It is man's only reasonable attitude in a world which he cannot control, under a Providence whose mysteries he cannot fathom, yet which works out all things for good. The more faith in God the more serenity of soul. "The trouble is, that God is not in a hurry, and I am," said an impatient reformer. The mind stayed on God finds perfect peace through every task and every obstacle. It is because we depend too much upon our own endeavors and are too convinced of the necessity of our own plans that we struggle and bleed and suffer, and fail in the end. A feverish individuality prevents serenity, which is in its essence unselfish and submissive to the larger purposes of the divine will. To be calm in soul, a certain detachment from all the unessentials of life is necessary, that the essentials may be gained. Serenity is always simplicity, and even when it is in the thick of the world, is unworldly. Perhaps that is why it is partic-

ularly unfashionable nowadays, when the pride of life is becoming a national characteristic. Nevertheless, serenity, and not new breakfast foods, is the secret of abiding power. What strength it gives to "go forward by oblivion of the past," to turn the page on yesterday's record of sorrow or defeat, determining that

"When remedies are past, then griefs are ended, By seeing the worst, which late on hopes depended. To mourn a mischief that is past and gone Is the next way to draw new mischief on."

What power comes with an undisturbed facing of the present, a refusal to fill the cup of the future with fears before it is lifted to the lips. "In quietness and confidence shall be your strength," says the oldest book of human experience and divine revelation; and all the whirl of our strenuous century cannot drown the force of this sure message.—The Interior.

#### A NEW SOURCE FROM WHICH TO OBTAIN POWER.

It has been ascertained that a certain distance above the earth there is stored an abundance of collected electricity. We learn that for some time Mr. F. X. Schoonmaker has been making experiments at Pike's Peak to verify experiments and declarations made by others of the existence of this enormous field of electrical fluid, or whatever it may be, located in the heavens.

Mr. Schoonmaker sets forth that the electrical store house exists, and has been and can be drawn from to supply the power, now generated from steam or water, and can use it at once for all purposes of propulsion. He states that he has "investigated all of the sixty statements made by Professor Whitney as to his ability to draw electricity from the sky, and they are well founded." Benjamin Franklin settled that question of ability years ago, and further that there was electricity up among the clouds, if not higher.

Now that it is ascertained that there is an immense quantity of electricity at our disposal, it is fortuitous that this power is so located that our capitalists cannot combine and gobble up the whole territory, and lay an embargo upon the whole world for its use, as has been done for portions of the bowels of the earth.

#### BE WARNED IN TIME.

Constipation needs a cure. A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, or some similar purgative or cathartic. They temporarily relieve, but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short, a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. Constipation often sows the seeds of death. One small dose a day will cure any case, light or bad. It is not a patent medicine or liquor. The full list of ingredients goes with every package, with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Write for the sample to-day. It will be sent gladly. Address Vernal Remedy Co., 235 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

#### MARRIAGES.

BARBER—MAXSON—At the home of the bride's parents, in the town of Scott, N. Y., Sept. 26, 1903, by W. H. Ernst, Harley A. Barber and Lottie E. Maxson, both of Scott.

BURDICK—SAUNDERS—At the home of the bride's parents, 516 Monroe ave., Rochester, N. Y., Sept. 30, 1903, by the Rev. L. C. Randolph, Starr Adelbert Burdick, of Alfred, and Susie Crandall Saunders, of Rochester.

COON—COON—At the residence of the bride's parents, Deacon G. G. Coon and wife in New Auburn, Minn., by Rev. A. G. Crofoot, September 29, 1903, Byron Edgar Coon, of Milton, Wis., and Nellie Viola Coon, of New Auburn, Minn. A. G. C.

JONES—MORRIS—On August 25, 1903, at All Saints' church, Bayswater, London, Herbert Langley Jones, younger son of the late Rev. W. Mead Jones, D. D., and of Mrs. T. W. Jones, 13 Kelross Road, Highbury, to Hilda Marion, elder daughter of E. Lloyd Morris, Esq., Bayswater.

#### DEATHS.

BARBER—At the home of Ira Barber, near Scott, N. Y., Fay E. Barber, son of G. F. and Marcella (Gere) Barber, Oct. 1, 1903, aged 22 years and 20 days.

Fay was just merging into manhood with all the possibilities of usefulness before him. God had given him a nature well adapted to get the good will of his fellow men. People speak in high terms of praise of him. While a quartet was working here, he was baptized by Rev. J. T. Davis, the pastor, and joined this church Sept. 1, 1900. He leaves a large circle of friends to mourn their loss. The funeral was attended by a large concourse of people. Thus another one of our number has gone to his reward. W. H. E.

POWERS—Mary Lewis Powers was born in the town of Voluntown, Conn., July 23, 1838, and died at the home of her brother, Calvin D. Lewis, at Gales Ferry, Conn., October 3, 1903. C. D. L.

WHITFORD—Albert Joshua Whitford was born in Berlin, Rensselaer County, N. Y., 1827, and died at the home of his brother Langford, on Hartsville Hill, September 13, 1903.

He was the son of Joshua and Avis Satterlee Whitford, the ninth in a family of fourteen children. When a young man he married Catharine Green, who died about twenty-five years ago. For the past twenty years he made his home with his brother Langford. Albert was a man who lived a quiet life, and was respected by all who knew him. Services were held at the Hartsville church, September 15, 1903, and he was laid to rest in Hartsville Rural Cemetery. H. N. J.

#### Employment Bureau Notes.

##### WANTS.

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

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

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

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

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

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

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

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

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

## 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.

Oct. 3. David Brings up the Ark.....	2 Sam. 6: 1-12
Oct. 10. God's Covenant with David.....	2 Sam. 7: 1-16
Oct. 17. David's Confession.....	Psa. 51: 1-17
Oct. 24. David's Joy over Forgiveness.....	Psa. 32
Oct. 31. David and Absalom.....	2 Sam. 15: 1-12
Nov. 7. David's Grief over Absalom.....	2 Sam. 18: 24-33
Nov. 14. David's Trust in God.....	Psa. 23
Nov. 21. The Curse of Strong Drink.....	Prov. 20: 1; 22: 20, 21, 29-35
Nov. 28. David's Charge to Solomon.....	1 Chron. 28: 1-10
Dec. 5. Solomon's Wise Choice.....	1 Kings 3: 4-15
Dec. 12. Dedication of the Temple.....	1 Kings 8: 1-11, 42, 63
Dec. 19. The Queen of Sheba Visits Solomon.....	1 Kings 10: 1-10
Dec. 26. Review.....	

#### LESSON IV.—DAVID'S JOY OVER FORGIVENESS.

LESSON TEXT.—Psa. 32.

For Sabbath-day, October 24, 1903.

Golden Text.—Blessed is he whose transgression is forgiven,  
whose sin is covered.—Psa. 32: 1.

#### INTRODUCTION.

According to the traditional view this psalm was written by David shortly after the fifty-first psalm, and may be said to be the fulfillment of his promise, "Then will I teach transgressors thy way." Whether written by David or not this psalm presents a most valuable lesson in regard to the way of approach of the sinner to God and of the joy that one has who is no longer separated by sin from the God of love.

TIME, PLACE, AND PERSON.—Same as in last week's lesson.

#### OUTLINE:

1. The Happiness of One Who is Forgiven. v. 1, 2.
2. The Distress of the Sinner. v. 3, 4.
3. The Result of True Confession. v. 5-7.
4. Jehovah's Counsel for the Sinner. v. 8-11.

#### NOTES.

1. *Blessed is he whose transgression is forgiven.* More literally, O, the happiness of the man, whose, etc. The Psalmist has a vision of the blissful state of one who has escaped the condemnation of sin, and strives to express that joy. For the meaning of the words, "transgression," "sin," and "iniquity," see the notes on last week's lesson.

2. *Unto whom Jehovah imputeth not iniquity.* The evil that he has done is no longer reckoned to his charge. The sinner is therefore reckoned as righteous. Compare Rom. 4: 6-9. We are not to think, however, that either the psalmist or St. Paul is talking of a legal fiction whereby sin that really exists is reckoned as non-existent, and that a man who is not righteous is called righteous by the divine decree. Of course, sin that has been committed has a lasting influence, as for example, in the case of David who did not escape the consequences of sin against Uriah; but when a man repents and turns his back upon his sins God graciously restores him to a relation with himself that is practically the same as that in which he stood before. Forgiveness is here represented under three figures: 1, the load of sin is lifted as a burden from weary shoulders; 2, the unrighteousness is covered up; 3, the record of misconduct is blotted out and the evil deed is virtually non-existent. *In whose spirit there is no guile.* This is probably to be understood as referring to the condition upon which a man receives pardon; he must be whole-souled and sincere in his repentance.

3. *When I kept silence.* That is, refraining from confession of sin. *My bones wasted away.* The bones are the essential element of the framework of the body. The psalmist thus in very figurative language says that lack of confession brought him the greatest injury. *Through my groaning.* That is, outcries extorted by pain. *All the day long.* The sorrows of the sinner prolonged; he has not a moment's peace if he stops to think of his condition.

4. *Thy hand was heavy upon me.* The psalmist traces his evil condition directly to the hand of God, and he realizes that it was no light chastisement that fell upon him. Compare 1 Sam. 5: 7 and other passages. *My moisture was changed, etc.* The psalmist feels that his life moisture, the energy of his nature, has been taken from him just as the sap is dried out from a tree that is cut down in midsummer. (*Solah.* This word is evidently no part of the psalm, and is probably a direction to the musician. Some have guessed that it indicates a swell in the accompaniment.)

5. *I acknowledge my sin unto thee.* The sinner cannot find forgiveness for sin till he is willing to confess that he has sinned. While he is regarding affliction as undeserved punishment he cannot hope for restoration to the favor of God. *And mine iniquity did I not hide.* Man may not rightfully hide his sin from God; but when it is confessed God may hide it.

6. *For this.* That is, in view of this. Because God is gracious and ready to forgive there is abundant encouragement to pray unto him. *Every one that is godly.* Even the godly need to pray for forgiveness; there is no one so close to God but that he falls into some errors, and needs to pray each day for restoration to a condition of innocence. It is interesting to notice that the word translated "godly" means kindly. Some would translate this phrase, every man of love. It is the man who is generous and noble that has the right attitude toward God, and is therefore also pious or godly. It is God's saints to whom this exhortation is addressed. *In a time when thou mayest be found.* By a very slight change of the traditional Hebrew text, this may be read, "in the time of distress," a rendering that makes better sense, in view of the fact that it is the godly to whom this exhortation is directed, and not to men in general, for whom there might easily be a time in which God could not be found. *They shall not reach unto him.* When the judgments of God come like a deluge they shall not reach unto the one who has put his trust in him.

7. *Thou art my hiding place.* The psalmist turns again from his exhortation to express his confidence in God. There is for him a sure retreat in every time of danger. *Thou wilt preserve me from trouble.* Not that there never comes any trouble to the man of God, but that Jehovah's loving care preserves him, and the trouble vanishes away.

8. *I will instruct thee.* Jehovah himself is now speaking. In response to the sinner's confession and hymn of praise Jehovah gives his gracious promises. The penitent soul need not wander in doubt as to the way in which he shall go, for Jehovah himself will be his guide. *With mine eye upon thee.* The gentle guidance of the eye is contrasted to that of bit and bridle referred to in the next verse. The heart that is attuned by love can understand the directions that are given by a glance.

9. *Be not as the horse.* The horse and mule are used in reference to their refractoriness. Those who have not the capacity for loving obedience must be guided by means, namely by bridle and halter. *Which have no understanding.* The horse and mule must be controlled by bit and bridle because they lack reasoning power. He who is disobedient to God, even more truly than the horse lacks reason. *Else they will not come near unto thee.* The Hebrew text of this line has met with some accident in transmission to us. This guess at the meaning is very much better than that of the Authorized Version, for the main object in controlling a horse is not that he may not come near to his master.

10. *Many sorrows shall be to the wicked.* We come now to the conclusion of the psalm. As to the refractory beast so must there be for the man who disobeys God many sorrows. His sorrows are both physical and mental. *He that trusted in Jehovah.* Since this phrase is used in contrast with "the wicked," we may infer that we come to true righteousness through trust, that is, by faith.

11. *Be glad in Jehovah.* The highest joy of man is in his God. We ought to fear God, that is, to render unto him the reverence that is due; but that should not hinder us from rejoicing in his loving favor. *Upright in heart.* Uprightness has not so much to do with the outward appearance as with the inmost depths of a man's nature.

#### THE AGE OF UNTRUTHFULNESS IN CHILDREN.

That there is a time in the life of almost every child when it shows a tendency to deceive, or to "tell stories," is the experience of many parents. This age varies from four to seven years, when a boy or girl hitherto considered truthful, begins to prevaricate or "romance." Sometimes the fault arises from a too vivid imagination, together with a desire to astonish; again it comes from a fear of falling in the estimation of those it loves, but most frequently the dread of punishment actuates the little sinner.

The problem of dealing with the question at such a tender age is a very difficult one, but upon its proper solution depends the future character of the child.

The first theory—that the imagination is too highly colored—is apt to be the case where the child is of an excitable or visionary nature. I have noticed that practical and commonplace minds are more accurate. A little girl once confessed that when she looked back upon her babyhood days, she was astonished at the marvelous tales she used to tell with little or no truth in them, and yet she said she never intentionally deceived. She described things as she saw them in her mind's eye. For instance, if she were telling about a beautiful horse, she saw in imagination such a steed as never trod this earth. Her more practical brother never soared into these realms of fancy,—he described horses as they were made, and exaggeration was no temptation to him. This power of vision, if we may so call it, should not be altogether suppressed; properly directed may it not develop into genius, for is it not of this material that artists and poets are made?

The second theory may be demonstrated by a pathetic little story told me by a very sensible mother. She said that one autumn when she opened her cedar closet to take out the winter clothing, she found a handsome dressing gown of her own entirely ruined by having a large piece cut from the front width. The paper in which she had folded it was badly torn. Everyone was questioned, but no one could account for it, until at last the children's nurse sorrowfully reported that baby Beatrice's doll had a crimson hood which exactly matched. The little culprit was called, shown the ruined garment, and gently taxed with the offense. She emphatically denied with her tongue, but her pitiful little face confirmed the truth. The mother was overwhelmed with disappointment and sorrow. The loss of the garment was nothing compared with the fact that the child was untruthful. Wisely she did not punish her, but tried by every means to win her confidence. For two long days she held out and then confessed, but gave no explanation. Years after she told her mother the facts of the case and her motive for concealing her fault. She said a playmate had a doll with a beautiful hood. She was determined to possess one like it, and ran upstairs to get some material. Fortune seemed to favor her, for the door of the cedar cupboard stood open, disclosing the parcel with a piece of the crimson showing through the torn paper. Not recognizing her mother's wrapper, she hastily pulled a piece out and cut it off. Imagine the poor child's sorrow and amazement later on when she found what she had done! She said she had no intention of trying to escape punishment by her denial—her only thought was she loved her mother so much she hated to grieve her, or fall in her estimation. This was by no means Beatrice's last falsehood, but in time patience and judicious treatment developed a firm and truthful character.

In the case of Beatrice's sturdy little brother, untruthfulness rose from a dread of punishment. His was a fearless and courageous nature, as they thought, having never been intimidated he had no cause for concealing anything. Alas! human nature is frail at best, and especially baby nature, and at six years one cannot expect much. The family had gone to visit Harold's grandparents for the holidays. One day he found some candy

in his grandmother's work basket (no doubt being kept for him). Childlike he appropriated it without hesitation. Grandmama, while dearly loving children, belonged to the "good old school" which believes in the total depravity of child nature and also a liberal use of the rod. She taxed the child with the theft in a very severe and threatening manner, and so terrorized him that he stoutly denied it. At this juncture, fortunately, his mother came and saw that he was too excited to be accountable for what he was saying, so begging grandmama to excuse him for a few minutes she took him into the next room. "Oh, mother," he screamed, "I took it! I did, but I could not tell grandmama so, for I was so frightened!"

A severe course with this child would have been disastrous in the extreme, as was the case in one I knew well. When she told me the story she was over fifty years of age, very gentle and timid, which latter failing she attributed to over severity in her childhood. She spoke bitterly of one occasion when she had been unjustly punished for a falsehood she never told. Facts seemed against her, and few people in those days stopped to look into a child's motive. A splendid character was thus warped by fear, and yet her parents conscientiously believed they were doing right.

I have mentioned these few instances because I sincerely believe many look upon this period of child life and development all too seriously, and deal with it far too harshly.

Children differ, and no two require the same treatment. Love and infinite patience are necessary if we would establish perfect confidence between parent and child, and are we not told that perfect love casteth out fear?—The Interior.

#### BIBLE REQUIREMENTS FOR COLLEGE.

The opening of the college year in this city has been marked with two interesting utterances on the subject of Bible study as a preparation for college life. Chancellor MacCracken, at the opening of University College of New York University, declared that better knowledge of the Bible was one of the three things most urgently needed, and Dean Van Amringe, of Columbia, gave forcible expression to the same idea. Both speakers had in view chiefly, we assume, the promotion of a spirit of reverence and of religion, than which there could be no higher aim. But that is not, after all, the sole aim. Indeed, in some cases, we might say, it is not the chief aim, for Dr. MacCracken cited an instance of a speaker at a Young Men's Christian Association meeting who displayed lamentable ignorance of some of the salient features of Bible history, yet who was doubtless a reverent and religious man. It is worth while, therefore, to urge fuller Bible study on the simple ground that knowledge of that Book is essential to anything like good education.

Dr. MacCracken said he had known freshmen who were unable to tell the name of the village where Jesus was born, or the names of the writers of the New Testament epistles, and cited the case of one student who spoke of Joshua and Caleb as the rebuilders of the Temple at Jerusalem. We have no doubt that such are to be found at many colleges; for of late years there has been a marked decline of Bible study, and even of Bible reading in most secondary schools, and many boys of high school age scorn the idea of go-

ing to Sunday-school or to church. The result is, of course, neglect of Bible study. That, as we have said, is a lamentable thing from the elementary point of view of secular education; for, entirely apart from its theological and spiritual significance, the Bible is of unsurpassed importance as history and as literature. A freshman would probably be conditioned, if not rejected, if he were so unfamiliar with Greek history as to speak of Pericles as the hero of Thermopylae, if he could not tell the name of the author of the Iliad, or if he did not know who was the founder of Rome. It seems entirely reasonable to require the college matriculant to be as familiar with the so-called sacred history of the Jews as with the so-called profane history of the Greeks and Romans.

The trouble, we suspect, lies in this: that college examiners have taken a knowledge of the Bible too much for granted, just as they have taken for granted that applicants for entrance are amply instructed in elementary English. It is to be feared that thus they have over-estimated the scholastic attainments of many candidates. It is notorious that many young men, not only seeking to enter college, but in college and about to be graduated from college, are unable to write English correctly. They are faulty in orthography, in etymology, and in syntax, to say nothing of rhetoric. So it is coming to pass, most commendably, that a stricter scrutiny is held of candidates, preparation in English. There are many educators, who, not on sectarian or even on religious grounds, but for the simple sake of education, will cordially approve Dr. MacCracken's suggestion that college matriculants be required to pass an examination in the Bible, and to show a knowledge of the chief features of Bible history, and of such salient passages in the Book as the Ten Commandments and the Sermon on the Mount. For these things are at least as essential to general secular culture as are the Odes of Horace or the Pandects of Justinian.—New York Tribune.

WORK done at The  
RECORDER  
Press is cheaper measured  
by results than  
that done by printers  
into whose estimates  
only Labor and Ma-  
terials enter.

Plainfield, N. J.

#### Special Notices.

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. Skagga.  
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. Q. U. Whitford, Westley, 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.

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

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

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

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

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

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

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.

TABLE OF CONTENTS.

EDITORIALS.—How Shall We Cultivate Denominationalism? Jonathan Edwards; Andrew Carnegie; Chicago; The Bible in Education; Yom Kippur; Resolving and Acting; Our Youngest Sister Republic. 641-643
God's Ordering, or Man's Willfulness. 643
Tract Society—Treasurer's Receipts. 644
Sabbath-school Board. 644
The Seventh-day Baptist Tithing League. 644
Lower Lights. 645
OUR READING ROOM. 645
From an Interrogation Point. 645
MISSIONS—Letter From G. Velthuisen, Sr.; What Does It Do For a Man and His Family, On The Home Field; For a Missionary To Visit Him, And How Is Such a Visit Received? Treasurer's Report. 646-647
The Blue Jay. 647
The Butt-Em-Over People, Poetry. 647
The Whole Truth. 647
Pure Religion. 648
Indian Summer, Poetry. 649
Never Missed the Train. 649
REVIEWS. 649
Samuel Hubbard's Journal. 649
Going Up To Jerusalem. 650
Africans at Home. 650
YOUNG PEOPLE'S WORK.—The Hardy Sentinel of Our Faith; The Support of Student Evangelism; Letter From Brother Dawes. 651
CHILDREN'S PAGE.—Why Mother Is Proud; Poetry; The Little Terror Did It. 652
The Strength of Serenity. 652
A New Source From Which to Obtain Power. 653
MARRIAGES. 653
DEATHS. 653
EMPLOYMENT BUREAU NOTES. 653
SABBATH-SCHOOL LESSON. 654
The Age of Untruthfulness in Children. 654
Bible Requirements For College. 655

The label on this page of the RECORDER shows how your subscription stands. Send remittance by check or money order.

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTIONS. Per year, in advance. \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrears are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in successive, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

LEGAL ADVERTISEMENTS inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at

PLAINFIELD, NEW JERSEY. TERMS. Single copies per year. \$3 00 Ten copies or upwards, per copy. 50

CORRESPONDENCE. Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.

DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price. 75 cents per year.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important acts.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lesson. Conducted by the Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

Proposed Centennial Fund. \$100,000 00 Amount needed, July 1, 1903. \$96,564 00 J. M. Brundage, Andover, N. Y. Dr. E. Whitford, Westery, R. I. Thomas H. Greene, Alfred, N. Y. Mrs. Thomas H. Greene, Alfred, N. Y. Amount needed to complete fund. \$36,475 00

Fall Term Milton College.

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

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

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

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

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

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

For further information, address the REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPT. 1, 1903. WINTER TERM OPENS DEC. 1, 1903.

Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. B. HULL, 271 60th St., Chicago, Ill. Vice-President—W. H. GREENMAN, Milton Junction, Wis. Secretaries—W. M. DAVIS, 511 West 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

ASSOCIATIONAL SECRETARIES. Warden Davis, Salem, W. Va. Corlies F. Randolph, 185 North 9th St., Newark, N. J. Dr. S. C. Maxson, 22 Grant St., Utica, N. Y. Prof. E. P. Saunders, Alfred, N. Y. W. K. Davis, Milton, Wis. F. R. Saunders, Hammond, La. Under control of General Conference, Denominational in scope and purpose.

Inclose Stamp for Reply. Communications should be addressed to W. M. Davis, Secretary, 511 W. 63d St. Chicago, Ill.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., F. J. HUBBARD, Treas. A. L. TYSWORTH, Sec., Rev. A. H. LEWIS, Cor. Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND. J. F. HUBBARD, President, Plainfield, N. J. J. M. TYSWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. B. TYSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc. New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J. Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. Corlies F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J. John B. Gottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.

Vice-Presidents: E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y.; Rev. I. L. Cottrell, Leonardville, N. Y.; Rev. A. E. Main, Alfred, N. Y.; M. H. Van Horn, Salem, W. Va.; Rev. H. D. Clark, Donge Center, Minn.; Rev. G. H. F. Randolph, Fouke, Ark.

HERBERT G. WHIPPLE, COUNSELOR AT LAW, 220 Broadway, St. Paul Building.

C. C. CHIPMAN, ARCHITECT, 220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S., "The Northport," 78 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D., 252 Madison Avenue. Hours: 9-10 A. M. 7-8 P. M.

S. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. CO., of Newark, N. J., 137 Broadway. Tel. 3087 Cort.

Utica, N. Y. D. R. S. C. MAXSON, Office 225 Genesee Street

Alfred, N. Y. FORREST M. BABCOCK, REAL ESTATE BROKER. Farms, Houses and Lots and Vacant Lots For Sale, Horses Bought and Sold.

ALFRED UNIVERSITY. First Semester, Eighth Year, Begins Sept. 15, 1903. For catalogue and information, address Booths Colwell Davis, Ph. D., D. D., Pres. ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President.

THE ALFRED SUN. Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION W. W. COON, D. D. S., DENTIST. Office Hours—9 A. M. to 12 M.; 1 to 4 P. M.

West Edmeston, N. Y.

D. R. A. C. DAVIS, Eye and Ear. Office—Brookfield, Leonardville, West Edmeston, Bridgewater, Edmeston, New Berlin.

WESTERY, R. I. THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, President, WESTERY, R. I. A. S. BABOOK, Recording Secretary, Rockville, R. I. O. U. WHITFORD, Corresponding Secretary, Westery, R. I. GEORGE H. UTTER, Treasurer, Westery, R. I. The regular meetings of the Board of managers are held the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT. IRA B. CRANDALL, President, Westery, R. I. O. U. WHITFORD, Corresponding Secretary, Westery, R. I.

FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Easton, 344 W. 33d Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. B. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployable ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

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. Prof. E. P. Saunders, Alfred, N. Y., Rec. Sec. Rev. L. A. Platts, 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.

Milton Wis. WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis. Vice-Pres., Mrs. J. B. MORTON, Milton, Wis. Cor. Sec., Mrs. W. C. DALAND, Milton, Wis. Sec. Sec., Mrs. J. H. BABCOCK, Milton, Wis. Editor of Woman's Page, Mrs. HENRY M. MAXSON, 661 W. 7th St., Plainfield, N. J. Secretary, Eastern Association, Mrs. ANNA near Nortonville, N. J. South-Eastern Association, Mrs. G. H. TRAYNER, Salem, W. Va. Central Association, Mrs. T. J. VAN HORN, Brookfield, N. Y. Western Association, Miss AGNES L. ROGERS, Belmont, N. Y. South-Western Association, Mrs. G. H. F. RANDOLPH, Fouke, Ark. North-Western Association, Mrs. A. E. WHITFORD, Milton, Wis.

Chicago, Ill. BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW, Room 711 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel., Main 2940.

YOUNG PEOPLE'S PERMANENT COMMITTEE. M. B. Kelly, President, Chicago, Ill. Miss Miraph Sherburne, Secretary, Chicago, Ill. L. C. Randolph, Editor of Young People's Page, Alfred, N. Y. Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J. J. Dwight Clarke, Treasurer, Milton, Wis. Associational Secretaries—O. A. Bond, Aberdeen, W. Va.; J. Gertrude Stillman, Ashaway, R. I.; Edith A. B. Green, Milton, N. Y.; Starr A. Burdick, Alfred, N. Y.; C. U. Parker, Chicago, Ill.; C. C. Van Horn, Gentry, Ark.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS & COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Older and best securing patents. Patents taken through Munn & Co. receive special notice, when other agents fail.

Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year, four months for \$1.00. Munn & Co. 361 Broadway, New York. Branch office, 627 St. Washington, D. C.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J. VOLUME 59. No. 42. OCTOBER 19, 1903. WHOLE No. 3060.

THE CHAMBERED NAULUS. OLIVER WENDELL HOLMES.

This is the ship of pearl, which, poets feign, Sails the unshaded main,— The venturesome bark that flings On the sweet summer wind its purpled wings In gulls enchanted, where the Siren sings, And coral reefs lie bare, Where the cold sea-maids rise to sun their streaming hair. Its webs of living gauze no more unfurl; Wrecked is the ship of pearl! And every chambered cell, Where its dim, dreaming life was wont to dwell, As the frail tent shaped his growing shell, Before the lies revealed— Its irised ceiling rent, its sunless crypt unsealed! Year after year beheld the silent toil That spread his lustrous coil; Still, as the spiral grew, He left the past year's dwelling for the new, Stole with soft step its shining archway through, Built up its idle door, Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee, Child of the wandering sea, Cast from her lap, forlorn! From thy dead lips a clearer note is born Than ever Triton blew from wreathed horn! While on mine ear it rings, Through the deep caves of thought I hear a voice that sings:— Build thee more stately mansions, O, my soul, As the swift seasons roll! Leave thy low-vaulted past! Let each new temple, nobler than the last, Shut thee from heaven with a dome more vast, Till thou at length art free, Leaving thine outgrown shell by life's unresting sea!

What The Seventh-day Baptist Position Involves.

THERE is an increasing demand upon our readers to consider what and how much our position as Seventh-day Baptists involves. A just estimate as to what we ought to do and to be, can not be secured without such consideration. One need not recount the various proofs as they appear in history in order to reach the conclusion that the future of the Sabbath question is not one of days, as between the Seventh and the First; nor is it primarily a question of acts and outward observance. The real issue now awaiting solution is whether the observance of any day or time, as sacred because of the Fourth Commandment, or the example of Christ, or the history and genius of Christianity, is demanded or can be maintained. The changes which have taken place and those which are going forward rapidly are not superficial and momentary, but rather fundamental and far-reaching. These changes are strongly marked—and therefore the more important—in religious circles. The Roman Catholic theory of observing Sunday and all other holidays because of church authority, has been discarded by Protestants and by the great masses of men, who are semi-religious, non-religious, or avowedly irreligious. The Puritan Sunday theory, which some

branches of Protestants adopted—it should be remembered that not all Protestants by any means accept this theory—has been thrown aside, and the basis of Sunday observance from the standpoint of a day sacred under the Fourth Commandment, no longer exists in the church or out of it. Theoretical, and practically, the world has come to the parting of the ways, and the central issue is: "Is there any sacred time or any authority in the Fourth Commandment now binding on Christians?" All minor questions and temporary issues are secondary. Sabbath or no Sabbath, Commandment or no Commandment, Sabbatic obligations or no Sabbatic obligations, these are the living fundamental questions of the hour.

Our Answer. The position Seventh-day Baptists occupy furnishes a ready answer. It says that the Decalogue, including the Sabbath laws is perpetual as to obligation and universal as to application; that Christ raised the Decalogue and the Sabbath from their Jewish surroundings and interpretations and put them on the higher plane where they belonged and where they still remain. Our position declares that the various experiments, theories and devices which men have adopted under the influence of anti-Judaism, Paganism, Roman Catholicism, and the Puritan Reformation, have emphasized the truth for which we stand. We declare that the present issues and the impending crises are the product of continued efforts to cast the Sabbath aside, to discount the authority of the Ten Commandments and to maintain Sunday observance on an unscripural basis. These various causes have brought about the present situation, and no relief can come, no checking of the sweep toward Sabbathlessness while the Sabbath question occupies the place in the church and in general public opinion to which these erroneous views have brought it. It is useless to pray against the typhoid of no-Sabbathism until the morass is drained and cleansed.

According to ordinary notions, our position is narrow, a mere sectarian, or at most, a denominational issue. This is incorrect and destructive. Our position is fundamental, touching universal truth and the church universal. We have not been sufficiently cognizant of this. The greatness of the questions involved is one cause why Seventh-day Baptists have not comprehended them more clearly and grasped them more

firmly. Under-estimation in a case like ours is a fatal defect. Our fellow Christians, and the world in general, insist that our position is unimportant, our work futile and our devotion foolish. This insistence has great effect, although we may not be conscious of it. It blinds our vision. It discounts our enthusiasm. It lessens our hope. It circumscribes our efforts. It fosters spiritual lassitude in denominational work and makes us treat Sabbath Reform as a minor issue. Evidences of this abound, and the worst feature of the case is, that where they are abundant, those Seventh-day Baptists who are most affected by them are least conscious of their lassitude and inaction. Few causes, if any, now at work among us, are more dangerous than this too low an estimate of that which the Seventh-day Baptist position involves and demands. In all our churches, throughout the current Conference year, the question, "What do the Position and Work of Seventh-day Baptists Involve and Demand," ought to be kept at the front for consideration and practical answers. What are you saying and doing in your church? What are you preaching and practicing?

On the 14th of October, Dr. Installation of Francis Landey Patton, D. D., Dr. Patton. LL.D., formerly President of Princeton University, was installed as President of the Theological Seminary at Princeton. Hitherto the Seminary has been in charge of the Dean of the Faculty. Having received marked additions to its endowment fund, the Seminary has been re-organized, which has resulted in the appointment of Dr. Patton. The Seminary has no formal connection with the University, although the two are intimately related. The ordination ceremonies on the 14th took place in the First Presbyterian church of Princeton. It was an occasion of much interest, and the addresses and "charges" made were worthy of the occasion. Dr. Patton's inaugural address outlined the best methods for ministerial training at the present time, and made a review of theological questions as they now appear. This separate organization of the Theological Seminary is in line with the fuller development of educational work at this ancient center of Presbyterian influences in New Jersey.

We begin this week the publication of an article, "Samuel Hubbard, of Newport, 1610-1689." This is re-printed from the Narragansett Historical Register of December,