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"O YE OF LITTLE FAITH."

CHRISTIAN BURKE.

A sower sowed his seed, with doubts and fears:
"I dare not hope," he said, "for fruitful ears:
Poor hath the harvest been in other years,"
Yet ere the August moon had waxen old
He reaped a thousandfold!

In a dark place one dropped a kindly word;
"So weak my voice," he sighed, "perchance none heard.
Or, if they did, no answering impulse stirred."
Yet in an hour his fortunes were at stake;
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord," one cried,
"A wayward heart that oft hath thee denied;
Couldst Thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful plaint
God took the love that seemed so poor and faint,
And from it made a saint!

Danger
Signals.

DANGER signals are a prominent and an essential means of securing safety. They appear in every well-ordered enterprise, and ought to be most abundant where dangers come in subtle and unexpected ways. They have primary value in promoting knowledge and securing competency to meet danger wherever it may arise. The presence of danger signals in times of perfect safety, or when they seem to be unnecessary, is as valuable as when danger is close at hand. If the assailed ones are taken unawares, defeat is almost certain. When danger cannot be avoided, and safety must be secured through conflict, the preparation which danger signals have induced is the main hope of success. In illustration of these facts, the government keeps hundreds of light-houses ablaze when the skies are bright with stars and the sea is sleeping like a tired child; but when storms are to be heralded, "cautionary" and "danger" signals spring to sight from every coast. In military affairs the guard is set and picket duty goes on when the world is at peace, in order that every soldier may be trained to meet dangers and emergencies which are sure to come when peace is broken.

THROUGH all our history "cautionary" signals have been displayed against the lessening of denominational zeal, and the decay of denominational life. A minority, surrounded by adverse influences, like a small beleaguered garrison surrounded by a foe ten times as strong, could not do less than this. Perhaps cautionary signals have been enough, up to this time; let it be granted that they have. Meanwhile the influences which endanger us have gathered, and for a few years past they have increased, converging their forces, and moving toward us overwhelmingly. The time has fully come when

Denomina-
tional Danger
Signals.

danger signals must be displayed, and kept like "banners high advanced." Symptoms of denominational decay exist in all our churches. Whether in some more than in others does not matter. We are so few, and the spiritual life of all depends so much on the spiritual life of each, that decay even in one locality or church, would demand danger signals, for sake of the common safety. Hitherto the writer has restrained himself from speaking as earnestly as he does now, because some have said: "To announce danger will promote discouragement and hasten defeat." It is not the way of God to withhold warning. The messages of truth are filled with instruction and warning against danger. The writer does not assume superior wisdom, and in saying that this hour of storm demands danger signals, he is only putting into words what the more thoughtful readers of the RECORDER already feel. His convictions are so deep and clear on this point that these words must be written, though every reader should deny them. Seventh-day Baptists have reached the danger line in the matter of spiritual and consistent Sabbath observance. Much of this inconsistent and sinful disregard for the Sabbath arises from too low an estimate of the nature and meaning of the Sabbath, and a sadly imperfect apprehension of our place and work as Seventh-day Baptists. Ignorance and under-estimation in the matter of Sabbath observance are greater factors than designed or conscious disobedience. Too many have passed the danger line and are within the lines of the enemy through their failure to recognize Sabbath reform as a God-given trust, and a sacred legacy from their more devoted ancestors. There are definite symptoms of denominational decay in the comparative and actual neglect to uphold the efforts of the American Sabbath Tract Society in spreading Sabbath truth. We say this, knowing that the influences which have brought some Seventh-day Baptists to this place, are many and great, and in saying it there is no shadow of unkind complaint. But God and truth are stronger than all opposing influences, and when even a few are in full touch with truth and in full communion with God, they are victors. Right Sabbath observance waits on right conceptions of the Sabbath, and of our place as its advocates and representatives.

SEVENTH-DAY Baptists are close to the danger-line, if not beyond it, in the matter of the future supply of ministers, to meet impending duties, demands and dangers. In saying

this, we give voice to that which has been said to us many times during the past five years, by laymen and church officers confronted with the problem of securing pastors and men for other important places in denominational work. Because men who have to meet such problems mourn over the supply, our readers ought to take double note on this point. The situation is intensely real to those to whom such problems come. We believe there are many laymen and church officers who will thank the RECORDER for what is said here on this point. These facts do not discount the character and work of those now in our pulpits, nor the character of the students in our Theological Seminary. But while the problem wait solution, men who have done good service grow old and die. Others fail in health, fall by the way, and leave unfinished work which calls in vain for men to take it up. Every day vacant fields and new demands call, call in vain for men and women, full of zeal and power, for waiting denominational work. All our ministers, including the writer, need awakening on this point. Note carefully our words, "future supply." No work like ours can rest safely with only present things in mind. We do not write to complain of what now is, so much as to arouse the reader to the fact that what now is must be improved and strengthened, or we cannot save either the immediate, or the more remote future, from still greater weakness and decline. Demands like those which are now on us, because of increasing danger, cannot be met in a moment. The cultivation and development of a stronger denominational spirit, and higher spiritual life, are fundamental problems, which demand time, enthusiasm, and much effort. We raise danger signals because the storms which threaten our denominational life will not soon "blow over," neither will the tendencies toward denominational decay cease their work at once, nor because of any amount of good wishes and pious sentiment. The hour calls for action rather than theorizing, for doing more than dreaming.

WITHOUT asking whether symptoms of denominational decay are greatest or least in the stronger or in the weaker churches, it is a fact of much moment that for a generation or two past, our ministers have been developed in the smaller churches, or supplied by converts to the Sabbath. All our churches illustrate this fact. The churches which are oldest, most wealthy, most cultured in general and most favorably situated to secure

As to Our
Stronger
Churches.

Our Supply
of Ministers.

educational and other advantages for young people, draw their preachers from smaller churches, who are thus weakened, and whose development is thus retarded. Meanwhile, the atmosphere of these larger churches not only does not nourish candidates for the ministry, but puts unnecessary burdens on those who are drawn from smaller churches. Our denominational interests would be doubly strong to-day, if the ministers who have been developed by small churches could have been left to build up those who had nourished them at first, and turned them into that form of the Master's work. More than one church languishes close to extinction for this and similar causes. That such a state of things creates a double tide of weakening influences in denominational life, no one can doubt. It is not sufficient to answer that in this respect Seventh-day Baptists are not unlike other denominations. That fact only makes the general situation all the more deplorable. In proportion to the fact, that strong and comparatively wealthy churches generation after generation, bring few, if any of their members into the glorious "Ministry of the Word of Life," is evidence that there is some vital lack in the spirit and methods of such churches. The results arising from such a situation are vital to the growth of a people like the Seventh-day Baptists, whose numbers and means are so out of proportion to the demands upon them and the greatness and importance of their work. The RECORDER must raise danger signals against disregard for the Sabbath, against lack of interest in Sabbath Reform work and our denominational future, and against the danger of still greater dearth in the supply of ministers and leaders, who will be quick to appreciate what our place and mission mean, and strong to save our cause from outward foes and inward decay. These signals do not mean unwholesome fear nor discouragement, but that fear of failing to do the will of God, which incites to new effort and insures divine strength.

A Study In Denominationalism.

On another page will be found an article: "Why Seventh-day Baptists Exist." It is the first one of a series of articles intended for publication in permanent form—as sort of Hand-Book on denominationalism. The editor prefers to publish these articles under his name as a correspondent of the RECORDER rather than as editorials. The purpose of the articles is to aid in checking the downward tendencies which are already at work in our denominational life. Putting aside the personal element in the case, the RECORDER urges you to give these articles a full hearing, week by week, and to note the request contained in the first one, to aid the author by suggestions and criticisms. The demands of the hour and the purpose of the articles lift them above personal considerations and we do not hesitate to ask attention to them for the sake of what they will contain and suggest, and for the higher good they seek. In showing the reasons for our existence, a study is made of the fundamental principles in all denominationalism, and of the basis of true Christian unity. For this reason the discussion has a wider application and a meaning larger than ordinary denominational themes. What the RECORDER has said before must be repeated here. The ex-

istence of Seventh-day Baptists, and their efforts to promote Sabbath Reform, mean much—or nothing. Such existence is divinely ordained and of great moment, or it is the height of folly, and ought to be abandoned. The time has fully come when Seventh-day Baptists must face these facts, choose between them and act accordingly. A careful consideration of the articles here referred to will inspire every real Seventh-day Baptist to new activity, zeal and hope. Those who are not interested nor aroused by such considerations may well conclude that decay has already begun in their lives as Seventh-day Baptists.

A Pastor to Retire.
On the Reading Room page of this issue will be found the announcement from Rev. D. B. Coon that his health compels him to retire from pastoral work for a time. The RECORDER hastens to record its sympathy with Bro. Coon and with the church at Little Genesee, in view of this necessity, and to express the hope that a comparatively brief period of rest and change will enable him to return to his chosen work with renewed strength for its duties. He has made an excellent record since entering the Ministry of the Word, and no reason less imperative than competent health would justify his course, or reconcile us to such a step. As it is, our readers will join the RECORDER in the hope and prayer that Bro. Coon's full restoration to health, and his return to the work he loves, may not be long delayed.

University Monthly.
The October number of The Alfred University Monthly is at hand. It is No. 1 of Volume VI. and shows increasing excellence along all lines. The Monthly is conducted by the Literary Societies of the University. Ruth H. Mason is editor-in-chief and Otis B. Brainard is Business Manager. The following sentence appears on the last page of the cover. It is an excellent motto: "The simple, silent, selfless man is worth a world of tonguesters." Address—Alfred, N. Y.

Those Historical Papers.
THERE is no little disappointment, and some criticism, because the historical papers presented at the Centennial Conference in Ashaway have not yet appeared in book-form. No one outside of the Committee having the matter in charge, and the writers of the papers, can understand the magnitude of the undertaking, nor the amount of labor and research that are required to make the volume what it ought to be. We do not know what papers are unfinished, nor when the volume can appear. In view of the situation the RECORDER begins this week the publication of one paper, which is at hand, and we shall be glad to continue the work of giving other papers designed for the volume a place in our columns, until such time as the volume is ready. The paper which we are to present first is by Mr. A. L. Titworth. Those who heard it at Ashaway were delighted with its thoroughness and excellence. Many finishing touches have been given to it, and it ought to secure reading and appreciation from every one. The RECORDER finds satisfaction in the hope and expectation that the publication of these papers will aid in arousing interest and in developing that broader and more vigorous

denominational spirit, and the consequent action, which will help to check denominational decay. Mr. Titworth's paper is not only valuable for the facts presented as a matter of history, but quite as valuable for the lessons it suggests concerning the heroic efforts of our fathers, and the duties which await us. There can be no adequate understanding of present needs and coming demands without this backward look. The fullness and logical character of the scheme for the group of Centennial papers, makes each one important as a link in the historical chain, and no one link is more pertinent to present duties and plans than the paper by Mr. Titworth is. Read it when it first comes to your hands. To put it aside then is to begin the failure to read it at all. You cannot afford that failure.

THE SINAI GOSPELS.

Mrs. Agnes Smith Lewis, the noted Biblical scholar, who in 1896 discovered in a monastery on Mt. Sinai the famous Sinaitic Palimpsest, a manuscript containing the four Gospels in Syriac, lectured on the 13th of October in the Free Museum of Science and Art at the University of Pennsylvania, and on the 13th ult. at the Jewish Theological Seminary, in New York City, New York. In her addresses some interesting facts were stated. She gave 160 A. D. as the date of the manuscript found by her, which indicates that the Gospel stories were in permanent manuscript form at that period, in opposition to a somewhat prevalent claim that they existed only as oral traditions until the fourth century. This Syriac manuscript is, therefore, of superior value in the matter of textual criticism. On that point, Mrs. Lewis refers to the fact that in Mark 16, the verses from 9-20 do not appear. Our readers will remember that these verses are the main reliance of many writers in favor of the tradition that Christ rose from the grave on Sunday morning. The absence of that addition to the Genuine Gospel by Mark is important, on general reasons, but especially so as it affects the claims made for Sunday, at a vital point, and supports our contention that Christ rose on the Sabbath, rather than on the Sunday. Mrs. Lewis said also:

"One of the most startling revelations to me is that in the eighteenth chapter of St. John, verse twenty-four, comes after the thirteenth, which makes the trial of Jesus occur in the house of Caiaphas, the high priest, instead of in the house of Annas. This makes the Gospels harmonize, and indicates that the contradiction between them has evidently been the faults of translations. So we see that when we get near the original Gospel writings we get rid of disputes. In Matthew 18, the words 'Tell it to the church,' a passage that has raised the question, How could the apostles tell it to the church when there was none? we find that in this Syriac manuscript that's synagogue, and not 'church,' is written. In Matthew 27: 9, the appearance of the name Jeremiah, when Zachariah was meant, reads 'prophet,' and Jeremiah is not mentioned."

There is great value in these added links, which bring us step by step nearer to the earliest forms in which the Gospels appeared, and, therefore, closer to the oral traditions preserved from the lips of those who heard His words.

Fundamental Principles of Liberty.

Pertinent to the consideration of the history and the future of Sunday legislation, it is well to make a brief survey of the field of social and civil liberty. Putting precedents and traditions aside, there are some fundamental truths which, being universal, must always be recognized. This question of civil and religious liberty is not often discussed, and is scarcely ever considered in ordinary matters, although it is not a new one. In some form it has engaged the attention of men from the dawn of civilization. It has remained, however, for those forms of government of modern times, constitutional monarchies and republics, to bring these principles more fully to the surface. Such governments are still young in the world's history, and hence these principles have not yet found adequate consideration.

The conflict between liberty and authority is one of the conspicuous features of human history in the matter of civil government. The more highly civilized nations of former times, like Greece and Rome, corresponding nations and in modern times, have experienced this struggle in many forms. Perhaps the more general conception of civil and social liberty has been freedom from the tyranny of political rulers. This tyranny has been a prominent factor in history, and hence there has been a corresponding disregard for the rights of the individual, and of society. The gradual development of human rights has been marked at various periods by agitations, revolutions, and political upheavals. The gaining of Magna Charta in 1240 A. D. is a representative case. Speaking in general terms, our own republic has reached a higher point of civil and social liberty than most modern nations have reached, but much remains to be gained. Two general principles meet us at the opening of this consideration.

One, every adult individual has the natural right to control his thoughts, actions and purposes, without interference by the law, in all matters wherein he is mainly or only concerned.

Two, Society, whether represented in public opinion or in enacted law, has the right to protect itself against such actions by the individual, as are clearly and definitely injurious to the common good. The limit of interference with the rights of one individual by another individual, is generally recognized, and is more easily fixed than is the limit at which interference by collective opinion ought to cease. But it is clear that there is a limit to the rightful and legitimate interference of collective opinion and of the power of the state with the rights of the individual. It is the first and a fundamental truth, that the only reason why men, individually or collectively, may interfere with the liberty and action on the part of an adult member of society, is self-protection. Power can be rightfully exercised over a given member of a civilized community against his will, only

when such power is necessary to prevent him from harming others. He may think and do much that is to his own disadvantage, physically and morally, but he cannot be compelled to forbear thinking and doing such things for his own sake. That is a fundamental law of God's government and which ought to appear in all human government, with equal distinctness. A man's fellows may remonstrate with him, persuade him, entreat him, but they cannot compel him unless his course is bringing evil upon others. In everything which concerns himself his independence is absolute. If he does wrong he must take the consequences. (We leave out of account in these statements minors, and others who are necessarily wards of the nation.) This realm of individual liberty comprises each man's inward domain of consciousness, including conscience in the fullest sense of that term. It includes liberty of thought and feeling, and liberty of opinion on all subjects practical, scientific, moral, theological and religious. This carries with it liberty of expression, the setting forth of opinions, the promulgation of theories, and the controlling of his actions. His logic may be faulty, his course may be wrong, his methods in business may be self-destructive, and he may insure to himself poverty, disease, or moral degradation, through wrong choices, but until such choices react in a definite way upon his fellows collectively, neither society nor the state has the right to interfere, to proscribe, or to punish.

These general principles are so self-evident that few will deny them; nevertheless, one of the most prominent facts in history is the disposition of men, both as rulers and as fellow citizens, to enforce their own opinions and inclinations as a rule of conduct upon others. Along this question of individual liberty, the line of battle, of civil, intellectual, religious and political freedom must always be waged.

The question of Sunday legislation involves the principles of individual liberty in many ways. The present confused state of opinions and actions touching Sunday laws and their enforcement is notorious. Confusion, inconsistency and contradiction increase each year. Meanwhile the fundamental religious issues in the case are pushed aside and the Church of Christ, the cause of temperance and good government suffer increasing evils. It is high time that the whole question of Sunday legislation be considered anew as a living issue rather than as a meaningless notion or an effete feature of history. Such a consideration must begin with the fact that Sunday legislation was the product of Paganism at the beginning and that its evolution and enthronement in history, for a thousand years, was part and parcel of a system which was much nearer "Baptized Paganism" than it was New Testament Christianity. These important and far-reaching facts must be given a hearing before any adequate consid-

eration or any just conclusions can be reached. Facts ignored are facts still, and potent.

Enforcing Sunday Laws.

There has been considerable activity in small matters touching the enforcement of Sunday laws during the past summer, but one looks in vain for any discussion or any efforts at enforcement from the higher point of view. In Philadelphia and elsewhere the saloon influence has been a prominent source of this activity. This influence seeks to enforce the laws against other forms of business than liquor selling, as a safeguard in favor of the open saloon. For twenty-five years or more this course on the part of the saloon forces has been successful in a great degree. Such a policy will continue so long as the present form of Sunday law is continued. This type of law is self-defeating, and evil influences are quick and persistent in making the most possible out of the illogical and inconsistent feature of Sunday laws which place the liquor selling on a practical and legal equality with legitimate and desirable form of business. The experience of each year increases the demand for a definite separation of the liquor question from all other kinds of business on Sunday.

The second factor in the effort to execute the Sunday laws is business rivalry in many cases. This is the most vigorous and successful factor. This element of agitation and enforcement increases as the tyranny of labor unions and labor agitators increases. The year has been strongly marked by the monopoly and tyranny of labor movements, and Sunday laws have been pressed into service whenever possible. In these cases, as in the saloon influence, there is no high nor genuine thought of reform. On the contrary, all efforts to enforce Sunday laws through such agencies increase holidayism and the general growth of evil results. Religious leaders who seek the upbuilding of Sunday on religious grounds exhibit great blindness in trying to foster better things through such agencies. They are slow to learn that actual and genuine Sabbath Reform must be based on high and permanent religious considerations. Religious leaders give constant evidence of their want of faith in the religious basis of Sunday observance by seeking affiliation with labor unions and the saloons in securing spasmodic and illogical enforcement of Sunday laws, and calling such movements Sabbath Reform. They would not do this if they were not conscious that Sunday has no right to claim religious authority from the Bible or the example of Christ, Lord of the Sabbath. However much they may seek to cover their weakness by words, every year proves the hollowness of their theories concerning Sunday-observance. When men clutch at floating straws of civil law enforcement, from low motives, and fail to appeal to God's law and Christ's example, their cause is weak

indeed. That barbers or grocers or saloon men, in a given instance, have closed the business places of their rivals or enemies for a few Sundays, is not worthy of record as an item of genuine Sabbath Reform. Every year adds proof to the fact that a new and higher plane of thought and action must be gained by religious leaders before any progress will be made in actual and permanent Sabbath Reform. The question must be lifted from the low ground of competition in business, to the Biblical and religious basis on which Christ placed the Sabbath and its observance. If there is no such basis for Sunday, as we believe there is not, Sunday must cease its claims to divine authority and yield to the true Sabbath of God and of his Son, Christ. As things now are the saloon power and the holiday Sunday get the lion's share—of what is falsely called "Sabbath Reform" through Sunday laws.

Christ the Mendicant.

A stranger to his own
He came; and one alone
Who knew not sin,
His lowliness believed,
And in her heart conceived,
To let him in.

He naked was, and she
Of her humanity

A garment wove;
He hungered, and she gave
What most his heart did crave,
A mother's love.

—John B. Tabb.

OURSELVES become our own best sacrifice.—Richard Crashaw.

IMPERFECT discipleship means coldness of love. To speak of cold love is much like speaking of cold fire, and the very difficulty of giving expression to the idea shows how unnatural it is.—William L. Watkinson.

USE your Sabbaths as steps to glory, till you have passed them all and are there arrived. Especially you that are poor and cannot take time in the week as you desire, see that you well improve this day; as your bodies rest from their labors, let your spirits seek after rest from God.—Richard Baxter.

LET me bless the Lord, because no function will be more rich in blessings to my soul than this. The admiring contemplation of his excellence is in reality the appropriation thereof. The heart cannot delight in God without becoming like God.—George Bowen.

I CAN only say that the true part of a man, in relation to God, seems to me to be, to give all that is claimed, and claim nothing that is not given. And I profoundly believe that whoever will cheerfully surrender himself to the daily duty and the prayer of faith, will not long be left in the shadows, but will emerge into a light which he knows to be divine.—James Martineau.

WHY DO SEVENTH-DAY BAPTISTS EXIST?

A. H. LEWIS.

INTRODUCTORY.

So many reasons unite to ask why there are Seventh-day Baptists and why their existence, as a distinct religious family, should continue, that neither explanation nor apology is needed for presenting what follows to the consideration of the reader. The above inquiry is pertinent and vital to Seventh-day Baptists themselves. In many respects this is the most important reason for discussing the question. Every Seventh-day Baptist must ask this question and similar questions if he is thoughtful, and no one who is wise will ignore them. The consideration of such questions at this time is more needful than at any former time, because of the general situation touching the Sabbath question as a whole, and because the questions of Christian unity and the effacement of denominational lines are crowding to the front for consideration and solution.

In all things pertaining to religion, righteousness and the extension of Christ's kingdom, every man is bound to take careful and constant notice concerning his attitude, his deeds and his purposes. Men are not at liberty to drift with the tide of events, nor to cease questioning themselves, each for himself, and each for the whole, concerning how much or how little his life is contributing to highest ends, and to the extension of Christ's kingdom on earth. This and many cognate facts are beyond argument, and to state them is to insist upon each man's duty to recognize and put them into practice. For many years the writer has hoped that through the general influences of the pulpit and of various forms of denominational work, Seventh-day Baptists might become secure against those influences which tend to destroy denominationalism on their part. He has hoped that his entire time and efforts might be concentrated upon historical investigations and the larger questions which involve the work of Sabbath Reform in the world. No one who has watched the current of our denominational history for half a century can doubt that the prevailing influences against us and our separate denominational existence have borne unfavorable fruit and that, without being conscious of it, we have lost in denominational spirit and in that hopefulness and bravery which ought to characterize every people commissioned to do such a work of reform as has been committed to us. That such should be the case according to ordinary human history is not wonderful. That Seventh-day Baptists should adopt such a standard is deplorable. Hence our purpose to give more attention to the specific question of denominationalism, than we have hitherto done, and by means of this and succeeding articles to produce the material for a permanent hand-book upon denominationalism. We announce this purpose at the beginning in order to secure careful attention to what may be said, and such suggestions by way of addition or otherwise, as may come to our readers. The writer will be doubly thankful for all such suggestions while the discussion is being carried on in the columns of the RECORDER.

That the Christian church ought to be one, and that Christianity is fully adapted to meet the highest necessities and to secure the greatest good to all men in all time, is a truth

which needs only to be stated. In spite of many disturbing influences the Christian church adopted this idea at an early day. From it came the conception of a "Catholic," that is an universal and unified church, and this fundamental idea of Christianity deserves a larger place and more earnest consideration than our times accord to it. It was unavoidable that the church divided into Greek Catholic and Roman Catholic within the first few centuries of its existence. These two great divisions held all Christendom until the Protestant movement of comparatively recent date. Every one knows that the Protestant movement resulted in influences which have divided and sub-divided the people of God until whatever good has come, much comparative weakness has ensued. Up to this time very little has been accomplished toward checking these decisive tendencies, and the problems of the future, especially the relations of Protestantism to Roman Catholicism, on the one hand, and to Rationalism on the other, are many and great. All this emphasizes the necessity and the duty of finding some ground on which the church can become more nearly one in spirit and in fact and through which the divisions which have obtained can be overcome. Granting that in the Protestant movement there have been more or less good and sufficient reasons why the main divisions have appeared, it is evident that the helpfulness of these divisions in the future history of the church is an open question. Neither majorities nor minorities determine what is right, and neither indicate what ought or what ought not to continue. Taken as a whole, and judged by the words of Christ and by the facts of history, minorities are more likely to represent fundamental truth, especially ignored truth, than majorities are. This, and many similar conclusions, must pass unchallenged, and in view of them Seventh-day Baptists must be warned and urged to consider why they exist, what mission is involved in their existence, and what things are necessary to continue their existence with increasing power and greater ability to accomplish the mission to which they are called.

UNIVERSAL PRINCIPLES IN DENOMINATIONALISM.

Our inquiry concerning the reason why Seventh-day Baptists exist must go forward in the light of certain universal and fundamental principles which ought to enter into the consideration of denominationalism as a whole. Hence this study will consider these fundamental reasons, seeking in the end to base whatever claims there may be for the existence and mission of Seventh-day Baptists upon certain great principles which run through all Christian history. Therefore our inquiry, while it will be directed as to its legitimate purpose, to denominational ends, will proceed upon the broad and fundamental truths which underlie the whole question of denominationalism and of Christian unity.

CHAPTER FIRST.

BACK TO CHRIST.

No adequate answer can be given to the main question considered in these pages which does not begin with Christ, His words, His example, and His attitude toward the Old Testament. Christianity began within the Jewish church. It was an unfolding and fulfillment of the higher spiritual conceptions

that centered in Judaism. Christ appeared as the Jewish Messiah, and was reckoned as the Anointed One of God because He was that Messiah. His life and teachings dealt with fundamental principles, and all conclusions on the part of his followers concerning courses of action and fundamental truths and doctrines, must find their form and source in Him. This recognition of Christ as the beginning of Christian history and as the highest authority among men is one of which Seventh-day Baptists, of all others, ought to welcome and adopt. Indeed, they exist because they have welcomed and adopted that idea. Their past history centers around it, and their future history must be built upon it. Let that be the watchword then in every consideration of the question of denominationalism, as it pertains to the Seventh-day Baptists.

(To be Continued.)

WE call attention to the contents of this issue of the RECORDER. In point of valuable original matter it is more than usually good. The place which the RECORDER occupies as a denominational paper, demands intensity and abundance of material bearing on the definite interests of its readers. Our ideal is to make the RECORDER stand for the best and highest ideals and attainments, and for the largest and best intellectual, moral and spiritual interests of its readers. It aims to minister something good for childhood, much that is inspiring and strengthening for middle life, and a constant symphony of hope and rest for old age. Notice what the publisher says about new subscriptions.

MINERALS IN THE PHILIPPINES.

A report of the Philippine Commission on the mineral wealth of the islands shows that copper, coal and gold abound in inexhaustible deposits. The mineral fields have never been carefully prospected, nor many of the claims exactly located. There are more than 1,000 prospectors and miners, most of whom are Americans, engaged in locating and mining, and many new and rich finds are constantly reported. Gray copper and copper sulphide, interspersed with gold-carrying quartz, are being found in vast deposits. It is reported that the copper assays eight per cent. If this is true, the finds will yield in the future almost inconceivable wealth. Most of the copper deposits are found in the Province of Lepanto. The great value of the coal fields of Bulacacao is their proximity to an excellent harbor. Some of this coal has been found only four miles from the coast, and nearly all of it is within six miles. The coal deposits at Cebu are all near a good harbor. The tests that have been made with this coal show that it is the very best for use in vessels, for it neither clinkers nor clogs tubes. After the coal fields have been developed there are immense beds of iron ore, that would not pay for working at present, owing to the high price of fuel, which will furnish all the iron that can be used in the islands, as well as large quantities for export. Lignites have also been found in many of the islands. A difficulty that stands in the way of present development is the confused state of the mining laws. The unusual and special concessions granted by the Spanish Government interfere with the enactment of any general laws, which are essential to the permanent and safe establishment of claims.—Presbyterian.

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLICATIONS AND SABBATH REFORM WORK.

Prepared by Arthur L. Titaworth, Recording Secretary, and presented at the Annual Meeting of the Society at Ashaway, R. I., August 24, 1902.

EARLY EFFORTS TO PROMOTE SEVENTH-DAY BAPTIST PUBLISHING INTERESTS.

"In the early history of the denomination, beginning with the organization of the Seventh-day Baptist church at Newport, R. I., in 1671, it met with bitter opposition. Its early struggles were struggles for the right to live, and its work was the work of self-defense rather than aggressive propagation of truth. Its progress was slow, but when numbers were increased and new churches were formed along the lines of emigration, and ministers and evangelists were ordained and sent out to preach the Word, and the missionary spirit was developed among the people, there came with that spirit the desire for Seventh-day Baptist publications, and especially for a denominational paper or periodical, as a medium of communication among the widely scattered churches and people, and a means of religious culture, unity and co-operation. This desire found expression in the year 1819, among brethren residing at Schenectady, N. Y., who united in an effort to organize and maintain, through a stock company, a Seventh-day Baptist publishing establishment, which should issue a denominational periodical and such other publications as the circumstances might seem to demand. The project failed because it did not receive sufficient financial encouragement."

The agitation of the subject, however, was not without its fruit. Attention was so generally directed to the importance of some medium of communication between the widely-scattered brethren and churches, and so much interest in the subject was awakened, that in the year 1821 the denominational Missionary Society determined to commence the publication of a periodical; and accordingly, in August of that year, issued the first number of the Seventh-day Baptist Missionary Magazine. Sixteen numbers of this work were printed in about four years; when it was discontinued, in consequence, mainly, of inadequate support.

On the 14th of April, 1830, some five years after the discontinuance of the Seventh-day Baptist Missionary Magazine, the Protestant Sentinel, the first weekly periodical established with a view to promote our denominational interests, was issued from Homer, N. Y., with the approbation and recommendation of the Seventh-day Baptist General Conference and the Seventh-day Baptist Missionary Society. This paper was published by Deacon John Maxson of Homer, N. Y., four years at Homer, two years at Schenectady, and two years at DeRuyter, N. Y. The removals from Homer to Schenectady, and then from Schenectady to DeRuyter, were made with the hope of increasing the patronage of the paper, which had always been inadequate to its support. They did not, however, serve to place the establishment on a living and permanent foundation, and consequently the paper, after several suspensions, was discontinued with the issue of May 21, 1839.

The Seventh-day Baptist Register was the

next paper issued for the benefit of the denomination. The first number of it came forth from DeRuyter, N. Y., on the 10th day of March, 1840. It was published weekly for four years, and then discontinued, on account of negotiations between the publisher and a brother residing at the East, for its transfer to the city of New York. These negotiations having failed, however, and the denomination being left without a periodical organ, a number of brethren residing in New Jersey, who were desirous of having the denominational paper issued from the city of New York, entered into negotiations with the former publisher of the Register, for the transfer to them of his "subscription list, patronage, and favor"—an arrangement which was amicably consummated, thus opening the way for the desired change in the location of the paper. At the same time, eleven brethren, anxious that the paper should comment at an early day, and convinced from former experiments that its publication would be attended with considerable risk, formed themselves into an association, with an Executive Committee of three, for the purpose of bearing mutually any loss which might result from the enterprise. Under this arrangement the first number of the SABBATH RECORDER was issued from the city of New York on the 14th day of June, 1844. During the first year of its publication the receipts of the paper fell short of its expenses, and the deficiency was made up by the persons associated. The second, third, fourth, and fifth volumes of the paper were published under the direction of the same committee, the income from the business equaling expenses, so that no demand was made upon the associates after the close of the first year.

(To be continued.)

WHEN THE FROST IS ON THE PUNKIN.

JAMES WHITCOMB RILEY.

When the frost is on the punkin and the fodder's in the shock,
And you hear the kyouck and gobble of the struttin' turkey-cock,
And the clackin' of the guineys, and the cluckin' of the hens,
And the rooster's halleluoy as he tiptoes on the fence,
Oh, it's then's the time a feller is a-feelin' at his best,
With the risin' sun to greet him from a night of gracious rest,
As he leaves the house bareheaded and goes out to feed the stock,
When the frost is on the punkin and the fodder's in the shock.
There's somepin kind o' hearty-like about the atmosphere
When the heat of summer's over and the coolin' fall is here.
Of course we miss the flowers, and the blossoms on the trees,
And the mumble of the hummin' birds, and the buzzin' of the bees;
But the air's so appetizin', and the landscape through the haze
Of a crisp and sunny morning of the early autumn days
Is a picture that no painter has the colorin' to mock
When the frost is on the punkin and the fodder's in the shock.
The husky, rusty rustle of the tassels of the corn,
And the raspin' of the tangled leaves as golden as the morn;
The stubble in the furries—kind o' lonesome like, but still
A preachin' sermons to us of the barns they grewed to fill;
The straw-stack in the medder, and the reaper in the shed,
The horses in their stalls below, the clover overhead.—
Oh, it sets my heart a-clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock.

W. H. ERNST ON RE-ADJUSTMENT.

REV. A. H. LEWIS:

Dear Brother:—I notice that you make a call for letter-writing on the part of the pastors, and this gives me an excuse at least to write you a letter, in which I may express

some of my thoughts that I have indulged in for some time.

In the first place, I am not quite sure that I am really entitled to class myself with the pastors, for the reason that I have not been continuously engaged in this work, and it is not a settled question how long I will remain in this work. However this may be, it will not take long to read what I shall write.

I may say that I have not had much interest, not to say enthusiasm, over the question of re-adjustment. It may be that if I had been in the active work of the pastor all these years, I might see the matter differently. As I understand it, this re-adjustment effort is to find a method by which we may manage life with less friction and expense. I cannot see that we have accomplished much in this line. It seems to me a good deal like tweedle-dee and tweedle-dum. When we get the machine all done, we look around and congratulate ourselves with the idea of what a nice machine we have. Now let us put it to work, and see how it will go. Where is the life to put into it. Here comes up a great man and discovers the idea that we go to work and manufacture some life, or we will find ourselves in the lurch. What a sad oversight. Our previous machine would have worked the life, if we only had it. We are about where we started in. We have a machine and no life. Where are we going to get the life? Ah, there is the rub. I think that the sermon of Elder Stephen Burdick, as published in the RECORDER recently, had the right ring to it. Our denomination is honey-combed with the secret society curse, the license curse, and the tobacco curse, and other such evils. These show the wrong trend of our denomination. I do not believe that, if we could work up Sabbath sentiment in our denomination, that the case would be remedied. It is my opinion that a man who rests on the Seventh-day of the week will be lost just as quick as one that rests on any other day, if he doesn't have a saving faith in Christ. I believe that we get some mitigation for our good deeds in our future retribution, whatever they may be, but this is not salvation. I do not think you can hold a man to the Sabbath without Christ's life. His interests go in the opposite direction.

To my mind the whole question merges itself into this: How shall we, as a denomination, get this Christian life? This is our only hope and salvation. I presume that I should not have written this because I am not able to answer this question, even in my own heart. It is my daily thought and prayer to know how I may get this Christian life. There is another great question that lies close to this one, very much like it, and that is how to get it into the hearts of the church members and others. Will this life come from Sabbath work and preaching, or should this be expected as the result of this life? Will it come better in mission work? Or shall we depend on prayer and supplication and revival work and pastoral work? Perhaps we should try to work on all lines with equal intensity. I rather think that this is the more correct idea. Excuse me, if I have not shed any light; I have at least expressed my opinions. Very truly yours,

W. H. ERNST.

SCOTT, N. Y., Oct. 15, 1903.

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

Missions.

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

FROM F. J. BAKKER.

How our days do go swiftly by and our life also from time to eternity.

Those thoughts came to my mind as I took up my pen to write the usual quarterly report. When we go through life and there is not something extra or uncommon on our way, then one day looks as the other, and a quarter of a year is soon at its end. Therefore, it is a very good thing for us that our God "So teach us to number our days, that we may apply our hearts unto wisdom."

Through the good way and mercy of our Heavenly Father, I am in good health, and am in my way and work, well comforted and contented. Thanks to his Holy Name! In this quarter I have done my work in the different lines and usual ways as before, and I feel many times what great many blessings and kindnesses our merciful God bestows upon me and them who are with me—my family and our brotherhood—above so very many who are round about us, and do lack many good things. May I never forget this.

As for the work, through the goodness of our Heavenly Father, I have been able to do it without one day lost. I go to the harbors and docks visiting seafaring people and so I have many times a good talk with them. Let me tell you two or three experiences which I had in the last few weeks. Through the kindness of the "Trinitarian Bible Society" at London, Eng., I always have New Testaments and portions of it in most every language, and so I carry a somewhat large parcel with me of several tracts, papers and New Testaments. So it happened that I met a large Italian sailing ship. Besides the different Italian tracts, I had only two or three New Testaments in that tongue with me, which I divided unto them. But there were others also who very kindly asked me for a copy of the Holy Book, that I could not refuse them. And so I went home again, some two miles, and brought them some of the desired little messengers, which they gladly received with many, many thanks. And my earnest prayers were: "May our God bless them." Two, three weeks ago it came to pass that just at the moment I was ready with the work in that part of the dock, a Spanish steamship came in, and because the Spanish, as well as the Italians, are mostly Romanists, commonly they do not have the Word of God with them, and therefore I always try to give them such a Book, if they will receive it, but some of them refuse it, and will not let me on board. But I always try to do what I can; and so I took my way to this ship.

Let me tell you, dear brother, when I go out on this kind of errands, I always send my humble prayers and supplications to our God in heaven in secret, to bless the work and give me the right words to speak, and Oh how many times I wish I could also speak Spanish, Italian and French. However, I can talk somewhat English, German and Scandinavian, besides our own language. I feel how poor it is that I cannot talk with the people. Well, when I came there, they all, the sailors and other men, were at their work. One of the officers, a young friendly man, walked on the quay, looking at the work which the men were doing. I offered him some tracts and a

copy of the New Testament, which he kindly, with many thanks, received, and began to read immediately. When I came on board I could not see the men, because they all were at their work, but I found the first officer a very neat and friendly man who talked English. I told him I was a missionary and showed him my tracts, books, etc., and that it was my purpose to give every man of his ship some to read. Well, he told me they all were at their work, but if I would give them the papers and books to him, he would give them to his crew afterwards. How glad I was with this reception. May our God bless him and also bless his dear own Holy Word. Such kind of experiences I have many times, but I cannot write them down for you altogether.

Nearly every day I have many good talks with the people here and there. A few days ago I was on a little ship, the only man aboard besides the owner was a young person who was married just three days before, so he told me, with much joy. Well, I saw his young wife also; because she was with him on the ship, and did the work of a cook. After my usual manner, I soon tried to point their thoughts on higher things, and how good it is to have God with us in company in our young life and on our married way. At last I asked them if they had a Bible. No! they answered. Well, I told them again how good it is to have the everlasting Word of God, with his ever dear and certain promises with us, and how awful it is when we do come into danger and difficulty and many other things which do happen on our way, to be without comfort and help from on high. I offered them a New Testament for nothing, if they would promise me to read it. The man told me he could not read, but his wife could and she would do it, and he would gladly listen when she did read, because he was glad to hear when any one was reading for him. And so I gave them a copy of the blessed Word, with the hope and desire, "God will bless it."

I thus try to use my time with the earnest prayer and desire that our Heavenly Father will bless the work, and give me my reward in eternity. I have done this quarter my usual work on the Sabbath-day in our church. Meetings in all, 54; from 35 to 50 persons in attendance; visits, 134; letters written in all, 84; Boodschappers distributed, 375; tracts, only in our language, 1634. In the foreign tongues I made no count, but a great many. From the Danish Friends I have received good letters during the quarter. I remain as ever yours in the blessed hope of our Lord.

ROTTERDAM, HOLLAND, Oct. 1, 1903.

FROM F. O. BURDICK.

I enclose herewith my quarterly report. I have now been upon the Boulder field six months. I can not report any great advancement, still I think we, as a church and people, are holding our own. We have had a good many transients the past summer who have attended our church service and helped to swell the number of attendance on Sabbath day, making a fair-sized congregation. Also some of our young people who have been away to teach and to attend school have been home to spend the vacation and these have been a help to our society. The pastors of the city churches have been friendly to us and have invited us to supply their

pulpits. At the present writing, preparations are being made for a ten-days union revival meetings, to be held from the 15th to the 25th of October. Union prayer meetings will be held next week on Tuesday and Thursday evenings in the Seventh-day Baptist, Baptist, and Evangelical Lutheran churches as an introductory to the revival services. These prayer meetings will also be inter-denominational and will be led by laymen. We hope for good results to the churches and to the city.

BOULDER, COLO., Sept. 30, 1903.

FROM A. G. CROFOOT.

The appointments of the church are fairly well sustained. We were cheered by the baptism of one young lady who joined the church. During the quarter I visited the New Auburn church and preached for them, also on the streets of Minneapolis.

I made a trip going about forty miles north to visit three families of Seventh-day Baptists by the name of Waltz. While there I preached twice to encourage them to faithfulness in the Christian life.

This great Northwest is missionary ground and the field a hard one, yet the prospects are as great as the promises of God, if the people are only faithful and hold on.

AUBURN, WIS., Oct. 7, 1903.

ETERNAL LIFE.

It has long been recognized that Christ was not the first to tell of a "future life" for the individual. In fact, most primitive peoples have had some idea of an after life. Their customs, especially their burial customs, show that they looked for a continuance of life or for a resurrection of some sort. But one has only to examine this expectation, even in its highest representatives, to discover how far it came from satisfying any deep human needs. Almost everywhere the after life was believed to be in the underworld—in a dark, sunless region where souls flitted about, as shades, incapable of any real life and enjoyment. "I had rather be a slave on earth in the home of a man of mean estate than reign over all who have gone down to death" is the word of one of the wisest of the Greeks. Socrates and Plato come the nearest, of all who lived before Christ, to some conceptions of real hope in reference to the life beyond, and yet one has only to read Socrates' speech to the judges who condemned him to see how vague and uncertain even this best hope was.

The Hebrew of Old Testament times had little to say—some maintain that he had nothing to say—of a happy after life. In the two centuries before Christ, however, the Jews of Palestine had formed a very definite hope of an after life. The literature of this period has much to say of a resurrection-life. Their notions of it, however, are always crude and materialistic. Unfortunately, these Jewish notions, and with them many of the pagan notions, have come over into Christian views and have been again and again supposed to be of Christian origin.

But the moment Christ begins to speak we are at once on a new height. No truer word ever was spoken than this: "Christ brought life and immortality to light." With Him life and immortality always go together. In fact, they mean exactly the same thing. Christ uses "life" again and again for "eternal life": "I am come that they might have life." "Believing in me ye have life." "The

resurrection unto life." "Ye will not come to me that ye might have life." "I am the life." He announces that there is a kind of life which is beyond the reach and touch of decay and death. It is a kind of life which goes on; it is a life which has an endless power. It is not something future; it is already present. "This is life eternal—to know thee." "He that hath the Son hath eternal life." Christ uses the term "resurrection" for the act of rising out of the natural life into this spiritual life which is eternal. "I am the resurrection; he that liveth and believeth in me shall never die." This teaching has brought an absolutely new fact to the world. It tells us that death is not a break in the continuity of life at all. It is merely a sloughing off of the body, and an entrance into an environment which fits and satisfies our spiritual needs. The life goes on in another of God's many dwelling places with powers unweakened and with forces fresh and strong. "Where I am there you are going to be" is all we need to know about the "place." "We shall know as we are known" is all we need be told about the manner of the life. One cannot see the effect of this new view of life better than in the change which it wrought in Paul. In his earlier days death was to him the supreme "enemy." He had known what it was to live "in bondage to the fear of death." He was chained to a "body of death"—i. e., to a mortal body, and under a "law of death." Christ set him free from all this. The one purpose of his life after this was to experience the power of the resurrection—the renewing life over which death is powerless. Now note the result! You find this man who had formerly been in bondage to the fear of death crying out in a rapture: "I am in a strait betwixt two. I cannot tell whether I prefer to live or to die! To live is Christ and His service, but to die is gain!" Just this effect Christ works upon all who really have Him in their lives, so that the goal is no longer the grave—but that life which is life indeed.—The American Friend.

OCTOBER.

Why should we not devote a few lines to this "most mystical month of October?" Not that Nature stands in need of praise; but man needs that some of her delightful phases should be recalled to him, that he may see something of her beauty through spiritual eyes, and perceive something of that deeper significance which is discerned only by those whose close ear hears the beating of her heart. The Bible and our poets are replete with her allusions to Nature in some of her myriad forms, and both enjoin lessons which she declares, all the way from rapt Isaiah and David to Wordsworth and Tennyson, and our own Bryant and Lowell. Now it is that the Nature worshiper loves to seek the haunts of the woods and the clearings. At this time, too, he wanders by the roadside or strolls along the woodpaths, drinking in the sights and sounds which he meets at no other season.

It is at this time shrubs and vines declare themselves. The goldenrod, not yet gone, glows in its golden glory; the Dicksonia fern sends its straggling tufts above the leaf-strewn greensward, while the mellow days of early October are lighted by the crimson of the sumac and the creeper. At this time the berries of the red cedar and the dogwood are turning red and purple, while of those non-

descripts called weeds, how many are ready to pop open by a touch, sowing their own seeds to insure their perpetuity! Still the purple Girardia gently nods her head to the passer-by who discovers her, while amid the sedge grasses the beautiful Groundsel Tree, as if lamenting the passage of the summer, in his suggestive title, "Farewell Summer," growing beside salt streams, with its snowy pappus lights up the landscape with a shimmer rivaling the whiteness of the buckwheat fields. Nor must we forget the fragrant, beautiful *Antennaria*, known by the good old name "Life Everlasting." Better than any words of ours is the tribute paid to its loveliness by Holmes, in one of his lovely essays. "A something it has," says Dr. Holmes, "of Scriptural spicery, as if it had lain on the breast of a mummied pharaoh, something, too, of immortality in the sad, faint sweetness lingering long in its lifeless petals; yet this does not tell me why it fills my eyes with tears and carries me in blissful thought to the banks of Asphodel that border the River of Life." We trust, as we believe, that there are but few of our readers who will fail to respond to the feeling and spirit of the grand old poet-physician. Nor can he do this better than by wrestling for himself from Nature the delightful secrets which she shares with her lovers at this season. Let him, then, observe, if he can, the deer seeking their mates, the fur-bearers acquiring their winter coats, cut in most approved fashion; let him note the disappearance of the hibernating animals, and watch the squirrels enjoying their feast on the tops of the beech trees.

And the birds!—how can we forget them? Listen, and by the sea you shall hear the honk of the wild goose and the quack of the ducks as

from afar
They fly o'er the foamy bar,
And hasten southward ere the skies are frowning.

And what a splendid exhibit of their migration the birds make at this time—the teals, herons, hawks—including the whippoorwill, who will not whippoor Will at the north for a six-month—the humming birds, pewits, bobolinks, the sparrows—except the English pest—the chewink and rose-breasted grosbeak—a noble pair they—the indigo bird, scarlet tanager, the vireos, yellow-throats, wrens, catbirds and whole families of warblers—all of which have flown southward, to pipe and twitter and sing and feed under balmy skies; our swallows have long since gone, having taken air-line passage to the Indies and Bermudas.

And now it is time to leave the Nature lover to his own communings with her. October will go out and leave behind a pageant and a feast, and November will come in rugged in garb and comparatively barren. But the impressions and the memories that Nature bequeaths and the lessons which she inculcates will remain. And now farewell September, and welcome October in the midst of this great banquet of bountiful Nature!—Christian Work and Evangelist.

God keeps a school for his children here on earth, and one of his best teachers is named Disappointment. He is a rough teacher, severe in tone and harsh in his handling sometimes; but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same stern old school-master, Disappointment.

Woman's Work.

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

OCTOBER.

CHARLES HANSON TOWNE.

Here's a song for crisp October,
When the leaves are turning brown;
Here's a song for days of Autumn,
When the nuts are falling down!
Sing ho! for old October,
Sing ho! for days of joy;
When to the Autumn woodland
Goes forth each girl and boy!

Here's a song for bracing weather,
When the twilight comes apace,
When the country air is finest,
And when glows each youthful face.
Sing ho! for bracing weather,
Sing ho! for woods of brown,
We love the days of Autumn,
When the nuts are falling down!

Here's a song for peace and gladness,
When the year is growing old,
When the sunlight tips the hillside
With its gorgeous rays of gold.
Sing ho! for peace and gladness,
Sing ho! for love and cheer,
How good is dear October,
The king of all the year!

Here's a song for Autumn evenings,
When the roaring fire burns high,
When the shout of children's voices
Drowns the winds that moan and sigh.
Sing ho! for Autumn evenings,
Sing ho! for hearthstones bright,
The home is full of love and fun,
Where youthful hearts are light.

Here's a song for crisp October,
When the days are fine and clear;
Here's a song for Autumn gladness,
When the heart is bright with cheer.
Sing ho! for old October,
Sing ho! for woods of brown,
We love the days of Autumn,
When the nuts are falling down!

New York is following the example of other cities and providing parks that are real breathing places for the people. Seward Park on the lower East Side has just been opened to the public. This park is somewhat different from the others in that it is a park for children, fitted with appliances for open air sports for boys and girls.

An elaborate program had been arranged for the opening of the park, but with the day came a pouring rain, so that the chorus of some twenty thousand children was omitted, but the rest of the program was carried out as previously arranged. Fifteen thousand people showed their appreciation by standing two hours in the pouring rain and in a space originally intended to seat five thousand, to hear what such men as Mayor Low, Jacob Riis and others had to say to them. This is the first time in the history of the city where the greatest part of the land has been devoted to playgrounds.

Among the interesting features of Boston are the children's playgrounds, and the crowds of children one sees there. One located on the banks of the Charles River is particularly attractive, not only for its delightful location, but also for its size and complete equipment. Sand piles, baby carriages, swings, hammocks, pavilions, ball grounds and appliances for open air gymnastics, furnish pleasure to the big boy as well as the little one.

Another interesting feature in Boston, though probably not peculiar to that city, were the school gardens. Each boy and girl, if he so desired, had his own little patch of ground that he planted and tended himself. Each bed bore a marker that gave the name and class of the owner. The boys' gardens usually contained vegetables while the girls cultivated flowers, and all showed evidence of considerable care. Occasionally the boundary of a bed was defined by stones that the owner

had gathered and placed close together to form a border. It would be a good plan if many more of the schools in our land could follow this method of interesting and instructing its pupils.

Mrs. DWIGHT L. MOODY, wife of the famous evangelist, died at her home at East Northfield, October 10th. Her health had not been strong for some time, but her condition was not considered serious and her death was sudden and unexpected. She was born in England about sixty years ago and had been married to Mr. Moody nearly forty years at the time of his death. They had three children and the older son, W. R. Moody, continues the work of his father in connection with the two schools founded by him in Northfield. The funeral services were simple and in keeping with the quiet, unpretentious life of the woman. She was buried at Round Top beside her husband. Students from the two schools, Mt. Hermon and Northfield, acted as escort to the place of burial and each one, as he filed past the open grave, dropped a flower on the coffin, in loving remembrance of one who had been so dear to him.

TO THE WOMEN OF THE LOCAL AUXILIARIES OF THE SEVENTH-DAY BAPTIST DENOMINATION.

MILTON JUNCTION, Wis., September, 1903.

Dear Sisters:—With hearts full of thankfulness for the hearty co-operation you have given us in the past, and with implicit faith in your ability to accomplish great things for the Master, we again take up the work you have entrusted to us.

Your generous contributions of last year have encouraged us to think you will make them still larger this year, and so we ask for \$3,000 to be used for the following objects: Tract Society, Evangelistic Work, China Mission, Home Missions, Susie Burdick Salary, Mrs. Townsend's Missionary Work, Education Fund, Board Expenses.

We have apportioned the \$3,000 to the different Associations as follows: Eastern, \$900; South-Eastern, \$100; North-Western, \$800; Western, \$725; Central, \$450; South-Western, \$25.

No new work has presented itself to us, but we hope to push with added vigor those lines which are already established. They are all important and worthy your most loyal support.

A little more than half the debt of the Tract Society has been raised, but the Board is still \$1,000 in debt. What are you willing to do for this important branch of our denominational work? Let me suggest one thing—subscribe for the SABBATH RECORDER, and see that your subscription is paid.

We ask for liberal contributions to the China Missions. No helper has been found for Dr. Palmborg, but we still keep in mind her need and are still hoping the way may soon be opened for some one to go to her assistance.

Miss Susie Burdick is still in the homeland, but is expecting to return to China as soon as her business affairs will permit. It is thought best, therefore, to continue the contributions to her salary.

We wish to emphasize the importance of the Scholarships. Several of our members being connected with the college at Milton, we see the need of such funds as perhaps others do not. Every scholarship established means not

only that one more young woman, unable by her own exertions to pay her way, is helped to gain an education, but also better equipments for our schools and added facilities for teaching.

The Woman's Board have established one scholarship in each of our schools and two Ladies' Societies have each established one. May there not be other Societies who will take up this work the coming year?

As most of you know, the Missionary Society, the Tract Society and the Woman's Board are jointly assuming the salary of Mrs. M. G. Townsend, who is working in the interests of missions, temperance, and Sabbath Reform. She holds meetings in public places, and also by a house-to-house canvass, seeks to awaken an interest in those lines of work. This is an important work and should receive liberal contributions.

Do you have a correspondence committee, whose business it is to correspond with non-resident members of the church and other isolated Sabbath-keepers? If not, appoint one who will do good work and you will derive much benefit from it. Let them correspond with other Societies and learn of their methods of work, not forgetting to give them the benefit of any successful plans you may have tried.

Please keep an account of the money you raise as a Society, for local church work and other benevolences, and report the same to the Board at the close of the Conference year.

Make out the annual report of your Society, for which blanks will be sent you, and send to your Associational Secretary not later than July 15. In this report please tell them of the work you are doing as well as the money raised.

Send all money to the Treasurer of the Board, Mrs. L. A. Platts, Milton, Wis., who will promptly receipt for the same.

Please keep a copy of this letter in your Secretary's book, that you may have it for reference during the year.

In view of the need of our denominational Boards for increased funds, will you not early plan for the work, and then from the abundance of your love for the Master, as there is opportunity, contribute as you think best to these lines of work which appeal most directly to you.

In behalf of the Woman's Board, in the bonds of Christian love,

NETTIE M. WEST, Cor. Sec.

A WORTHY TRIBUTE.

The following tribute to Dr. Jastrow, the man and the scholar, whom all delighted to honor and for whom all mourn, is from the Jewish Exponent of Oct. 16, 1903:

Marcus M. Jastrow.

Died October 13, 1903.

FELIX N. GERSON.

Rest in God's peace, to whom the pomp of praise,
With which the world lauds its illustrious dead,
Brings no new laurel, speaks no word unsaid
In the serene achievement of thy days!
For thou wert greater than our graceful phrase,
Greater than learning, since the light that led
Thy steps, unflinching, through these years of
dread
Shone from a love supreme that graced thy ways.

Unto thy tomb we bear thee, proud with tears
For vanished eyes that taught us how to weep,
Stilled lips that told the meaning of the years
And voiced a message that our hearts shall keep—
So sinks a radiant star whose ling'ring light
With golden memory keeps the heavens bright.

PHILADELPHIA, October 13, 1903.

Education.

OUR SOCIAL LIFE IN SCHOOLS.

PROFESSOR E. H. LEWIS, PH. D.

There are certain principles to which the social life of any school must conform if it is to be happy and elevating.

And first it seems safe to assert, in the face of lurking skepticism, that there ought to be some social life in a school. We may believe this for other reasons than that all work and no play makes Jack a dull boy. Not play, but play of mind, is the most valuable thing in the relations of young people to each other. A considerable free exchange of thought among comrades is essential to the fullest mental growth. Play of mind is the thing you miss in the uneducated man, chained to his party, his prejudices, his own narrow preoccupations. Equals in age find extraordinary differences in judgment among themselves, and learn to respect the elusiveness of truth. They use simple language, and consequently rarely work with undefined terms; and when they do so attempt to work, definition is very quickly reached. Hence the conversation of students is often marked by a tone of reality and self-reliance. Nonsense is mercilessly exposed, and napping minds are aroused by wholesome chagrin. This is not saying that students left to themselves never waste their time in idle talk. There is waste in every man's talk, and on the whole a youth gets as much out of conversation as his elders, though he may laugh more in the happy process of it.

Another reason why there should be free exchange of thought among students is that modern specialism in teaching rather limits such exchange in the class-room. The value of specialistic teaching lies in concentration, and it is the greatest value in modern education. To stick to one subject till something of it sticks to the student—that is study. School is to fit practical men for life, as well as scholars for the study. But education must consist of reflection, correlation, orientation, as well as of study. Life is a social business; it involves the constant adaptation of knowledge to definite social ends. If school is to fit men for life, there must be in school much discussion of the values of knowledge; much consideration of culture and utility; much reflection on the part of each youth as to where he belongs in the world. It is well enough for the school to be built in water-tight compartments; but to have a head so built is to be light-headed. A good intellect should have weight and go to the bottom of things like a plummet.

The importance of intellectual comradeship has always been felt by great educators. That acute and urbane mind of Cardinal Newman conceived the case none too vividly when he wrote, "I protest to you, gentlemen, that if I had to choose between a so-called university which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a university which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away, as the University of Oxford is said to have done some sixty years since, if I were asked which of these two methods was the better discipline of their

tellect—mind, I do not say which is morally the better, for it is plain that compulsory study must be a good and idleness an intolerable mischief—but if I must determine which of the two courses was the more successful in training, molding, enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that university which did nothing, over that which exacted of its members an acquaintance with every science under the sun." And further of the social life of Oxford men he says: "Here, then, is a real teaching, whatever be its standards and principles, true or false; and it at least tends towards cultivation of the intellect; it at least recognizes that knowledge is something more than a sort of passive reception of scraps and details; it is a something, and it does a something, which will never issue from the most strenuous efforts of a set of teachers with no mutual sympathies and no intercommunion, of a set of examiners with no opinions which they dare profess, and with no common principles, who are teaching or questioning a set of youths who do not know them, and do not know each other, on a large number of subjects, different in kind, and connected by no wide philosophy, three times a week, or three times a year, or once in three years, in chill lecture-rooms, or on a pompous anniversary."

Nor is mere discipline of intellect the only advantage traceable by graduates to the fruitful hours of talk in college days. Those hours were of moment to him morally. He found then something of his relation to the social whole. He learned to know men. He learned that human impulses have to be rationalized and ruled before there can be character. It was then he attained to hold his tongue and to speak; to feel the absurdity of conceit and the folly of selfishness; to entertain another man's thought; to recognize near him the presence of a better will or a higher ethical standard than his own. Or, the time came when with a thrill at the heart he was constrained to speak out against baseness, to say no with vigor, or to fight for an opinion. To be a man among men—this came home to him as on the whole not less important than to be a scholar among scholars.

It is impossible to pass this phase of the subject without touching the question whether young men and young women should be educated together. In technical education the question is largely solved by the established social order. In the field of general studies co-education seems to many of us much the preferable method. Doubtless there are dangers, but they seem to us incidental to the evolution of a system essentially safe and superior. A reasonable direction will remove many of these dangers. For example, a reasonable direction will prevent the sacrifice of a girl's manners or her health. One objection recently raised to the system of secondary co-education is that suggested by the distinguished president of Clark University, at the great educational meeting in Boston. President Hall expressed the fear that the life of the class-room injures the natural feminine charm in the eyes of boys. Very likely some of that charm does some-

times go; but much of what goes is often better gone. The physical charm which an ignorant or unprincipled woman exerts is a doubtful blessing. The charm of a healthy girl who learns her lessons and develops a character ought to be strong enough at the right time to the right man. But if the teaching is what it should be, if the air of the room is gracious, there ought to be a great increase in the feminine charm of the feminine mind. Traits very different from his own will attract the lad in a normal and beautiful way. We occasionally hear it maintained that a subject like literature ought to be taught to men and women separately, that there may be greater freedom of discussion. But there is a good deal to literature that should not be taught to anybody; and the great body of good literature is a perfectly proper subject of study in mixed classes. Above and beyond all questions of propriety, literature taught to men separately is deprived of many values. If ever the presence of the grace, insight, and refinement of woman is needed to prevent conversation from becoming dull or ridiculous, it is needed in conversation about letters.

A day school has not quite the opportunities for social life possessed by the school with dormitories. The president of Princeton University recently spoke his conviction that the evening hours in college are on the whole more educative than those of the academic day. But the law of compensation works here as elsewhere. The day school may offer rich and legitimate opportunities for student life, if it is wise enough to open its doors early and close them late. And if it does not supply long twilights under campus elms, neither does it tender occasions for cards and tobacco. If it does not give the youth a chance to call on the maid, neither has it constantly the necessity of furnishing chaperons. If it does not compel the youth to form his own evening associations, neither does it leave the guardianship of his health to an unobservant chum or a tardy college physician. The question whether a boy should leave home to go to college is not to be settled alike for all boys. We Americans have made a fetish of liberty, with some very expensive results in the way of mob fury. To force a false liberty on a youth is certainly never right. To send a weak youth into temptation is very clearly a crime. Granted that it is vital for one youth to leave home at eighteen; it may be equally vital for another not to leave. In the average American home the youth becomes a man, and his own master, quite fast enough. Often he grows up without having learned that obedience is essential to manhood. The right sort of obedience, a happy and earnest conformity to a beneficent law (and all natural laws are at bottom beneficent), what is it but the inmost secret of any liberty worth having?

In all relations of students and teachers it is surely desirable that the social tone should be natural, and founded on a common obedience to the laws of happiness. It seems to some of us that military discipline is a necessary last resort for the few, and is not rational for the majority. A blind obedience has a value, but when we are forced to demand it we are usually confessing our own lack of ingenuity or reasonableness, and the final result is often destructive of self-reliance in the student. We have abandoned cor-

poral punishment, but we have not wholly abandoned the whip of sarcasm and the birch of pedagogic rudeness. We are wilful, and the student sets his will against ours; and, as Mr. Emerson would have said, leaves us the degradation of beating him by our superiority of strength. There is such a thing as prompt blind obedience based on the student's confidence in his teacher's reasonableness, and when we secure this we have the ideal thing.

On the other hand, the ideal of school discipline need not be that of a feverish republic absorbed in the task of self-control. We have no criticism of the ingenious innovators who have organized their schools into self-governing bodies. But even they will hardly deny that in the last analysis no body of persons is self-governing. We must be led. We must have a few masters, and it makes little difference whether we hunt for them laboriously, or recognize those whom others have taken the pains to find for us. The ideal school has very little government of any sort; needs little. And it is a matter of small concern whether the governors are students or teachers, so long as they make common cause with the governed.

The question whether there should or should not be secret societies in school has long been discussed by American teachers. Seventh-day Baptist schools have always discounted fraternities and societies, but they have never suppressed literary societies, and have tolerated the strong partisan feeling which often grows up between such societies. In this way they have recognized the clannish feeling as wholesome within due limits. Secret societies unquestionably have their faults. Studies do sometimes suffer from excessive devotion to the clan, though there is another side to that matter. The solemn nonsense to which the members devote themselves is sometimes too engrossing. But it is in human nature to pass through a period of exclusive, undemocratic friendships sooner or later, and on the whole the sooner the better. The high school is a better place than the college for this clannish life, the college a better place than the university. In so far as they bring young men into close knowledge of each other and themselves, or into love of man for man, or into loyalty to their corporate good name, fraternities are a blessing. Unmixed blessings are not found on earth; they are one distinguishing characteristic of heaven. I have known the members of a fraternity to spend much time in matching pennies, an occupation of little dignity and doubtful morality. But I have known the same lads to spend more time in matching their intellectual powers and their ethical standards. To judge them a dissipated lot would be like calling the work of a clearing house that of matching pennies. A fraternity ought to be a clearing house of ideas. Youth banded with youth should, furthermore, develop powers of devotion that will later have a wider influence, and go to support the principles which make the health of a nation. For devotion must always proceed from persons to principles.

Of one thing however I feel fairly certain: that any organization which is tolerated by a faculty ought to be personally regulated by it. Nothing that interests students ought to fail to interest their teachers. If there are to

be fraternities (and you can no more prevent them in some schools than you can dictate the choice of wives to your young men), there ought to be faculty representatives in each fraternity. The brothers in the faculty ought to be made responsible for the behavior of the chapters. The same principle holds in the case of meeting places for all societies. These should be known to the faculty, and in the case of literary societies may well be granted in the school buildings. The permanent possession of lyceum rooms at Alfred by the various lyceums has made these societies one of the strongest educational influences at Alfred.

I believe the same principle must hold in the case of all social assemblies of young men and women. Some congenial member of the teaching force ought to be present. If there must be dancing, let the chaperons be responsible for it; for there is dancing and dancing. The young people of Alfred, Milton and Salem do not dance, and they are better for not dancing.

Young People's Work.

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

Model Letter Writer.

(These *bona fide* letters are submitted as examples given by two active, wide-awake societies. "Go and do thou likewise." Our Western societies will be interested in helping support Bro. Dawes in his work among the black people.)

ASHAWAY, R. L., Oct. 8, 1903.

REV. L. C. RANDOLPH:

Dear Friend:—Enclosed please find check for \$15 from the Ashaway Y. P. S. C. E., to be used for the student evangelistic work. We, as a society, are very much interested in this work and will do whatever we can to help carry it on.

We hope to send more money in a short time.

Yours in C. E.,

ALICE A. LARKIN,
President.

WEST EDMESTON, N. Y., Oct. 12, 1903.

MY DEAR UNCLE REV:—

Excuse delay. Meant to have sent it long ago. Have been busy. Ten dollars from our Christian Endeavor and five dollars from A. C. D., Jr. If you don't get enough, let me know.

Yours,

A. C. D., Jr.

Short Sketch of the Life of J. C. Dawes.

"In A. D. 1875, while I was in public school in Jamaica, W. I., I was suddenly impressed by the thought of death; the impression remained on my mind for several months, and though I tried to get rid of it, yet I could not. Finally I went to church on a Sunday, and after listening to a sermon delivered by a preacher, I decided to speak to him at the close of service concerning my state of mind, and to learn from him fully the way of salvation; but at the close of the service I was somewhat timid to approach him, fearing that my playmates would make fun of me that I am going to be a Christian. The preacher's residence was seven miles from the church. To escape the fun of my playmates I went about three miles from the church along the road that led to the preacher's residence. I then sat down near a tree by the wayside and waited until he came. When he came and saw me sitting by the wayside he said to me, 'Didn't I see you in the church to-day?'

What are you doing here?' I said, 'Yes, I was in church, and I wanted to speak to you after the close of the service, but finding that it was not convenient for me to speak to you there, therefore I have come out this way to speak to you.' He immediately came off his mare, sat by me and asked me what I wanted. I then told him that I was anxious to understand fully the way of salvation. He took his Bible from his satchel, and turned to the 53d chapter of Isaiah and read from the fourth to the sixth verses, and expounded it fully to me. In order to make it clear to me, he said to me, 'Suppose I had a brother and he should commit the crime of murder, and was sentenced to be hanged, and when the time came for him to be put to death, I should go to the executioner and ask him to hang me instead of my brother, and he hanged me; after he has hanged me can he hang my brother?' I said, 'No, for you have borne your brother's punishment.' He said, 'So it is with us and Christ; we have transgressed God's commandments, and God was about to punish us in hell; but Christ came and bore our punishment and set us free, so what we have to do now is to believe that Christ has paid for us, and do whatsoever He has commanded us.' After our discourse he knelt down by the wayside and prayed for me, after which he shook my hand, bade me good-bye, mounted his mare and rode home. On returning home I took my pencil and paper and wrote the passage in Isaiah he read to me; I changed all the plural pronouns to singular so as to suit my case. I wrote it thus: 'Surely he has borne my griefs, and carried my sorrows. . . . He was wounded for my transgressions. He was bruised for my iniquity, the chastisement of my peace was upon Him, and with His stripes I am healed. I went astray like a sheep, I turned to my own way, and the Lord hath laid on Him all my iniquities.'

"In going to school in the following week, I took the paper with me, and whenever the thought of death came to me I took the paper out of my pocket and read it, and prayed to the Lord to help me to believe it, and gradually I became a true believer in Christ. I then found the Bible to be the best book in the world. After I found Christ to be my personal Saviour, I staid away from school for about a month for the purpose of studying the Bible alone. In studying, I used a reference Bible, so as to compare the Old and New Testament passages together in order to arrive at Biblical truths. It was by this way I came to find that the Seventh-day of the week is the day to be observed as Sabbath and not the first day. On Friday morning, October 13, 1876, I was baptized, and became a member of the Baptist church. After my baptism I was appointed to teach in the Sunday-school. When I took my class, I told the pupils that the day which they were observing as Sabbath was not the Sabbath that is mentioned in the Bible, and I was reproved by the superintendent for teaching such doctrines. I said nothing more about it; still, I held my views. In 1878 I was appointed to take charge of a village school about five miles from my home. I kept it until 1882, then I left and went to Kingston, the capital of Jamaica.

"Having a desire to know Africa, the land of my ancestors, I went to the soldiers' garrison and joined the English Army Infantry on Oc-

tober 28, 1882. On March 9, 1883, my regiment embarked for Africa. On April 1, 1883, we arrived at Cape Coast Castle on the Gold Coast, West Africa. As there was no Baptist church there, on Sunday afternoons, when not on military duties, I used to teach a Bible class in the Wesleyan church in the town. At the time of our embarkation for the West Indies in 1885, one of the native ministers asked me if I would ever return to Africa. I told him that I should return, not again as a soldier of Queen Victoria, but a soldier of our Lord Jesus Christ. In 1887, while in Jamaica, I applied for my discharge. When the commanding officer asked me why I wanted to leave the army, I told him I wanted to prepare myself as a missionary and return to Africa. He charged me £12, which is about \$60. I then paid the amount and left the army. In January, 1888, I entered the Theological Department of Calabar College in Kingston. After studying there for a year and a half I was employed as an evangelist for a year. In August, 1890, I left Jamaica for the United States. On the first of October I entered the Atlanta Baptist Seminary to finish my study in theology, was graduated May 23, 1893; ordained on the 24th. On Oct. 14, 1893, I was sent by the American Baptist Missionary Union as a missionary to Congo, South Africa, where I arrived in December. At the time of my graduation I told my teacher in theology that I searched the Bible carefully so as to find where the Sabbath was changed from the Seventh-day of the week to the first day by God or by Christ, but I could not find it. He said it was not done by God nor by Christ, but by man. I then said to him that when I return to Africa I shall teach my people to observe the day which God has commanded to be observed as Sabbath and not the day which man has commanded. After spending a year in the Congo, I resigned and came back to Cape Coast, where I had been as a soldier and began an independent mission. There I began to teach my people to observe the Seventh-day as Sabbath.

"There were three villages in which I was laboring, viz: Amosima, Guakuma, and Ayan Maim. I labored four and one-half years on the Gold Coast. About March, 1899, I received an offer from the Southern Baptist Convention to do mission work in the Yomba Land. Considering that it would be a way opened for me to make known God's Sabbath truths to my people in that section, I accepted the offer and went there in June the same year. I labored there for two years and a half and planted the Sabbath truths there against the will of my employers. Two things I impressed on the minds of my people, i. e., faith in our Lord Jesus Christ, and the keeping of the Commandments of God. I tried to let them understand that the doctrine that had been taught them by Sunday-keeping missionaries that Christ has abolished the commandments of God is not true, for Christ has said: 'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom.' On December 31, 1901, I sailed from Lagos, West Africa, for the United States; arrived in New York on January 30, 1902."

Industry is cheap. It is laziness that costs. It has cost many a bright man a bright career.

Children's Page.

"ONE, TWO, THREE!"

H. C. BUNNER.

It was an old, old, old lady,
And a boy that was half-past three;
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping,
And the boy, no more could he;
For he was a thin little fellow,
With a thin little twisted knee.

They sat in the yellow sunlight,
Out under the maple-tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was Hide-and-Go-Seek they were playing,
Though you'd never have known it to be—
With an old, old, old, old lady,
And a boy with a twisted knee.

The boy would bend his face down
On his little sound right knee,
And he'd guess where she was hiding,
In guesses One, Two, Three!

Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never had stirred from their places,
Right under the maple tree—
This old, old, old, old lady,
And the boy with the lame little knee—
This dear, dear, dear old lady,
And the boy who was half-past three.

THE STORY OF BOXER.

"Boxer" was a bird-dog, or was destined to be one when he grew up. As yet he was just a big, funny-looking, anxious-to-please, lovable puppy. Uncle Ted said he would be worth a hundred dollars after he was trained and Uncle Ted ought to know, for he had as many dogs as the old woman who lived in the shoe had children. Only Uncle Ted knew what to do. There never was a man, Ben and Laura thought, who was as clever with dogs as Uncle Ted.

He never would have left Boxer at grandma's, only a telegram came very suddenly, calling him away.

"Take good care of the dog," he said the last thing, and Ben and Laura with one voice answered, "We will!" They were delighted to think of having such a dear, ridiculous puppy to play with. Uncle Ted had left him chained to a post, but they begged their father to let the poor fellow loose.

"Why, yes," said papa, laying aside his paper. "The farm is big enough to hold him, I guess; and even if he does get into mischief, I think we can manage him."

When Boxer saw them coming, he wiggled and frisked till his tail almost touched his head.

"Wuf! Wuf!" he barked in his funny puppy way, which was to say: "Let me loose! Let me loose! What's the use of being on a lovely big farm if you have to be hitched to a post by a stupid old chain?"

You should have seen him when he heard the chain drop! He bounded off, and then back again, upset Ben in comical excitement, leaped up to give Laura a kiss, and there is no telling what he would have done next if he hadn't caught sight of some chickens scratching away in the flower-bed.

R-r wuf! And in a twinkling he had chased the last one out.

"Deary me!" ejaculated grandma, from the window. "If we had a dog as smart as that, my sweet peas might have a chance to bloom!"

"He wasn't thinking of sweet peas,"

chuckled papa. "It's just because he's a bird-dog. He'll chase anything with feathers till he's trained, if it were only an old stuffed owl!"

The children listened with respect and admiration, for papa knew almost as much about dogs as Uncle Ted.

They had a delightful afternoon with Boxer, and he "begged off" so when they took him back to the post that they decided to leave him loose.

Next morning there were seven little green goslings missing at feeding-time. They found them at last, scattered along at the edge of the pond—all dead!

"Oh, dear!" wailed the children, distracted between grief for the goslings and pity for the guilty pup in the punishment that was sure to overtake him. "Why didn't we chain him up? Oh, what will papa do?"

What papa did do was to gather up the goslings and arrange them in a pile, with their poor limp necks drooping one way. Then he sent for Boxer.

"Naughty dog!" he said sternly, pointing to the goslings. "Bad, bad dog!"

Then he whipped him.

Poor Boxer! He looked at the goslings, and he looked at papa, and if there ever was a penitent puppy, it was he. His brown eyes shone with tears, and he licked papa's hand and whined so sorrowfully that it was all the children could do to keep from throwing their arms about his neck and telling him not to feel sad any more—that it didn't matter, anyhow.

There could not have been a better dog than Boxer was that day. The family thought him a more wonderful creature than ever. He seemed so delighted whenever he pleased any one, and was so heartbroken when he blundered, that no one really had the heart to scold him very much.

So that night they let him loose again, convinced that the lesson had been learned.

Next morning before breakfast he came bounding up joyfully to papa.

"Wuf! Wuf!" he barked, as expressively as if he had said, "Come with me! Come, everybody!"

Everybody came. Boxer frisked along proudly at the head of the procession, and led them straight to the duck pond.

"Wuf! Wuf!" he barked again. "Just see how I did it this time!"

There on the bank were seven more little dead goslings, arranged neatly in a pile, with their bills all pointing one way!

"Well, I never—" began grandma. But papa suddenly stooped over and patted Boxer on the head.

"Good doggy!" he exclaimed in a queer, shaking kind of voice. And then, "Don't you see what he's done? He thought I whipped him all because he didn't put them in a pile! Good doggy! Yes-sir-ee! Nice old fellow!"

"Wuf!" barked Boxer, wagging almost double for joy.

It is doubtful if any of the goslings would have lived to become geese if Uncle Ted had not come that afternoon to take Boxer home. And the next time he visited the farm he was much too wise a dog to chase barnyard fowls of any kind.—St. Nicholas.

SIR BUSY-TAIL'S NEST.

"See that squirrel's nest, see!" exclaimed DeWitt. We were coming from the pasture, the steep hillside along the banks of the Normans Kill, and had just entered the woods, when DeWitt called our attention to the nest, built about five feet from the ground, resting on the branches and against the trunk of a thick hemlock tree.

"Oh, how lovely! let us take it home, mama," the girls begged.

"Let me see," I answered. "Perhaps the squirrels have a tiny family in it, and if so, we must not disturb it."

We pressed closely up and peered in.

"Oh," said DeWitt, whose father owned the pasture lot, "it's been there all summer; the squirrels have left it, I guess."

It was so close to the path that the boys going after the cows every day had doubtless frightened the little fellows away, so, feeling sure it was deserted, I lifted it carefully out and we examined it together. Such a funny, funny home! it looked like a great ball of dried leaves and grass, but put together with the most marvelous skill and care. It was fully twelve inches long, slightly oblong in shape and eight inches high and through, with the entrance in the small end. No other leaves except those of the oak were used in its construction, and long dried swale grass all woven together, and round and round to form the ball. The walls were about two inches thick, leaving the inside quite roomy, all lined with the softest kind of bleached out grasses, with the ends left hanging loosely over the entrance to shut out drafts. It was such a beautiful, cosy little home.

Mr. and Mrs. Squirrel do not build a new home every year, like the birds, but a wise squirrel selects a hollow tree to make his home, and there he remains year after year, where storms of winter cannot wreck the frail shelter, and where he and his bright-eyed mate can keep warm and snug during the coldest winter days.

I knew this to be the first nest of a young squirrel and his inexperienced mate, and that they had doubtless abandoned it for a more secure retreat in the top of a hollow tree after being frightened by the boys. So I did not hesitate to bring it away. Squirrels are very provident little creatures. When the ripe nuts fall in the autumn, they gather stores and bury them in the ground under the roots of trees, and often in hollow trees I have found as many as two quarts of hickory nuts hidden in one hole. Then in the winter, when the snow covers the ground, Sir Bushy-tail, who remembers exactly where his stores are buried, digs them up, and scampers away up the tree, where he will sit upon his hind legs on a limb, his lovely fluffy tail curled up against his back, and holding the nut in his two front feet, enjoy his breakfast. During the summer it is very easy for them to find plenty to eat, then in the fall they grow fat and plump on the farmers' corn; but in winter our lively little woods neighbors would have a hard time were it not for their God-given instinct to prepare for the long season by burying their food in their ground storehouses.

If any of our little readers should happen to visit the Geological Hall in Albany, N. Y., they may see Sir Bushy-tail's nest placed in the Museum of Natural History, and the kind and courteous professor in charge will explain a thousand new and wonderful things about our animal kingdom.—Evangelist.

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

SAMUEL HUBBARD, OF NEWPORT.

RAY GREENE HULING, PH.D., CAMBRIDGE, MASS. This article is reprinted from *The Narragansett Historical Register*, Vol. V, No. 4, published at Providence, R. I., December, 1887. Dr. Huling is a descendant of Samuel Hubbard, and this sketch is interesting because written from the standpoint of one who is not a Seventh-day Baptist. It will be observed that herein, Dr. Huling says that the note book of Rev. Isaac Backus contained much of Samuel Hubbard's journal, and a few letters. C. F. H.

(Continued from last week.)

His maternal grandsire, though possessing similar convictions, was more fortunate; yet he, too, was the object of suspicion and search. As late as 1682, Mr. Hubbard had in his Newport house a Testament printed in 1549, which Thomas Croke, of Ipswich (England), his mother's father, had brought safely through those fiery days by hiding it in his bed-straw. To a man of Mr. Hubbard's turn of mind, this volume, with such a history, must have been a priceless treasure. In all probability the Testament was a later edition of the translation from the Greek by Tyn-dale made in the reign of Henry VIII., "which," says Welsh, "revised by Coverdale, and edited in 1539 as Cromwell's Bible, and again, in 1540, as Cranmer's Bible, was set up in every English parish church by the very sovereign who had caused the translator to be strangled and burned." To this Testament some special authority was attached, it appears, for it was consulted by parties at a considerable distance.

These details about the ancestry of Samuel Hubbard have not been given without reason. They tend to show why through all his life his character was so eminently devout. Born in a Puritan home in rural England, he received by inheritance the religious mark which persecution of parents always brands in vivid lettering upon children to the third and fourth generation. This tendency, moreover, was developed and strengthened with deliberate care by a fond mother, and when the growing lad came to years of understanding the very atmosphere about him was charged with theological controversy, not without a mingling of politics. At the age of ten or eleven, as he sat by the hearthside listening to the talk of Goodman Hubbard with the neighbors who had dropped in for an evening's chat, he doubtless heard not only the oft-told tales of grandsire Hubbard's burning at the stake at Hornden-on-the-Hill, and of grandsire Croke's narrow escape in his Ipswich home, some fifteen miles away, but, as well, the marvelous account of God's dealings with Brethren Carver and Brewster and the rest. For, says the neighbor, these servants of the Lord have felt constrained to leave their recent homes in the Low Countries, and, taking their lives in their hands, have sought a new refuge among the savages in the wilderness named for the Virgin Queen, far over the sea to the westward. What wonder if the boy early formed a purpose to visit that wonderful region, when his day should come to make a career and fortune for himself?

Until his twenty-third year the young man remained at home in Mendelsham, learning and practising, it is probable, the humble trade of carpenter. By this time news had spread of the more recent settlement under

Endicott at the Massachusetts Bay, and of the great company whom Winthrop had led to the shores of a beautiful harbor called Boston. These settlers, ran the story, have from the King a grant of their lands and full permission to govern themselves free from molestation by royal officers or heresy-hunting bishops. Here was a field inviting enough to the martyr's grandson; and so he took ship for the new world.

In October, 1633, he arrived at Salem, having come that month from England, whether directly by way of Boston or by some other route is uncertain. His brother, Benjamin, was at Charlestown, and his sister, Rachel Brandish, with her family, was at Salem the same year. These facts made it probable that a family party of the Hubbards was made up for the voyage to the new world.

Salem was at this time a little community but five years old. It seems to have had less attraction for the young carpenter than the companionship of his friends, for in the very next year he followed his brother and sister Brandish to the younger settlement at Watertown. But before leaving Salem he formed one friendship destined to be to him a life-long source of satisfaction, and, doubtless, to determine in some measure his future career. As he wended his way from time to time to that unfinished building of one story which antedated even the "first meeting house" (now shown as such) at Salem, he often heard the fearless voice of Roger Williams, the energetic young preacher who had recently returned from Plymouth to be, first, the assistant, and afterwards, the successor of Mr. Skelton; and, quite certainly, he shared in the general sympathy with the radical views proclaimed from that pulpit, which long prevailed in the church at Salem. His after life proved that he drank in with a hearing ear the "dangerous opinion" "that the magistrate ought not to punish the breach of the first table, otherwise than in such case as did disturb the public peace," and esteemed Mr. Williams "an honest, disinterested man, and of popular talents in the pulpit." Within a score of years both preacher and hearer were to experience similar changes of opinion on religious matters and upon compulsion were to flee to a similar refuge. And throughout their long lives the acquaintance here formed was preserved and strengthened by correspondence.

Have you ever wondered what the order exercises was at a meeting in these early days? Gov. Winthrop describes the proceedings on one such occasion, when he with Mr. Wilson, the pastor of Boston, was spending a Sabbath at Plymouth, in October, 1632.

[To be Continued.]

Just Look Up

Your old copies of Conference Minutes, and see if you have any of the following years:

1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1830, 1831, 1832, 1834, 1835, 1841, 1845.

They are pretty scarce, but they are worth Ten Cents each, if in good condition.

Address, JOHN HISCOX, RECORDER Manager, Babcock Building, Plainfield, N. J.

Our Reading Room.

LITTLE GENESEE, N. Y.—Although our church is not a noisy church, it has not been inactive during the summer. The Junior Endeavor Society furnished the money for the purchase of a chandelier for the church. The Christian Endeavor Society has placed a beautiful set of pulpit chairs in the church. The Mission Band has begun raising a fund towards repainting the church. Our people made a free-will offering of \$73 towards the reduction of the debts of the Missionary and Tract Societies. Attendance at the Sabbath morning service and at the weekly prayer-meeting is good. We believe that a Christian spirit prevails among us. But the church is not perfect. Neither is her pastor. Because of ill-health, in the way of indigestion and nervousness, I have felt it necessary to give up my work here with the close of next December. I do so with sorrow and regret; but feeling that it is altogether best for my future connection with the gospel ministry. No, I am not going to Europe nor to Palestine; because I am not financially able. I have worked just as hard as though I had expected to be sent abroad. But I shall take a less popular route to the restoration of health. By the grace of God I hope to spend twenty years longer in preaching the blessed gospel. But if I do, some radical change seems imperative soon. Whoever comes to Little Genesee as pastor will find a good home in a pleasant place among a kind-hearted people. He will find good steam and trolley railroads, and an excellent telephone system at his service. Natural gas, at a moderate expense, heats and lights the parsonage. A good man can find opportunity for serving God and man to the extent of his ability here. May God bless the church in their choice of a pastor and the coming pastor in the work that is before him.

D. BURDETT COON.

OCTOBER 15, 1903.

DON'T WAIT UNTIL IT'S TOO LATE.

Do you know what it means to cure constipation? It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines, and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases, like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently and permanently done by Vernal Saw Palmetto Berry Wine. Not a liquor or patent medicine. A full list of ingredients and explanation of their action with each package. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new strength and vigor. Only one small dose a day will positively cure constipation of any degree, by removing the cause of the trouble. Try it. A free sample bottle for the asking. Write for it today. Address, Vernal Remedy Co., 235 Seneca Building, Buffalo, N. Y. All leading druggists have it for sale.

OIL CURE FOR CANCER.

DR. BYE has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free, giving particulars and prices of Oils. Address Dr. W. O. BYE, Drawer 1111, Kansas City, Mo.

WISCONSIN MATTERS.

There are in Wisconsin ten Seventh-day Baptist churches, aggregating a little more than one thousand members, with a Sabbath-keeping list of adherents of ten per cent additional. Five of these churches, embracing over eight hundred and eighty members, in the southern part of the state, are within an easy half-day's carriage ride of each other. Among these churches is held the Southern Wisconsin and Chicago Quarterly Meeting. The October session of this body has just been held with the church at Rock River. The theme for the entire session, beginning Friday afternoon and closing Sunday night, was "An Attractive Christianity." The general theme was sub-divided so as to treat separately the Sabbath-school, the Prayer Meeting, the Song Service, the Church Social, the Young People's Work, the Preaching Service, Christian Living and Collateral Topics, all grouping themselves naturally about the words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

On the Sabbath following this quarterly meeting, Professor Edwin Shaw, of Milton College, who has very acceptably served this church since last January, closed his labors with the church, his college duties being too arduous to justify a longer continuance of service as pastor. This is a great disappointment to the church; but they have called Bro. O. S. Mills, who will begin labor there soon. The coming of two or three families into this society, recently, gives great encouragement to this little flock.

Four of the remaining five churches constitute what is familiarly known as the Central Wisconsin group, which comprises the churches of Berlin, Marquette, Coloma and Rock House Prairie. These are all missionary churches, and the readers of the RECORDER are more or less familiar with them through missionary reports. Three of these churches have commodious houses of worship, and all hold regular Sabbath services, though much of the time without the presence of a pastor. The removal of Bro. O. S. Mills to Rock River leaves this field without a missionary pastor. Doubtless the Missionary Board has the matter under consideration. This group of our churches is located in what is known as the "Wisconsin Potato Belt." The crop this year, in spite of the excessive rains which have proven so disastrous in other parts of the West, is said to be pretty good which, with the high prices and ready markets, will be a great blessing to our people here.

The remaining church mentioned in this letter is the Cartwright church in the northern part of the state. It is quite isolated from any other church of our order, being nearer to New Auburn, Minn., than to any of the Wisconsin churches,—a sort of "lone Sabbath-keeper." There are other Sabbath-keeping

families or groups of families in different parts of the state. The foregoing are the churches now reporting to the Conference.

The oldest as well as the largest of all these churches is that at Milton. From this original center all the others have principally sprung. Here is the Milton College, which has contributed in no small degree to keep this mother of churches strong and healthy. The church and college together have done, and are doing, an incalculable service for our churches of the north-west, and for the denomination at large, in the training of young men and women for Christian work and denominational leadership. At no time in the past have they been stronger or better equipped for such service than at the present time, while prospects for the future brighten.

In a former letter I wrote somewhat at length of Wisconsin's general school system, and of what Seventh-day Baptists have had to do in its development. It might be added that our state has one of the best, if not the best, agricultural department of any state or country. Students may be found in it who have come from the South-American states as well as European countries, to study the methods of agriculture as taught and practiced in the Badger state. Plans are being matured for experiment and instruction stations throughout the state which will bring the results of scientific experimental work which has hitherto been available to the average farmer, close to the farms and to the young men and women of the state. Milton's graduates and old students are bearing an honorable part in these modern and progressive movements for the industrial prosperity of the state.

In a population approximating two million people, which Wisconsin now boasts, one thousand people scattered in groups such as I have here described, might easily be lost to view in a single generation. The fact that they continue to grow in strength and are so widely and favorably known throughout the state is significant of the vitality and power of that faith which characterizes them. That this handful of people has a larger proportion of trained young men and women in the educational, religious, professional and industrial enterprises of the state than any other denomination, strongly suggests that it is no misfortune to have been born and reared a Wisconsin Seventh-day Baptist.

L. A. PLATTS.

MILTON, WIS., Oct. 16, 1903.

Reviews.

In *The Delineator* for November Mrs. Theodore W. Birney has a suggestive paper on the Education of Boys as future Fathers and Citizens. The gist of her argument is that boys seldom receive the sympathy to which they are entitled—not a maudlin, sentimental sympathy that is calculated to spoil the child, but an intelligent comprehension of his needs and an interest in his doings and belongings. Her conclusion is that if parents will only take a genuine interest in all things that interest their boys, they can hold their confidence, and so long as they possess that they can be reasonably sure that their sons will not go far wrong. Parents are wont to look on the problems of youth with the eyes of an adult. How much good would result to many little fellows if their parents would come down to their view-point, or come up perhaps, recognising the limitations of their inexperience, and judging their deeds and misdeeds in the light of it. The rule of the rod is passed, and inasmuch as the new order of things has brought much happiness into the lives of the little ones, so will a better understanding of the boy nature on the part of parents benefit them immeasurably.

MARRIAGES.

GARDINER—CLAWSON.—At Salem, W. Va., at the home of C. R. Clawson, on Monday evening, Oct. 19, 1903, by Rev. E. A. Witter, Pres. Theo. L. Gardiner, D. D., and Miss Alice Clawson, both of Salem.

HAGUE—REITZ.—At Salem, W. Va., at the home of Lewis Davis, on Monday evening, Oct. 5, 1903, by Rev. E. A. Witter. Mr. Allen B. Hague of Ingersol, Oklahoma, and Miss Margaret Reitz of Ellenborough, W. Va.

JACQUES—MAXSON.—At the home of the bride's father, Alfred, N. Y., Oct. 15, 1903, by Rev. L. C. Rundolph, Harry Vincent Jacques and Alice Maud Maxson, all of Alfred, N. Y.

VARS—TITSWORTH.—At the home of the bride's parents, Mr. and Mrs. Lewis T. Titsworth, of Dunellen, N. J., Oct. 6, 1903, by Rev. L. E. Livermore, Mr. Alexander W. Vars, and Miss Mildred Titsworth, all of Dunellen, N. J.

DEATHS.

CARPENTER—Hannah Burdick Carpenter was born in Wirt, N. Y., June 16, 1860, and died Oct. 14, 1903.

Six years after her birth her people moved to the home in McHenry Valley where they have since lived. From the age of about seventeen on for several years, she lived in Alfred. She herself had not the opportunities of an education, but she kept house for two of the younger ones, while they attended the University. It was the characteristic of her life from childhood to care for others. She was like a little mother to the four younger children. When, in the spring of 1891, it was found that her brother Walter had consumption, the disease of which her sister Flora had died a few months previous, she went with him to California, working for a time at one of the resorts to help pay his way.

She was married to Richard Carpenter Jan. 22, 1893. Exactly two years from that date he was killed by an accident in a mine shaft.—Four years ago last spring she came home to be the stay of her parents at home. She cared for her mother in her last illness and has since been her father's housekeeper. She was baptized while at Alfred and joined the First Alfred church, in whose fellowship she has since remained. She was discreet, noble and unselfish. The beautiful kindness shown her by so many in these past weeks is but a reflection of her own loving usefulness. "She hath done what she could." She is one of the great number who, having two talents, faithfully used them, and heard the "Well done" of the Master.

Services were held at the house Oct. 16. Pastor Randolph's text was Matt. 25: 22, 23.

REMINGTON.—Mrs. S. L. Remington died in Independence, N. Y., Oct. 6, 1903, aged 72 years, 2 months and 17 days.

Sister Remington was the daughter of Elder Ray Green and Lucy Smith Green, and was born in Alfred, N. Y. There were in Elder Green's family six children—three boys and three girls—and Mrs. Remington was the last to be called to the eternal home. In early life she gave her heart to Christ, joined the Seventh-day Baptist church at Alfred, of which church she remained a member till about thirty-five years ago, when she moved to Independence, N. Y., joined the church of like faith there and has since been a member, adorning her profession with a consistent walk. She was educated at Alfred and taught school one term, but the most of her early womanhood was spent in the millinery business at Alfred and Andover. About 1868, she and Elisha B. Green, of Independence, N. Y., were united in marriage. Mr. Green died in 1885, leaving a mercantile business which Mrs. Remington (then Mrs. Green) continued till about four years ago. In 1890 she was married to J. P. Remington, of Independence, N. Y., who is now left to mourn her departure. She had remained young, for one of her years, and did not seem to those who met her like one over three score and ten. She was the embodiment of neatness and order, and in her business and other transactions was scrupulous, anxious that all should be done with fairness and honesty. Sister Remington was a great sufferer and was tenderly cared for by her husband and niece, Mrs. Nina Palmer. Though she would have been glad to have had life prolonged, yet she was willing and ready to go. Funeral and burial took place at Independence, N. Y., Oct. 9. W. L. B.

A false god may be made out of our foolish thoughts of the true one.

God often strikes away our props to bring us down upon his mighty arms.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
REV. WILLIAM C. WHITEFOOT, 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.....	2 Sam. 12: 1-13
Oct. 24. David's Joy Over Forgiveness.....	2 Sam. 12: 13-23
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.....	2 Sam. 19: 1-23
Nov. 21. The Curse of Strong Drink.....	Prov. 20: 1; 23: 29, 31, 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, 62, 63
Dec. 19. The Queen of Sheba Visits Solomon.....	1 Kings 10: 1-10
Dec. 26. Review.....	

LESSON VI.—DAVID'S GRIEF OVER ABSALOM.

LESSON TEXT.—2 Sam. 18: 24-33.

For Sabbath-day, November 7, 1903.

Golden Text.—A foolish son is a grief to his father.—Prov. 17: 25.

INTRODUCTION.

David's friends did not all forsake him. The priests even started to take the ark of God along with the fleeing retinue of the king. David showed that he trusted in God without the symbol of his visible presence and sent the ark back. Kind friends sent provisions for David and his company, and gave them shelter, but perhaps the most conspicuous service rendered to the king in the day of his flight was that of Hushai the Archite. He had proposed to go with David, but had been sent back for the express purpose of defeating the counsels of Ahithophel. Ahithophel was a man of great wisdom and shrewdness, and it was said of him that his counsel was as if a man inquired of the oracle of God.

When Absalom had returned to Jerusalem from Hebron upon the same day that David had fled, his wisest course if he hoped to overcome David would have been to follow the fleeing monarch at once and have the contest quickly over before he could rally his adherents. Ahithophel presented this plan, and offered to lead the attacking force himself. But Hushai's advice was asked, and he by a very carefully worded argument persuaded Absalom to wait a while. Ahithophel perceived that the rejection of his plan meant the ultimate defeat of the insurrection. In his despair he went home and made his will and killed himself.

David crossed over to the eastern side of the Jordan and rallied his forces at Mahanaim, the place where Jacob encamped when he was returning from Padanaram with his family and flocks. Here David awaited the coming of Absalom's army, and arranged his forces. It seems probable that David's army was inferior in numbers to that of Absalom, but several companies of the king's army were seasoned warriors, while the army of the usurper was made up of new recruits. David's men also had the advantage in that they could choose the place of the battle, and his generals showed much more skill in planning the conflict.

The result was as might have been expected. Absalom's army was defeated with great slaughter; and although the king had given strict charge to his generals in the hearing of his soldiers that they should spare his son, Absalom himself was slain by the hand of Joab. Some are inclined to blame Joab for his disobedience, but he knew that the kingdom would never be secure to David so long as the usurper lived, whether in exile or in prison.

In the paragraph before our lesson we are told of the sending of two messengers to David from the field of battle: one the Cushite, the bearer of the official tidings from the commander, and the other Ahimaaz, who had been refused for his own sake the privilege of carrying the message lest he might be remembered by David as the bearer of evil tidings. Why he still insisted on running with no message to carry we can only guess.

Time.—A few days, or possibly a few weeks, after last week's lesson.

PLACE.—Mahanaim.

PERSONS.—King David and the two messengers, the Cushite, and Ahimaaz, the son of Zadok; the watchman and the porter are also mentioned.

OUTLINE:

1. The Messengers Approach. v. 24-27.
2. Ahimaaz Reports. v. 28-30.
3. The Cushite Reports. v. 31, 32.
4. The King Laments for his Son. v. 33.

NOTES.

24. Now David was sitting between the two gates. That is, in the building that served as gateway for the city. He had proposed to go himself into the battle but his

friends had restrained him, saying, Thou art worth ten thousand of us. And the watchman went up to the roof of the gate. The flat roof of the gate, in the outer wall of the city. And behold a man running alone. The experienced eye of the watchman probably discerned the messenger while he was still at a great distance, a moving blur upon the landscape.

25. And the watchman cried, etc. It was his business to keep the king informed of anything which might be of interest. We may easily believe that he had been watching a long time before he saw this man running alone. And the king said, If he be alone, there is tidings in his mouth. David very naturally infers that the man is not a fugitive from a defeated army, else there would be a number in sight at once.

16. And the watchman saw another man running. Evidently at a considerable distance behind the other, so that each could be spoken of as alone. That the Cushite was so far behind may be explained on the theory that he met with hindrances in running the shorter way over the hills, while Ahimaaz ran steadily around the hills by the way of the Plain. It is not impossible that Ahimaaz was also really a better runner. And the watchman called unto the porter. Or much better as the Septuagint has it, "unto the gate." There was no need of any one to repeat the cry of the watchman to David. And the king said, He also bringeth tidings. The king perceived that he must be another bearer of messages from the army.

27. And the watchman said, I think, etc. Much better, I see, or I perceive. The watchman did not express doubt about what he saw. Like the running of Ahimaaz. The watchman was evidently a master of his business, and could therefore recognize Ahimaaz at a distance by some slight peculiarity in the motion of his body. Compare the recognition of the Jehu by his driving. 2 Kings 9: 20. He is a good man, and cometh with good tidings. David rightly judges that Joab would not be likely to choose to bear bad tidings so prominent a man as Ahimaaz, the son of Zadok the priest (who showed himself loyally devoted to David from the very beginning of Absalom's rebellion.) Compare v. 20.

28. And Ahimaaz called, and said unto the king, All is well. The word of Ahimaaz is that used in ordinary salutations, and means, literally, Peace. It should be translated Peace, in this passage; for the rendering, "All is well," seems to be a complete message in general terms explaining the entire situation upon the field of battle. And he bowed himself before the king. That is, he prostrated himself as a token of reverence. The same verb is used of worship to God. "Fell down" in the Authorized Version is misleading; for one might think that after his long run he fell down exhausted. Who hath delivered up the men, etc. Thus Ahimaaz states clearly that the king's men had been victorious, and barely hints at the death of Absalom.

29. Is it well with the young man Absalom? Literally, is there peace, etc. To the fond father Absalom is still a youth. He is ready to excuse all the shortcomings and sins of the wayward boy. He inquires for him before he asks whether there were many or few of his own soldiers slain. When Joab sent the king's servant, even me thy servant. Some render instead, When Joab, the king's servant, sent me thy servant; but the best reading is, when Joab sent thy servant. When Ahimaaz speaking to the king refers to himself he says, "thy servant." I saw a great tumult, but I knew not what it was. He meant to say that he knew none of the particulars of the battle. The only reasonable explanation is that his statement was false.

30. Turn aside, and stand here. If the messenger knows nothing of Absalom, the king will not take the time to interrogate him in regard to other matters, especially as another messenger is fast approaching.

31. And behold the Cushite came. He belonged to that nation that dwelt in the southern Nile valley. It is probable that he was a negro, and he may have been a slave of Joab's. It is evident that Joab thought that this Cushite would not have as much to lose from bearing evil tidings as Ahimaaz had. Tidings for my lord the king. Our translation is perhaps a little too abrupt. Better, Let my lord the king receive good tidings. Jehovah hath avenged thee this day of all them that rose up against thee. This is the message that Joab sent—a definite announcement that the rebellion had been crushed by a decisive victory.

32. Is it well with the young man Absalom? This is the question that is upon the heart of David. The enemies be as that young man is. The Cushite breaks the news as carefully as he can. Still he says that Absalom is dead, and David does not stop to notice that the messenger, in giving this intelligence, expresses a

desire in which every well wisher of the king must join. Absalom had passed his own death sentence when he had himself proclaimed as king. It was then if not before that David had lost his son beyond recovery.

33. And the king was much moved. He was completely overcome by the news of the death of his son. He had doubtless hoped for the defeat of the rebel army and a reconciliation with his son. The chamber over the gate. Probably the most convenient place of retirement. O my son Absalom! The cry of the heart-broken father, especially emphatic from its repetition. Would I had died for thee. The word "God" is not in the original, and should not be inserted. In his great grief David is ready to express the wish that he had died instead of his wayward son.

THE WHITE WAX WORM OF CHINA.

On the banks of the River Anning in China there grows a tree—known to botanists as the *Lignstrum lucidum*—which in the spring becomes covered with little excrescences about the size of a pea. If we cut one of the bulbs we shall find inside what at first appears to be farina, but if we examine the contents carefully we shall discover myriads of eggs which represent the product of an insect known as the white wax worm.

The latter part of April the Chinese gather these bulbs and put them into little bags, each containing about one-half pound in weight, after which they are carried to the town of Chiating, where there is a regular market for this queer product. At Chiating the bags are emptied and the contents redistributed in little sacks made of leaves, about twenty of these bulbs being placed in each bag, and after the leaves have been pierced with holes they are suspended from the branches of a tree, which botanically named is the *Fraxinus Chinensis*. It generally requires about fifteen days for the larvae to complete their transformation, after which—having become full grown insects—they abandon their artificial homes and install themselves upon the trees reserved for them. The females at once begin to lay eggs and in order to protect them these tiny mothers place them under the bark itself. The males complete this work of preservation by secreting a greasy matter, which, in time, completely covers the trunk and branches of the tree with a brilliant, moisture-proof varnish. This varnish, however, is the product sought by the Chinese and is the purest of white wax. The wax is now gathered, and in order to do this the inhabitants of the country carefully scrape the trunk of the tree and cut off the branches and throw them into boiling water. The wax is thus melted and after the water has cooled it is refound in a thick deposit on the bottom of the vessel in which it has been boiled. The wax is sold for about sixty cents a pound, and is equal in quality to the best product of our native bees.

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A DENOMINATIONAL TIME TABLE.

ONE WHO READS THE MINUTES.

"Sixty seconds make a minute,"
Thus in childhood we were taught.
"Sixty minutes make"—an hour?
Nay,—a week,—we often thought.

And we learned to read the minutes
On the old clock's honest face;
While the days and months and seasons
Kept their steady onward pace.

Then we studied God's time keepers
Ruling over day and night,
In their fixed, unchanging orbits,
For his clocks are always right.

But we found our fellow creatures
Counting time so passing queer,
They had failed to read God's minutes
And their week was out of gear.

'Tis our mission, manifestly,
To uphold the better way
Which our Heavenly Father honored
When he "blessed the Seventh-day."

Ours, then, to watch the minutes,
And our clocks keep always wound,
Timed with God's, and running smoothly
Lest, at last, "too late" we're found.

There's a wise Chicago Doctor
Who, next Conference, will disclose
Our Denominational ailments
And the signs of health it shows.

And he'll base his diagnosis,
(Or I'm much mistaken in it,)
Largely on the total number
Of full heart-beats to the minute.

'Tis not meant for idle pruning,
O ye friends of Sabbath truth!
May there be for each a message,
Man and maiden, age and youth.

Would you know where most you're needed,
Helping set these wrong times right?
Read the minutes. They're recorded
Week by week, in black and white.

Read with mind and heart wide open,
And you'll straightway wonder why
Any honest Sabbath-keeper
Ever could pronounce them dry.

For they tell of faithful service,
Meekly rendered in His Name.
Trials met and faith unshaken,
Zeal that burned with steady flame.

There are victories, too, recorded,
And we pause and render thanks
For the tens and hundreds added,
And the "twelve" who've joined our ranks.

But our hearts are filled with sadness,
As we read the strong appeals
For the men and millions needed
In the ripened harvest fields.

Could we learn to read these minutes,
And their meaning ponder o'er,
We should give and pray and suffer
As we'd never done before.

THE FOUR O'CLOCK.

OBADIAH OLDSCHOOL.

This plant was first discovered by Europeans in Peru and hence is sometimes called "The marvel of Peru." It is also called "The afternoon lady." It belongs to the genus "Mirabilis,"—that is, wonderful. Its flowers

are usually white, but sometimes yellow or red. They are star-shaped, and grow upon a branching, tree-like shrub. Their peculiarity is that they remain closed nearly all day, no matter how brightly the sun shines, and then open suddenly, about four o'clock in the afternoon. If the day has been unusually warm, they wait until five or even six o'clock.

Now, some flowers bloom only in the dark, as the "cereus grandiflorus," popularly known as "the night-blooming cereus." Some close at night and open again when the sun begins to shine. But this wonderful plant waits until the sun is near its setting, and then, like a thermometer marking the degree of light and heat to which it was made to respond, opens its petals.

This plant, which is peculiar to the Pacific coast, we found growing wild in the foothills of the Santa Clara Valley, California. We transplanted it into our garden and have been deeply interested in watching its prompt coming to time from day to day. "Is it four o'clock?" some one asks, and the answer is, "Look at the afternoon lady! If she has come out from her seclusion, and is arrayed in all her glory, like the lilies of the field, we know the time as well as if we had heard the clock strike."

THIS STRANGE FLOWER'S SERMON.

I have not been able to find any explanation of the peculiarity of this wonderful plant. It seems made to respond to certain conditions of temperature, and to be prompt in its response. It resists the wooing of the midday sun, but yields to his attraction when he is near his setting. It has, however, suggested to me two practical thoughts:

First: How faithful what we call nature, as distinguished from man, is to the laws of its being. When God made the four o'clock, thousands of years ago, he said to it, "You are not to bloom in the dark like the cereus, or to open your petals to the sun as soon as he rises, like the morning glory. You are to wait all through the shining hours—wait until late in the afternoon, when many flowers that have been open all day will begin to close, and then you are to expand." Though that would have seemed a strange command if this marvel of Peru had been able to think and reason, it did just what it was told to do and its descendants have ever since, even unto this day. There has been no disobedience, and hence no degradation, in the material universe. Man alone has rebelled and fallen from the estate in which he was created.

Second: We learn that the fullest development of life does not always come when the conditions seem most favorable. We would expect this marvel of Peru to appear in all its glory at noonday, when sunshine is fairest and brightest. And so we think of middle life, when body and mind are in their fullest vigor, as its most glorious and joyous period. But often—always indeed when the heart is in harmony with God—its graces expand when the sun is near its setting. Yes, the brightest hours of a true life are near its close. Who has not wondered at the light which glows in the face of many an octogenarian! He is the four o'clock of the plants of righteousness. Such a four o'clock was the apostle Paul. He spent the last years of his life a prisoner in Rome. But they were evidently his happiest years. He was visited there by Christians from all parts of the world, many of whom had been converted under his ministry. He wrote letters to the saints in

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Asia Minor and Western Europe. He had access to the innermost life of the imperial city, and won converts in the household of the most degraded of the Roman emperors. No wonder then that he wrote to Timothy, "I have finished my course." And such a blessed consummation may we all have who believe in Jesus.—The Interior.

Christianity is not so much the advent of a better doctrine as of a perfect character.

How's This.

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Special Notices.

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, corner 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, 826 W. 33d Street.

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MALTBIE D. BABCOCK.

Why be afraid of death as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench?
Why not, with happy shout, run home when school is out?

The dear ones left behind! O, foolish one and blind;
A day—and you will meet; a night—and you will greet!

This is the death of Death, to breathe away a breath,
And know the end of strife and taste the deathless life,
And joy without a fear, and smile without a tear,
And work, nor care to rest, and find the last the best.

—Baptist Home Mission Monthly.

The Assets of
Seventh-day
Baptists.

SUCCESSFUL business men take frequent "account of stock" and are careful to know just what assets are available. Carefulness on that point is always the price of success in business. The principle involved applies to religious work quite as much as to worldly business. It is doubly important to make note on this point when new demands are at hand, and new enterprises are being considered. It is correctly said that to be "well born" is half the battle of life. The inheritance which a man or a people receives is an essential and important item of assets. Seventh-day Baptists are rich along the line of inheritance. Those who have preceded them as representatives of the truth for which they now stand, have been people of conscience, integrity, forcefulness and devotion. No others could have existed and made the history which has preceded the present time. It is a question of greatest importance to us whether we duly appreciate the value of our assets, and are prepared to utilize them. But they must be taken into account as the basis of all values when considering our work from the human standpoint. Nor should this be considered from the human standpoint alone. They are God-given assets and he waits to guide and strengthen us in their use.

EVERY thoughtful man is thrilled more or less with that advice to young men which says: "Ally yourself in the beginning of life with some great and unpopular reform." It is the stress and strain of strenuous life that makes superior men. When that stress and strain and strenuousness are

turned toward high ends, as in the case of moral and religious reforms, corresponding good comes to everyone who, by inheritance, has received impulses toward such work, and upon whom new demands connected with such life are constantly coming. Such an inheritance is ours in an eminent degree. All minorities, standing for a great and important truth must be enriched by such inheritance in order to succeed. It is that we may better appreciate the value of this inheritance, and what it means, that the RECORDER urges with such persistency and constancy the study of our history, and its deep import. Whether we rise to the occasion or not, the fact will remain that by inheritance we are rich in those elements which go to make men reformers. To be given such an asset and fail to appreciate and use it is to find deepest failures and just condemnation.

THE characteristics which enabled our ancestors to stand for Sabbath truth during all the centuries preceding this, fitted them for breadth of view and for strong intellectual development. It has been necessary that they should be investigators and scholars, and that necessity has been well met by them. The education which they have represented, and which we have inherited from them, has been more than the technical education of books and schools. It has been that broader education which seeks to know causes, and to inquire after possible results. It has been pervaded by strong faith and large hope in the permanency and final triumph of truth and righteousness. Such forms of thought and educational development along such lines, tend to give depth, breadth, and power. It is because we have this inheritance that our history, from the first in the United States, has been marked by advanced positions and efforts along educational lines. The pathway of Seventh-day Baptist emigration from New England may be marked by its organized efforts in the matter of education, through schools. What we now possess as the result of such an inheritance is seen in the large numbers of men and women of our faith who are teachers, and in other learned professions. The proportion of these, when compared with the number of Seventh-day Baptists, is many times greater than the proportion of such ones in other denominations. This is not said to boast, but to show the valuable results and the rich assets which inheritance has given us on the line of education.

Are we Weak. We are not weak, if we make proper use of the means God has placed in our hands. Our denominational ancestors were not weak. Weaklings could not stand as they stood. We have inherited strength through the combined characteristics and agencies they have passed on to us. But inaction is always weakness. On this point we are weak. Patrick Henry's famous speech before the hesitating patriots of the revolution was at its best when he said: "They tell us we are weak and unable to cope with so formidable an adversary. But when shall we be stronger.

We are by no means a people of millionaires. On the other hand we are correspondingly far from being a people familiar with poverty. Our material resources are sufficient, if they be liberally bestowed, wisely gathered, and carefully expended, to do an hundred fold more than we have yet done toward accomplishing the work committed to us? Upon this point, as on others, one great difficulty, if not the greatest, is our failure to appreciate the value of the work awaiting us, and the solemn religious duty and consequent blessings which demand the right use of money in the cause of Christ. The average man still considers the question from the low standpoint of "charity" or of "benevolence" toward God and his cause. Public opinion has little appreciation of the fact that whatever represents the love and labor of men in its crystalized form, as money, is of the highest worth in promoting the kingdom of Christ, and that the contribution of such, with the right spirit, is as truly a religious service and a means of growth in grace as are prayers or preaching. All too slowly do men rise to this higher conception, and, therefore, do they withhold their gifts, large and small, from the cause, and prove to themselves the truth that there is a withholding of more than is meet, and that it tends to poverty. Comparatively rich in material things, we are yet by far too poor in best attainments in spiritual life, because the assets represented by our earthly riches are not turned into those channels which God requires. Everyone must see that a people whose assets are represented by such inheritances as ours, along the lines already noticed, may accomplish a work of untold value and of measureless extent, when united and fully devoted. Reader, "take account of stock" often. Learn what your assets are for the promotion of the kingdom of Christ. As you learn, obey. To do less is to stand self-condemned.

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