

THE SABBATH RECORDER.

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

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It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.

It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

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SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
E. M. TOMLINSON, President, Alfred, N. Y.
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V. A. BAGGS, Recording Secretary, Alfred, N. Y.
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ALFRED THEOLOGICAL SEMINARY.
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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

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

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

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Business Directory.

Plainfield, N. J.

A MERICAN SABBATH TRACT SOCIETY.
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Plainfield, N. J. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J. the second First-day of each month,

little in that locality. The same is true of the Sabbath School Board in its relation to the natural place of meeting in the city of New York. Under a strong pressure, and against his personal wishes Dr. Geo. W. Post was re-elected President of the Conference. There was a unanimous feeling that Readjustment is not a local issue, that East, West, North and South disappear in connection with the presidency of Conference at this time. The success of the main features of the program was so marked that the consensus of opinion compelled Dr. Post's election.—But the train for Kansas City is coming.

THE late session of the Conference received due attention from the *Eyes of Others*, newspapers of Eastern Kansas.

On another page will be found an article from the *Atchison Globe*, whose representatives were on the ground. Its report has several items of pertinent information that will interest our readers, aside from the glimpses it gives from the standpoint of a stranger seeking facts touching our people and their history.

THE best way to popularize an intricate theme—the history of the Sabbath Question, or the processes of Higher Criticism, for example,—is not to attempt it. It cannot be done. He who attempts it is doomed to more or less of failure. People in general, however intelligent, have neither time nor inclination for detailed work on intricate themes. The average man wants results rather than the processes by which results are obtained. He wants to know what ultimate truths and practical conclusions the investigator has found without being bothered or bewildered by the tangled facts and temporary doubts which may have attended the investigator's work. The investigator must know all these. He must adjust and readjust his conclusions in the light of them; but the popular audience cares only for his clear-cut conclusions. All else belongs to the class-room and the few, or to the investigator's library, where he and God sit to search and conclude. The people believe in honest, careful investigation by those who are fitted for that work, but they wait at the door of the investigator to hear the report God sends, through him. If that report be too elaborate, if processes are dwelt upon too much, if doubtful and unfinished points are pushed to the front and emphasized, doubts will be created where conclusions ought to be confirmed, and faith strengthened. Worst of all, men will lose faith in the investigator who attempts too much as to details and "wobbles" around doubtful points and incomplete conclusions. We repeat it: the best way to popularize an intricate, historical, philosophical or theological problem, is to announce definite conclusions and practical truths, with few details as to the process, especially those which involve unknown factors. Let the unknown alone. It may be humiliating that you must spend years in reaching conclusions that can be stated in an hour, but that is the law of life touching all intricate themes, historical problems, and theological mysteries. Blessed is he whose honesty and thoroughness are so well assured before men, as to command faith in his conclusions. Even if the work of a life time can be condensed into the announcements of an hour, such conclusions are gold. The world wants gold,

but it cares little for the experiments, mistakes and failures which attend the finding of it. One important part of the work of a true investigator is the adjustment of contradictions, and the overcoming of doubts, but doubts are poor food for the people, and they soon doubt him who feeds them on doubts, guesses, and unripe conclusions. There are facts enough for the uplifting of the world in righteousness, unto salvation. Facts are popular. People believe in them. Some years ago the writer was asked to preach a sermon "Against Infidelity," in a town in Central New York. He complied by presenting a few simple truths and announcing that beyond these he was ignorant about the Infinite Father, and his doings. The leading "Infidel" of the neighborhood was present. After the service he said, "I can accept truths like those, but I have been made skeptical by men who knew everything and claimed to demonstrate the exact number of paving stones there are to a square yard in the streets of the 'New Jerusalem.'" It is our business to thank God that there is a New Jerusalem, but it is best not to assume too much about its pavements.

INSANITY AS A SHIELD FROM PUNISHMENT. PRESIDENT Roosevelt was lately asked to set aside a sentence of death passed upon a negro in the District of Columbia, for criminal assault upon a little girl. The prevalence of similar crimes—than which few can be greater—makes the reply of the President the more worthy of commendation. He said: "I have scant sympathy with the plea of insanity advanced to save a man from the consequences of crime, when, unless that crime had been committed, it would have been impossible to persuade any responsible authority to commit him to an asylum as insane. Among the most dangerous criminals—and especially among those prone to commit this particular kind of offense—there are plenty of a temper so fiendish or so brutal as to be incompatible with any other than a brutish order of intelligence; but these men are nevertheless responsible for their acts, and nothing more tends to encourage crime among such men than the belief that through the plea of insanity or any other method it is possible for them to escape paying the just penalty of their crimes." While the death penalty seems severe, such assaults are so beastly that those who make them are more like wild beasts than men. Much thoughtful comment has been made in New Jersey and Pennsylvania lately, urging such punishment as will forever incapacitate these fiendish animals from repeating such assaults. If that form of punishment would deter passion-frenzied creatures more than the probability of death, it would be wise to adopt it. In any event, something should be done to overcome the practice of lynching, torturing and burning at the stake, which is so prevalent in the South, and elsewhere. That only makes double crime, and triple barbarism.

THE annual encampment of the *Grand Army Veterans*, Boston during the third week in August. Boston did everything needful to honor and entertain the remnant of these heroes who were able to be present. Ten thousand have died during the year, giving fresh emphasis to the fact that the veterans who remain are gathering closer each year to the final encampment boundary where the sentries of

Death keep constant watch. As the lines shorten and the ranks grow thinner, the Nation's gratitude ought to increase. There were three men at the Boston meeting to whom the Nation owes a double debt. Generals Howard, Whittlesey and Ballock not only served in the Civil War, but were actively concerned in the management of the Freedmen's Bureau from beginning to end. General Ballock was the disbursing agent, General Whittlesey the adjutant general, while General Howard was the commissioner in charge of the whole enterprise. He was the choice of Abraham Lincoln and was recommended to this responsible post by General Sherman. The work which this Freedmen's Bureau did in caring for the thousands of Negro refugees and in providing educational opportunities is hardly realized by the younger generation. General Howard is preparing a history of that bureau. Representatives of the Confederate Veterans were there, and Blue and Grey mingled as friends, and not as enemies as in the sad time of other years.

WAR ON CIGARETTES. It is cause for gratitude that business men are compelled to make war on the cigarette practice even if from the consideration of efficient service alone. Boys are the main victims of this deathful habit, but a spoiled or inefficient boy means a worse man. The business men who are responsible for this ban against the cigarette know what they are about when they declare that a man who smokes cigarettes cannot pack beef, or guide an engine. Some employers have even declared that a man or boy addicted to this vice is unfit to draw soda water, sell dry goods, or even propagate plants. We hope that the time is soon to come when it will be impossible for a cigarette smoker to secure employment anywhere. Nothing less than loss of wage-earning opportunity seems able to kill this crime against boyhood and purity.

EXPERIENCE IN THE MINISTRY.

It is generally recognized that the question of age is a factor of no little account in the question of Ministerial Supply and in the deeper welfare of churches, and of Christian work generally. A writer in *The Standard*, who subscribes himself "One of The Men Past Fifty," writes with force and pertinency, treating the matter as to its bearing on the education of men for the pulpits in the future. He takes the ground that men will not make the preparation which is demanded by way of education and general training, when they know that churches generally will not desire them as pastors after they reach middle life. Among other things, he says:

"No church would voluntarily choose a man that has reached the age of fifty years. All churches would prefer that he should be under rather than over forty-five. I read a letter this very day asking for a pastor and saying that it desired him to be between thirty and forty-five. Some churches demand that a pastor shall be under forty. Churches may take an older man; but, if so, it is not a matter of choice with them. It is because they are unable to get the younger man that they want. In other words, the man who enters the ministry must face the fact that before he is fifty, and very likely before he is forty-five, he will not really be wanted by the churches.

"On the other hand, it matters not how young

a man is, or how little education or experience he has, he can get a pastorate without much trouble. It is youth that is the prime requirement of to-day in the ministry by the churches as they average. Education and experience is a secondary consideration. Is it any wonder that the educated classes are inclined to turn their backs on such churches? They are not edified by the very preaching, or preachers, that the churches want. Why do these churches persist in this course that is steadily weakening them and driving from them the very men and women that they would like to have? Is it not that they have an insane idea that the young people want a young pastor, and that it is their business to let the young people have what they want?

"I know not a few pastors with the best of records, both as preachers and as pastors, men who have always been successful, men who have built up every church that they have served; but as soon as they drew near the age of fifty they were surprised, when they wanted to make a change, to find that none of the churches wanted them. They were too old."

The writer of the above announces the results of his own thinking as follows:

"Now, although my hair is not yet gray and I believe that I was never worth more for the ministry, I am contemplating entering a business life for the remainder of my days, doing therewith any such mission or supply work as I may find opportunity to undertake; but looking no longer to support in church work by the churches. Some of the wisest and best Christians that I know, themselves business men, tell me that they think it is a wise thing to do, because of this attitude of the churches toward the ministers."

Whether the above from a Baptist pastor finds counterpart in other denominations or not, the philosophy and practice shown in all human history declare that men will not make large preparation for any work which is likely to be of short duration. Without such adequate preparation short pastorates, uneasy churches, general restlessness, and the early retirement of men will become the rule rather than the exception. Not broad training alone, but long-continued experience enter into the value of every man's life and power for good.

SUMMARY OF NEWS.

The wonder which all the world felt at the opening of the Russian-Japanese war, has increased with each succeeding month. Within the last week this wonder, has grown in view of another notable victory by the Japanese, at Liaoyang. The successive defeats which the Russians have met with have been explained as strategic movements on their part intended to draw the Japanese away from their base of supplies, and into such unfavorable situations as would enable the Russians to "deal crushing blows" at last. Meanwhile it was declared that Liaoyang was the point where victory would begin for Russia. After several days of terrible fighting, the Russians have been forced from a most strongly fortified position and are in full flight, hotly pursued, and harrassed by their active and vigilant enemies. At this writing the full extent of their defeat is unknown, and facts concerning terrible loss to both armies are not yet at hand. Enough is known to place the battle at Liaoyang among the half dozen greatest battles of the last two centuries.

Meanwhile Port Arthur is fiercely besieged,

and though its fall may be delayed, there seems to be no hope that such fall will not come. Japan is already master on the sea, and the victory at Liaoyang gives all Manchuria to Japan. Should the war continue after the first year of fighting, new movements must begin with the effort of Russia to retake Manchuria. It is to be hoped that the Powers will interfere and compel the cessation of a strife which has surprised the world as to results thus far. We believe that whatever the future may bring it will reveal, yet more, the fact that the strength of Russia has been greatly over-estimated, while the ability and resources of Japan have been as greatly under-estimated.

Public opinion is not yet deeply absorbed in the coming Presidential election. The campaign is opened, but effort and interest are by no means at white heat. The State election in Vermont was held Sept. 6. The result is said to favor the success of the Republican ticket in November. As is usual in Presidential campaigns, the public has little interest in ordinary State and Municipal affairs, aside from their bearing on National issues.

The expedition sent by England into Thibet some months ago, is resting at Lhasa, the capital of this hermit kingdom. This expedition was undertaken in order to determine and enforce treaty arrangements as to boundaries, commerce, etc., especially with the English colonies in India. The Dalai Lama who rules Thibet is still in hiding and no one can be found with whom to treat. The situation is peculiar and difficult, as the whole affair has been from the beginning. Winter is hastening in the highlands, around Lhasa, and further diplomatic complications may come from this enforced delay.

The prevalence of strikes and general unrest in connection with business, which has been so marked for some months past is lessening, though by no means wholly removed. As a whole, little or no good has been gained by the strikers, while the workingmen have lost millions through idleness, and employers have lost many more millions through the paralysis of industry. They are blind indeed who do not see the folly of strikes and lockouts as a system of adjusting points of difference between the employed and those who employ. In the report of the United States Commissioner of Labor for 1901 it is shown that from 1881 to 1900 inclusive 22,703 labor strikes occurred in this country. This represented a total number thrown out of employment of 6,105,694 persons. The loss to workingmen by these strikes represent nearly two hundred and sixty millions of dollars. According to the estimate in this same census report the loss to employers represented a total of nearly one hundred and fifty millions. More than four hundred millions of dollars were destroyed in these twenty years mentioned. It is time that civilization and wise laws should unite to save such waste and suffering.

Outbursts of violence and animalism, both North and South, have blotted history in the United States, during the past summer. These have revealed the gross and criminal animalism which slumbers among the blacks of the lower class, and too frequently among whites also. The mobs and lynchings that have followed, have been terrible demonstrations of lawlessness, and sharp commentaries on the delays and inefficiency of courts and statutes, where the revolting crimes of animals, called men, are under

consideration. Slow-moving trials engender lawlessness.

Cheap rates on trans-Atlantic steamers have increased the travel toward Europe, in an unprecedented degree during the summer. Thousands of the better class of our citizens have "visited their old homes" in Scotland, Ireland, Germany, Italy, and other lands. Meanwhile immigration has been promoted by low steerage rates, and the new incomers have swarmed like bees upon our shores.

Work on the Isthmian Canal is well begun. The great subway system of New York and Brooklyn is nearing completion, and the monstrous tunnelling enterprise of the Pennsylvania railroad system is going forward vigorously under New York and Brooklyn.

Mimic warfare on the field of Manassas in Virginia was a prominent feature in the early days of September, beginning on the 6th, at midnight, but the terrors of active war in the East overshadow the spectacular show at home.

The great exposition at St. Louis has received a fair share of attention and patronage, and much is said in its favor. As a whole, the attendance and gate receipts have been far below what was hoped. The United States has rather overdone the World's Fair business for the last few years.

While the season has been wet, the crop reports are good, and the resources of the country which make for prosperity will be enormous. Speculation has carried wheat to a price, unknown before for several years.

SOMETIME.

MAY RILEY SMITH.

Sometime, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgment here has spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see,
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine—
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace!
And you will shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key!

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold;
We must not tear the close shut leaves apart,
Time will reveal the chalice of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

If people could only realize the omnipresence of God, they would probably yield less, often when tempted to sin.—*Exchange*.

TRACT SOCIETY.

Report on the Revision of the Constitution.

At a stated meeting of the Board of Directors of the American Sabbath Tract Society, held on the tenth day of July, 1904, at the Seventh-day Baptist Church in the City of Plainfield, New Jersey, certain resolutions were duly adopted, of which the following is a true copy:

Resolved, That the report of the Committee appointed to revise the Constitution of the American Sabbath Tract Society be accepted and approved, and that such report be presented to the corporation at its next Annual Meeting for consideration; and

Resolved, That, in order that all members of the corporation may have ample opportunity to become acquainted with the terms of the proposed Constitution in advance of such Annual Meeting, a copy of such report be annexed to the Annual Report to the Seventh-day Baptist General Conference prepared by the Corresponding Secretary.

Attest, ARTHUR L. TITSWORTH,
Recording Secretary.

To the Board of Directors of the American Sabbath Tract Society:

Gentlemen:—Your Committee to prepare a revision of the Constitution submits herewith draft of proposed Constitution. Action on the proposed Constitution should be taken by the corporation at its Annual Meeting. A copy of the certificate of incorporation of the Society is annexed.

The Society was incorporated in New York in 1856, under Chapter 319 of the Laws of 1848. This law was repealed (excepting Section 6) in 1895, and it was superseded by "The Membership Corporations Law," Chapter 359, Session Laws of 1895, and "The General Corporation Law," Chapter 564, Session Laws of 1890.

Provisions of the statutes limiting and declaring the powers and duties of the corporation have been incorporated in the proposed Constitution.

We are advised that Section 3 of the Certificate of Incorporation, which purports to fix the number of directors at "twelve or more" is a nullity, and that the number of directors which the corporation may lawfully have is twenty-three, that being the number of directors whose names are set out in the certificate. We recommend that the number of directors be increased to thirty, which is the largest number allowed by law. To that end, we recommend that the following resolution be adopted by the Corporation at its Annual Meeting, viz.:

Resolved, That the number of directors of the American Sabbath Tract Society be changed from twenty-three to thirty, and that the directors of the corporation be authorized and directed to file a supplemental certificate pursuant to Section fourteen of the Membership Corporations Law.

We further recommend that the corporate objects be extended so as to include all of the powers and objects now being exercised by the corporation. To that end, we advise that the following resolution be adopted by the Corporation at its Annual Meeting, viz.:

Resolved, That the object and powers of the American Sabbath Tract Society be extended as follows: to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh-day Baptist Denomination of Christians; and that the directors of this corporation be authorized and directed to file a certificate pursuant to Section 4 of the Membership Corporations Law, and to take such other and further steps as may be necessary and proper.

Respectfully submitted, July 10, 1904.

STEPHEN BABCOCK,
CORLISS F. RANDOLPH,
CHARLES C. CHIPMAN,
Committee.

AMERICAN SABBATH TRACT SOCIETY.

Proposed Constitution.

ARTICLE I.—NAME AND OBJECT.

The name of this corporation shall be the "AMERICAN SABBATH TRACT SOCIETY," and its object shall be to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality.

ARTICLE II.—MEMBERSHIP.

SECTION 1. All persons who are members of the Seventh-day Baptist General Conference shall, by virtue of such membership, be members of this corporation for the corresponding Conference Year: provided, however, that, in every case where such a member shall be elected a director or officer of this corporation, his membership in this corporation shall continue until the expiration of the term for which he shall be elected director or officer as aforesaid.

Any Seventh-day Baptist may become a member of this corpora-

tion for one year by the payment of one dollar to the Treasurer for that purpose.

Any Seventh-day Baptist may become a life-member of this corporation by the payment to the Treasurer for that purpose of twenty dollars in not more than two payments, either by himself or herself, or by any member of his or her family.

SECTION 2. Each "Life Member" shall be entitled annually to one thousand pages of the tracts published by the corporation. Any other person contributing to the general fund, and any Life Member making a contribution to the general fund over and above his membership fee, shall be entitled to tracts published by the corporation, in value equal to one-half of the amount of such contribution.

ARTICLE III.—CORPORATE MEETINGS.

SECTION 1. The Annual Meeting of the members of the corporation shall be held in the City, County and State of New York, on the first Wednesday of October in each year, at a place and hour to be named by the Board of Directors. Special Meetings of the corporation may be called at any time by the Board of Directors.

SECTION 2. Notice of every meeting of the corporation shall be published in the Sabbath Recorder once in each week for at least two weeks immediately preceding the day fixed for such meeting. The notice of a Special Meeting shall set forth the nature of the business to be presented at such meeting.

SECTION 3. Nine members of the corporation shall constitute a quorum for the transaction of business.

SECTION 4. Each member of the corporation shall be entitled to one vote.

ARTICLE IV.—DIRECTORS.

SECTION 1. The affairs of this corporation shall be managed by its Board of Directors. One-third of the directors shall constitute a quorum for the transaction of business. Subject to this Constitution, the Board of Directors may make By-Laws for the regulation of the affairs of the Corporation.

SECTION 2. The directors of this corporation shall be thirty in number, and at least one of them shall be a resident of the State of New York: they shall be elected annually by plurality vote from the members of the corporation, at the Annual Meeting of the corporation; and they shall serve until their successors are elected. Vacancies occurring during the year may be filled by the Board of Directors from the members of the corporation.

SECTION 3. The Board of Directors shall present at the Annual Meeting of the corporation a Report for the year ending on the last day of June next preceding such Annual Meeting, verified by the President and Treasurer or by a majority of the directors, showing the whole amount of real and personal property owned by it, where located, and where, and how invested, the amount and nature of the property acquired during the year immediately preceding the date of the report and the manner of its acquisition; the amount applied, appropriated or expended during the year immediately preceding such date, and the purposes, objects or persons to or for which such applications, appropriations or expenditures have been made: and the names and places of residence of the persons who have been admitted to membership in the corporation during such year. Such report shall be filed with the records of the corporation, and an abstract thereof entered in the minutes of the proceedings of the Annual Meeting.

ARTICLE V.—OFFICERS.

SECTION 1. At the Annual Meeting of the corporation, and from the Board of Directors, the corporation shall elect by plurality vote a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, an Assistant Recording Secretary, and a Treasurer, who shall be President, Vice-Presidents, Corresponding Secretary, Recording Secretary, Assistant Recording Secretary, and Treasurer, both of the corporation and of the Board of Directors.

Additional Vice-Presidents may also be elected at the Annual Meetings who shall be Vice-Presidents of the corporation only.

The officers shall serve for one year and until their successors are elected. Vacancies occurring during the year may be filled by the Board of Directors.

SECTION 2. The President shall preside at all meetings of the corporation and of the Board of Directors. One of the Vice-Presidents shall perform the duties of the President in his absence.

SECTION 3. The Corresponding Secretary shall conduct the correspondence of the corporation and of the Board of Directors. He shall prepare, under the direction of the Board of Directors, the Annual Report of the corporation to the Seventh-day Baptist General Conference.

SECTION 4. The Recording Secretary shall keep full and complete minutes of all meetings and proceedings of the corporation and of the Board of Directors, and a Register of the Life-Members of the corporation, and revise and correct such Register from time to time. All records of the corporation and of the board of directors shall be open to the inspection of any member of the corporation at all reasonable hours. The Assistant Recording Secretary shall perform the duties of the Recording Secretary in his absence.

SECTION 5. The Treasurer shall have the custody of all funds belonging to the corporation; he shall keep full, accurate and complete account of the same; and he shall pay out such funds only as directed by the board of directors. He shall report the condition of the Treas-

GENERAL CONFERENCE
Minutes of the Sessions at
Nortonville.

FIFTH-DAY—MORNING.

The Conference convened at 8 o'clock for Bible Study on the Sabbath.

Devotional exercises were conducted by Rev. E. A. Witter, Salem, W. Va.

Dean A. E. Main conducted a study on the general topic, "The Importance of Jewish Legislation."

At 9 o'clock the Conference was resolved into the committees named yesterday afternoon, said committees meeting in various parts of the tent and church.

At 10 o'clock the Conference met in general session.

Prayer was offered by Rev. G. H. F. Randolph, Fouke, Ark.

After singing by the congregation, the following business was transacted:

The report of the Corresponding Secretary, Rev. Lewis A. Platts, was presented and adopted.

The report of the Treasurer was read by the Recording Secretary, and was referred to the Committee on Finance for audit.

The report of the Trustees of the Seventh-day Baptist Memorial Fund was read by their Secretary, David E. Titsworth, and was adopted.

On motion of David E. Titsworth, it was voted that the Corresponding Secretary be instructed to send to Bro. Joseph A. Hubbard, Treasurer of the Seventh-Day Baptist Memorial Fund, an expression of our regret that his health prevented his presence here at this time, and also of our heartfelt appreciation of the faithful and efficient manner in which he administers the great sacred trust committed to his care.

The Board of Systematic Benevolence presented its report, through its Secretary, Dr. Albert S. Maxson, Milton Junction, Wis.

The report was received and referred to the Conference Committee on Systematic Benevolence for consideration.

The Committee on Publication of the Historical Volume, appointed two years ago, reported.

The report was adopted.

The Corresponding Secretary stated that Miss Lottie Baldwin and her brother, James Baldwin, have proposed to donate their farm in the town of Plymouth, Shebogan Co., Wis., under certain conditions, for the founding of an orphanage, or industrial home; and that several persons at this Conference can give further information concerning it.

The matter was referred to the Committee on Educational Interests.

Singing, by the congregation.

Solo, "The Garden of Eden," Miss Grace Satterlee, Nortonville.

Address, "Forms of Denominational Unity," Dean A. E. Main.

Singing by the congregation.

Benediction by Rev. E. B. Saunders, Shiloh, N. J.

FIFTH-DAY—AFTERNOON.

The session was opened at 2 o'clock with a song service led by H. Eugene Davis, North Loup, Neb., and the choir.

The President announced that the afternoon would be devoted to Missionary Interests.

Prayer was offered by President Wm. C. Daland.

Singing by choir and congregation.

A report of the work of the Missionary Society, by Rev. O. U. Whitford, Corresponding Secretary of that Society.

Solo, "Just for To-day," by Ansel Crouch, West Hallowell, Ill.

An address was given by Mrs. D. H. Davis, Shanghai, China, on "The Present Outlook for Missionary Work in China."

(Continued on Page 585.)

ury to the Board quarterly; and he shall prepare the Annual Report required by Section 3 of Article 4.

SECTION 6. In addition to the duties in this article specified, the officers shall discharge such duties as may be devolved upon them by law, by this Constitution, by the By-Laws, or by the board of directors.

SECTION 7. The Corresponding Secretary may receive such compensation for his services as the board of directors may determine in advance. No other officer or director shall receive, directly or indirectly, any salary, compensation, or emolument, either as officer or director or in any other capacity, unless authorized in advance by the concurring vote of two-thirds of the directors present at a legal meeting.

SECTION 8. Any director or other officer may be interested, directly or indirectly, in any contract relating to the operations conducted by the corporation or in any contract for furnishing supplies thereto, provided such contract be authorized by the concurring vote of all of the directors present at a legal meeting.

ARTICLE VI.—ANNUAL REPORT TO CONFERENCE.

The Board of Directors shall cause to be prepared by the Corresponding Secretary and transmitted to the Seventh-day Baptist General Conference, in time for its annual session, a report of the work, proceedings, etc. of the corporation for the year ending on the last day of June next preceding such annual session. A copy of the Annual Report required by Section 3 of Article 4, or an abstract therefrom, shall be incorporated in, or annexed to, the Annual Report to Conference. The Annual Report to Conference shall be signed by the Corresponding Secretary and countersigned by the President or Recording Secretary.

ARTICLE VII.—AMENDMENTS.

This Constitution may be amended by majority vote at any corporate meeting held in the State of New York; provided the proposed amendment is included in the Annual Report to Conference or in the notice of such corporate meeting published as required by Article 3.

CERTIFICATE OF INCORPORATION.

The certificate of incorporation of the Society was filed on April 12, 1856, in the office of the Secretary of State at Albany, New York, and a duplicate thereof on August 28, 1856, in the office of the County Clerk of the County of New York. The following is a true copy of such certificate, viz.:

WHEREAS, In the year one thousand eight hundred and forty-three, a Society was formed for the purpose of sustaining the Tract Enterprise of the Seventh-day Baptist Denomination under the name and title of the American Sabbath Tract Society; and

WHEREAS, Said Society has heretofore continued to act in behalf of such object in an unincorporated capacity, and being now desirous of becoming a body corporate under the laws of the State of New York, and having been duly authorized by a vote of said Society and of the Board of Directors:

We, the undersigned, members of said Board, do hereby certify for ourselves and associates, in conformity with the laws in such case made and provided, viz.:

1st. That the name of said Society to be known in law shall be "AMERICAN SABBATH TRACT SOCIETY."

2d. The object of said Society shall be to promote the Scriptural observance of the Sabbath in connection with the interests of vital Godliness and sound morality by the circulation of religious tracts, and the employment of colporteurs and lecturers.

3d. That the number of directors to manage the same shall be twelve or more.

4th. That the names of the Directors for the present and first year of its corporate existence are, according to previous election, as follows:

Isaac D. Titsworth, Wm. H. Rogers, Nicholas Rogers, J. Croffut, A. D. Titsworth, S. S. Griswold, Geo. Tomlinson, Nathan Rogers, Geo. B. Utter, Lucius Crandall, Walter B. Gillette, A. B. Spaulding, J. P. Hunting, J. Whitford, Chas. Maxson, Varnum Hull, Jared Kenyon, J. R. Irish, H. H. Baker, T. B. Stillman, Wm. B. Maxson, David Dunn, N. V. Hull.

5th. That the usual and permanent place of business of said Society is the City of New York.

NATHAN V. HULL, (L. S.)
JONATHAN CROFFUT, (L. S.)
H. H. BAKER, (L. S.)
T. B. STILLMAN, (L. S.)
GEO. B. UTTER, (L. S.)

CITY AND COUNTY OF NEW YORK, ss.:

On the ninth day of April, in the year one thousand eight hundred and fifty-six, before me came Nathan V. Hull, Jonathan Croffut, Halsey H. Baker, Thomas B. Stillman, and George B. Utter, to me known to be the individuals described in and who have executed the within certificate, and they severally acknowledged to me that they executed the same.

THOS. MACFARLANE,
Commissioner of Deeds.

Approved April 10, 1856.

Justice of the Supreme Court of the First District.
J. R. WHITING.

Missions.

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

I NEED not write about Conference, for the Editor of THE RECORDER has given you a full account. Dr. Post presided with ability and dignity. The Conference elected him to the position for the next term. While we had an excellent program this year, wrought out with great care, our President and the Executive Committee, with the experience they have had will no doubt give us a more perfect program next Conference. Thursday afternoon of the Conference was given to Missionary interests. The Missionary Secretary gave a general survey of our mission work, both home and foreign. Mrs. D. H. Davis gave a fine paper on "Missionary Prospects in China." We hope to have this paper some time for publication on this page. Rev. M. B. Kelly preached a strong and appropriate evangelistic sermon to a large congregation. The sermon was followed by a very impressive service of prayer for missions. We have the promise of an abstract of the sermon soon for publication on this page.

From the general statement of the Missionary Secretary, the following summary was given:

There have been 51 workers on the fields, most of them all the time, some of them part of the time during the year.

In China, 5 missionaries, 11 native workers, 16 in all.

In Ayan Maim, Gold Coast, West Africa, 2 workers; in Holland, 2; in Denmark, 1 part of the time.

On the Home fields, 22 missionary pastors, 2 evangelists, 3 General Missionaries, in all 30.

It has cost to support these workers the past year \$12,000.

The debt of the Missionary Society, Aug. 22, 1904, was \$4,250. At the Conference, Mr. W. H. Ingham, chairman of the Committee on Systematic Benevolence, inaugurated a movement to reduce the debt and nearly \$2,000 were pledged and some of it paid in for that object.

QUITE a number of the delegates and visitors attending Conference went to the St. Louis Exposition. Some of us roomed in the same building on Olive street, and others near-by. Sabbath-day a party of us from Rhode Island and West Virginia attended a Jewish Synagogue at 10:30 a. m., Temple Israel, corner of Pine street and Leffingwell avenue, Rev. Leon Harrison, Rabbi. The Jews worshipping here are not of the orthodox order, but Hebrew Reformed,—not a reformed class that keep Sunday for the Sabbath, which is no reform at all, but reformed in the forms of worship. The music was par excellence, most of the service in English. The sermon was in English, fine in thought, elegant in diction, and beautiful in illustration. It was a sermon that would be appropriate and in point in a Christian congregation. Theme, "Going into the House of the Lord for Worship." After the close the Rabbi spoke with and shook hands with some of the worshippers. The Secretary spoke with him and said that a party of Seventh-day Baptists, eleven of them, from Rhode Island and West Virginia worshipped with them and enjoyed the service very much. He was cordial and seemed pleased with the fact. In the afternoon a party of 17 Seventh-day Baptists from Rhode Island, Illinois, West Virginia and Texas, held a short service in a tent at Camp Lewis, just outside of the Exposition grounds.

The Missionary Secretary, after reading of Scripture, and prayer by the Pastor of the First Hopkinton Church, preached a short sermon on "The Mission of Christ in the World;" from John 10: 10. After the sermon several spoke expressing joy and pleasure they had in meeting together there for worship, and how they enjoyed the service. Nearly an hour was spent in visiting and conversation. We recommend that our people in attendance at the Exposition over the Sabbath do likewise.

TREASURER'S REPORT.

For the Month of August, 1904.

GEO. H. UTTER, Treasurer,
In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury August 1, 1904	\$297 22
Pulpit subscriptions	5 00
Collection at Joint Communion, 3d Sabbath in June, Marlboro, N. J.	1 19
Rebate from Richburg (N. Y.) Church	10 10
Estate of Sarah A. Saunders, Potter Hill, R. I.	20 00
Estate of Mary Saunders, Potter Hill, R. I.	20 00
Mrs. M. C. Parker, Chicago, Ill., Gold Coast	1 00
J. O. Babcock, Welton, Iowa	5 00
Woman's Executive Board—	
Salary of Miss Burdick	\$600 00
General Fund	68 50
China Mission	8 50
Education of Yung Yung	30 00
Boys' School, Shanghai	20 00
Medical Mission, Shanghai	24 50
Girls' School, Shanghai	5 00
Crofoot Home	5 00
Evangelistic Work	5 50
Mr. and Mrs. A. V. Potter, Alfred Station, N. Y.	7 50
Mrs. Lucy P. Maxson, Syracuse, N. Y.	10 00
Mrs. Hattie Richmond, Kiester, Minn.	3 87
Mrs. C. Champlin, Medford, Oklahoma—	
Gold Coast	\$2 00
Home Mission	2 00
China Mission	1 00
Sabbath School at Janesville, Wis., Dr. Palmberg's salary	5 00
Churches—	
Chicago, Ill.	7 00
Dodge Centre, Minn.	5 00
Plainfield, N. J.	40 77
Welton, Iowa	5 00
Salemville, Pa.	1 85
Salem, W. Va.	8 00
Second Hopkinton, R. I.	13 00
Westerly, R. I.	35 26
West Edmeston, N. Y.	7 25
	\$1,281 01

O. U. Whitford, advanced on traveling expenses

American Sabbath Tract Society, August	\$100 00
Pulpit and Postage	38 69
Interest	7 67
Loans	1,000 00
Cash in Treasury, Sept. 1, 1904	124 65
	\$1,281 01

E. and O. E.

GEO. H. UTTER, Treasurer.

EFFECTS OF CHRISTIANITY.

The queer customs, with the pigtailed, slanting eyes and unintelligible speech of the Chinese, often weigh too much as grounds of doubting their profession of the Christian faith. Here are three recent incidents opposed to such distrust, since they show that the souls of some Chinese know a language which we can understand, and have qualities to which we aspire:

1. A Chinese Baptist living in a village near Hsuchau (Sui-fu) in the province of Szechwan, is sixty years old, but every Sunday morning appears at a village ten miles from his home,

sends out the town crier with a gong to call the people together, and preaches Christ to them. He is untaught except in the Bible, which he knows from Genesis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterwards he trudges ten miles back to his home and there, also, sends out the crier with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sunday for two years—a pure labor of love, for he has no salary.

2. A pottery manufacturer at Yuenchau in Kiang-si, China, was converted. What shall one do as a first fruits of his decision to follow Jesus Christ? The first outward token of conversion which the pottery-maker gave was that he altered the weights with which he bought materials. He had arranged them so that he bought 18 ounces to the pound. The voice that spoke in his heart when he was converted made him convert his weights also—to 16 ounces to the pound.

3. At Lanchau in Kansu, China, is a farmer who has long been convinced of the truth; and none the less because it urged him to stop raising poppies whose opium brought him much money. This year, after he had planted his fields as usual, some strange power showed him what manner of man he is that will not surrender to Jesus because it costs to do so. Then one morning he took a grim determination that materialized in the form of a harrow and ripped up his opium fields. There is now one more happy Chinese church-member at Lanchau.

MISSIONARY ITEMS.

The Chinese Government has recently opened 180 elementary schools in the province of Shantung. They are free to all, but very many of them are empty. Mission schools in the same province are well attended although they charge tuition. The reason of the contrast is distrust of government officials, and knowledge that missionary schools really educate.

A missionary, moved by the spectacle of Russian wounded cared for by Japanese trained nurses who wear the red cross and do all that they can for their stricken enemies, writes, "The war has been a marvelous revelation of Japan's capacities and character. The nation loves high ideals, and keeps its gaze steadily upon them." There is surely to be an opportunity for preaching Christ in Japan before long, the like of which has not been seen in any other non-Christian land.

In the Hankow district (China) the American Episcopal mission has lately opened a Training Class for Bible women. One gets a side-light on antipodal customs from one of the regulations: "Women who join this class must not expect to make their own shoes; they will not have time."

Why do we not always smile when we meet a fellow being? That is the true recognition which ought to pass from soul to soul. Little children do this involuntarily. The honest-hearted German peasant does it. It is the magical sunlight all through that simple land the perpetual greeting on the right hand or the left between strangers as they pass each other, never without a smile. This then is the "fine art of smiling," like all fine art, true art, perfection of art, the simplest following of nature.—Helen Hunt.

Woman's Work.

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

THE OLD-FASHIONED BOY.

Oh, for a glimpse of a natural boy—
A boy with freckled face,
With forehead white 'neath tangled hair
And limbs devoid of grace.
Whose feet toe in, while his elbows flare;
Whose knees are patched all ways;
Who turns as red as a lobster when
You give him a word of praise.
A boy who's born with an appetite,
Who seek's the pantry shelf
To eat his "piece" with resounding smack—
Who isn't gone on himself.
A "Robinson Crusoe" reading boy,
Whose pockets bulge with trash;
Who knows the use of rod and gun,
And where the brook trout splash.
It's true he'll sit in the easiest chair,
With his hat on his tousled head;
That his hands and feet are everywhere,
For youth must have room to spread.
But he doesn't dub his father "old man,"
Nor deny his mother's call,
Nor ridicule what his elders say,
Or think that he knows it all.
A rough and wholesome natural boy
Of a good old-fashioned clay;
God bless him, if he's still on earth,
For he'll make a man some day.

—Detroit Free Press.

TEMPERANCE WORK AMONG SOLDIERS AND SAILORS.

Temperance work among the soldiers and sailors of our country was suggested to Miss Willard by a young woman who had a brother in the army, and who was anxious that something should be done to help the boys and men who were subjected to the great temptations found in army and navy life. Mrs. McClees of New York, who had done much personal work of this kind, was made national superintendent of the work in 1883. She made a most efficient leader, and though she had to give it up some time since on account of her advancing years, she has ever retained a deep interest in it. She was succeeded in 1894 by Mrs. Ella M. Thatcher, of New Jersey.

The first work attempted was to establish temperance societies on warships, in Sailors' Homes and Rests, to distribute religious and temperance literature and by personal conversation and letter writing to induce the soldiers and sailors to give up the use of intoxicants. Coffee houses, reading rooms and boarding houses have been established to keep the sailor from dangerous places when he is on shore, and visits have been made to outgoing and incoming vessels.

Libraries have been purchased by local Unions and loaned to vessels starting out on a long voyage, for the use of the men. Hundreds of comfort bags have been filled and sent to the sailors. A well-filled comfort bag should contain needles, pins, thread of different sizes, both black and white darning cotton, buttons, metal note of where it lay, that you might avoid the cotton and court plaster, interesting leaflets on purity, temperance and tobacco, Scripture text cards, a temperance pledge and a small Testament.

To the men at the life-saving stations boxes

are sent that contain mittens, mufflers and wristlets, jellies, canned fruit, literature, tracts and comfort bags. The same is done for the soldiers, of whom we have 80,000 in the forts, schools, homes, hospitals and other places throughout the country.

Christian Temperance Unions are organized among the men wherever possible, a room is fitted up by the members of the W. C. T. U. with games, books, ice-coolers, coffee urns and comfortable chairs. This affords a safe and comfortable resting place for the men when off duty. The Columbia Barracks in Cuba is one of the most recently formed Unions and has a membership of over two hundred.

The *Record of Christian Work* contains an article on the subject, in which the writer says, "The good to be achieved is only limited by the means available; by the willingness of the workers to enlist; and by their practical common sense, tact and consecration."

AN IDEAL WIFE.

They were three or four women lurching together, and they were arguing as to the qualities which constitute the ideal wife.

"The absolutely indispensable quality," said one of the group finally, "is adaptability. I never quite realized what a woman can do in that line," she added reflectively, "till during the visit I've been making my cousins in the West. When my cousin Bell was a girl she was of a Puritan orderliness—the kind of girl whose conscience would oblige her to stay in and tidy her top drawer when she would have liked to go out and play tennis. When you took up a book from her table, you unconsciously made a mental buckle, scissors, a roll of bandage absorbent mistake of putting it down in a different place. Rudolph Hildebrande was a happy-go-lucky artist, who kept his cravats in a pair of old shoes under his bed, cast care to the winds, and generally conducted himself like a lizard on a summer's day. They loved each other devoutly, but I wondered as I came away from the wedding how they'd get on together.

"They settled in Chicago, and I didn't see them for years, till last month I went out for the visit I've always been talking of making them. Bell's letters had sounded as if she were happy, but you can never tell from letters, and as I stepped from the train at the Union Station in Chicago I realized that I was about to satisfy a long cherished curiosity. I looked at Rudolph, when he rushed up to greet me, to see if he bore any signs of having been broken to harness, but he seemed just the same sunny, careless fellow as in the old days. We reached the house, and the minute I got inside I was conscious of the free-and-easy atmosphere. Rudolph's old painting blouse and some of his sketches were lying on the hall seat, and some of them had fallen to the floor. When Bell had kissed me I watched to see her gather them up and speak reprovingly to Rudolph, but she just walked over them as unconcernedly as possible. The three little girls were presented to me, and I saw at once that they were small editions of their father. I wondered if that had been a blow to Bell, but apparently she was gloriously satisfied with them. A little later the oldest girl burst in from play full of some youthful grievance, and on her stormy way to her mother's lap knocked down and stepped on the middle girl's Sunday hat, and Bell never made a move to repair the damage till she had comforted her small daughter back to

smiles. Presently Rudolph proposed some expedition or other. Bell was busy with a piece of sewing that I knew she particularly wanted to finish, but she put it aside, and as we went off together you wouldn't have supposed she had a responsibility in the world. In fact, she was so unlike the Bell I used to know that after I had been there a week or two I couldn't help asking her what had brought about the transformation.

"She looked amused. 'I did used to be a prig, didn't I?' she said. 'I shudder when I think how near I came to leading Rudolph a desperately uncomfortable life. I fancy I did for the first few years. But by degrees my eyes opened. I began to say to myself: "Bell Hildebrande, it is becoming evident that you can never turn Rudolph into anything but the Bohemian he is, and you are wearing yourself and him to a frazzle in the effort. Why not get used to seeing his paint brushes in the chafing dish? Down in your heart you know that it isn't those things that really count. Pick up, if you like, unobtrusively, but don't stop to clean the mud off your children's shoes before you dry the tears in their eyes, if tears there are. And what if your husband's desire to have your company everywhere he goes does interfere with the orderly performance of your domestic duties? Isn't it more important to be his comrade than it is to have the tablecloth on straight?" In short, I perceived that the New England ancestors in me were undesirable members of our household—so I threw them overboard.

"And the result is," said Bell's cousin, as she finished the story, "that if that home is a trifle harum-scarum it is a very happy home; there are no jars, Rudolph adores his wife, and the children will always have the memory of a free and joyous childhood."

"I know a woman," said one of the other lurchers, "who has a marvellous faculty for adjusting herself, not only to her husband's little temperamental ways, but to the very trying circumstances those ways frequently induce. Her husband is a dear, good man, but his impracticality would drive any one but that woman wild. Some time ago they decided to take what money they had and go to California. William was to go on first, buy some land, and build as good a house and barn as could be managed out of the cash that was left. She was to follow later with the children and the furniture. Well, in due time she arrived with her impediments, he met them at the railroad station, and they were all carted out to the spot he had selected for a home. The first thing she saw was a large, elegant, imposing barn. She walked around it, supposing the house was on the other side; but there wasn't any house. The fact was that William had begun with the barn, and had got so interested in adorning it that when he got through with it all his money was gone.

"Well, he was truly sorry for his error in calculation, and blaming him wouldn't do any good. His wife considered the situation, and she had an inspiration.

"We'll live in the barn," she said, "till we are able to build a house."

"But there aren't any rooms," the children wailed. "It's all one big place."

"We'll imagine the partitions," said the mother promptly. She had brought her children up to supply all deficiencies by the aid of imagination, and when they had caught her idea they thought it great fun. The rooms were marked off with chalk-lines on the floor, and furnished with the

things brought from home; pictures were hung, couches and bookcases put in place. The bedrooms were shut off with some screens they had, but I don't believe the screens were any more real to the children than those imaginary partitions were. Not a child would have dreamed of walking across the boundary between the parlor and dining room, except in the place where the door was supposed to be. The cooking was done over an oilstove and in a brick oven William constructed outdoors. It was Southern California, so the climate was warm. They put up a shed for the horses, and as crops matured they were stored in the loft of the barn. They have a house now—largely by the wife's cleverness in management—but the children write me that it isn't half so much fun living in a house as it was living in that barn."—*New York Tribune.*

LIFE'S FLOWERS.

Each life has its own disappointments. Some more than the rest it may be, but all are sent by the Master's hand. And some sweet day at His calm command They will all be removed from thee.

So don't complain if life has its rain, For there must be sun and showers Both in life's garden, if we would see Springing here and there for you and me A wealth of most beautiful flowers.

—Robert Lamkin.

GOLDEN CORN SILK.

One of the most curious of our imports is corn silk. It is curious because, inasmuch as this is the great corn-growing country of the world, we ought surely to have a plentiful supply of the silk without obtaining it from abroad. Nevertheless, it is a fact that many tons of it are shipped from Europe to the United States every year.

The reason is simply that our farmers have no idea that corn silk possesses any value. They throw it away, and it comes about that dealers in this country are obliged to depend on the foreign product for their supply. Corn silk is useful as a drug material. It comes hither in a dried condition, and is utilized by the drug-makers either by soaking it in alcohol, which absorbs its virtue, or by extracting from it its active principle, maizenic acid, one-eighth of a grain of which is a medicinal dose. The acid is supposed to be an excellent diuretic.—*Success.*

A LIKELY REASON.

The vicar of a Midland parish made it a rule to visit the village school once every week and address the pupils. One morning he told them that the best way to make themselves happy was by helping others. Now, this clergyman had a very high opinion of himself, and, wishing to point the moral of his lesson, said to the children:

"Now, boys, tell me. Why do I come over here every week to speak to you when I could be taking my ease at home?"

There was silence for a moment, and then a bright little boy put up his hand.

"Please, sir, p'raps yew loikes to hear yerself talk."

The vicar shortened his visit that day.

Never be forward, but be friendly and courteous; the first to salute, hear and answer, and not pensive when it is time to converse.

Our Reading Room.

INDEPENDENCE, N. Y.—The readers of THE RECORDER may be glad to hear a word from Independence. We have found the people cordial and friendly. There seems to be a good interest in the various meetings of the church. The young people and children, although few in number, are interested in the Sabbath-school and in the new pastor and his wife. The men, as well as the women take an active part in the prayer meeting, for which we are thankful. Some one took it into his head that the pastor and his wife needed "pounding," so they came to attend to that matter last Sabbath night, Aug. 27, about thirty of them bringing their pounds of sugar, raisins, butter, lard, maple syrup, canned fruit, etc. Every one seemed to have a good time and I think it was because they were experiencing the truth of what Jesus said as reported in Acts 20: 35, last clause.

The pastor and his wife are very grateful for the "pounds" received, but more so for the love shown by the brethren and sisters. Our prayer shall be that God will bless the church abundantly with his grace and that the relation of pastor and people may rebound to his honor and glory.

We were very sorry to leave the Cartwright church of New Auburn, Wis., without a pastor, but are hoping and praying that some one may soon be found to take up the work there.

A. G. C.

LINCKLAEN, N. Y.—It was a great privilege to meet again in our Quarterly Meeting, and especially with the good people of Lincklaen. Bro. Norwood of Alfred University has been laboring with them and at Otselic during his summer vacation.

By the blessing of God there arose quite an enthusiasm to repair the house of the Lord. When the people, as in the days of Nehemiah, "have a mind to work," there is sure to be something done.

The best of cedar shingles were bought and the best men in the community, irrespective of membership, put them on and finished up the roof admirably. Then they smoothly plastered the torn places inside and the church with the flowers looked very nicely. The wall paper, bought when Bro. Wayland D. Wilcox was here, goes on next, and some declare that they will not stop till the church is painted a nice white on the outside.

The Quarterly Meeting last Sabbath (Sept. 3), was a great success in every way. Eld. W. H. Ernst of Scott preached a strong sermon (as he usually does), but with added spiritual fervor and tenderness.

Bro. Norwood preached in the afternoon to the young people one of his very best sermons, a large collection was taken for the Tract and Missionary Societies, and a special collection for Bro. Norwood, which was given most heartily. The meetings closed with a tender conference meeting, and then the people staid and visited and shook hands again and again, which is always a sign of a good meeting.

L. R. S.

LITTLE GENESEE, N. Y.—A word from this point may interest the readers of our excellent paper. Nearly four months have passed since the present pastor and wife stepped off the trolley next door to the parsonage in Little Genesee, almost entire strangers to the persons and place;

neither having seen but two or three of the inhabitants, and the place not at all except second hand, through the eyes of others. We were very cordially received, however, and made to feel at home. And the spirit of brotherly kindness and Christian love has been in evidence as time has passed. The church has a comfortable parsonage in a fine location and within five minutes walk to the place of worship.

The regular services of the church are being quite well sustained each week, beginning with the church prayer meeting on Sabbath eve, and ending with the Senior C. E. meeting in the evening after the Sabbath. For our church prayer service we are studying the history of the early church as recorded in the book of Acts. Our Sabbath-school is doing good work under the management of Supt. O. M. Burdick. Good and attentive audiences are present at the preaching of the Word. The general topic now being considered at these services is The Kingdom of Heaven as illustrated by the parables of our Lord. Both the Senior and Junior C. E. societies are doing good work. The latter in addition to the regular topic provided for each week, are studying the Bible lessons as arranged in the Berean Quarterly. The meetings of the Senior Society have usually been quite well attended and interesting. Some of the sessions for the consideration of Missionary topics have been especially interesting, as the different mission fields with conditions, needs, amount of mission work being done, etc., have been brought in review.

Family reunions, a Sabbath-school picnic and other gatherings have furnished an avenue for the social element. Business has flourished as each of our three enterprising merchants has sought to supply the increasing demand for their wares. Farmers, too, are having a fair degree of prosperity. Cheese, which is one of the staple products, has been unusually low in price, but with a fair yield of other products and good market therefor, a good average in receipts may be expected.

Six new gas wells have been put down during the summer, and others are to be in the near future. A stone side-walk is being laid through the village, and is to extend a short distance each way beyond the village limits. One new residence is being built, and other improvements are being made.

For several weeks visiting friends from the East and from the West have been coming and going. For a number of Sabbaths visitors from abroad have been in attendance at the services; among them, Bro. W. D. Wilcox, of Chicago, who gave us an excellent sermon from 2 Cor. 5: 20.

We are anxiously waiting for reports from the General Conference. Dr. O. E. Burdick is delegate from here.

S. H. B.

AUG. 28, 1904.

"Here, young man," said the old lady, with fire in her eye, "I've brung back this thermometer ye sold me." "What's the matter with it?" demanded the clerk. "It ain't reliable. One time ye look at it it says one thing, and the next time it says another."—*Philadelphia Ledger.*

They had just moved into a new house, and they stood surveying the situation. "I wish," she said, "that this carpet was velvet." "I don't," responded the husband, unfeelingly, "I wish it was down."

GENERAL CONFERENCE.

(Continued from Page 581.)

Rev. T. J. Van Horn read 1 Cor. 1: 9-27, and prayer was offered by Rev. L. C. Randolph, Alfred, N. Y.

Sermon by Rev. M. B. Kelly, "God's Ways of Working;" texts, Ex. 4: 2; 1 Cor. 1: 22; 1 Chron. 29: 5.

After the sermon, Rev. Mr. Kelly conducted a Missionary prayer service.

Rev. S. R. Wheeler spoke of the Nortonville Church as an object lesson of the answer to prayer in its establishment and growth.

The Nominating Committee made a partial report, naming the standing committees.

The report was adopted.

Voted, That the report of the Corresponding Secretary of the Missionary Society and Mrs. D. H. Davis' address be referred to the Committee on Missionary Interests.

Singing by the congregation.

Benediction by Rev. L. A. Platts.

FIFTH-DAY—EVENING.

The session of the evening began at 7:30 o'clock with a song service led by Rev. Wayland D. Wilcox, and the choir.

Rev. C. S. Sayre, Alfred Station, N. Y., read the 55th chapter of Isaiah and offered prayer.

Symposium, "Recreation and Amusements."

1. "Home Amusements," Harriet Carpenter Van Horn, Albion, Wis., read by Ethel Jeffrey, Albion, Wis.

Solo, "Abide With Me," George W. Post, Jr.

2. "Social Diversions," Rev. Lester C. Randolph.

3. "College Recreations," Prof. Alfred E. Whitford.

Singing by the choir and congregation.

4. "Summer Outings," Supt. Henry M. Maxson, Plainfield, N. J., read by Mrs. David E. Titsworth.

Singing by choir and congregation.

Benediction by Rev. L. C. Randolph.

Following the adjournment the young people of Nortonville held a social in the church.

SIXTH-DAY—MORNING.

At 8 o'clock the session was opened with a song service. Rev. G. M. Cottrell, Topeka, Kan., read the Scriptures and offered prayer.

Dean A. E. Main conducted a Bible study on "The Sabbath in Exodus."

After singing, the Conference went into committees for one hour.

At 10 o'clock the Conference re-assembled for business. A song service was led by Charles P. Titsworth, Plainfield, N. J., and the choir.

At the request of the Recording Secretary, Rev. Wayland D. Wilcox was elected Assistant Recording Secretary.

The Corresponding Secretary read the Constitution of the Conference as it would stand if the amendments proposed last year should be adopted.

It was moved to adopt the amendments.

A general discussion followed.

On a call for a division of the question, action was taken by items, as follows:

The amendment to Art. 2 was unanimously adopted.

The amendment to Art. 3 was adopted by a rising vote, standing 38 to 14.

The amendment to Art. 4 was unanimously adopted.

Singing by the congregation, led by David E. Titsworth. Devotional exercises were conducted by Rev. E. B. Saunders.

Song, "Am I a Soldier of the Cross?" Hills Quartet. Address, "Christian Democracy," Rev. L. A. Platts.

Singing by the congregation.

The Report of the Committee on Obituaries was read, in part, by Mrs. L. A. Platts.

The benediction was pronounced by Rev. W. D. Wilcox.

SIXTH-DAY—AFTERNOON.

The session was opened at 2 o'clock with a song service by Ansel Crouch.

Prayer was offered by Rev. A. P. Ashurst, Hammond, La.

The President announced that the afternoon would be devoted to the Publishing and Sabbath Reform Interests.

Address, "The Relation of the American Sabbath Tract Society to Denominational Life and Work," Rev. A. H. Lewis, Corresponding Secretary of the Tract Society.

Duet, "My Jesus Calls," by Misses Ruby and Iva Davis, Nortonville.

Addresses, "Business Interests of the Tract Society":

(a) "From the Standpoint of the Treasurer," Frank J. Hubbard, Plainfield, N. J., read by David E. Titsworth.

Voted, To publish this address in THE RECORDER.

(b) "From the Standpoint of the Business Manager," John Hiscox.

Singing by the congregation.

An open parliament for the discussion of Tract Society interests was conducted by David E. Titsworth, at which time several questions were asked and answered regarding matters at the Publishing House, and the proposed amendments to the Constitution of the Tract Society.

The Committee on Tract Interests, through its Secretary, David E. Titsworth, reported:

1st. That the Conference recommend to the Tract Society the adoption of the proposed amendments to its constitution.

2d. That the Conference appoint a standing committee whose duty it shall be to keep track of and report to the Conference such movements on the part of other denominations as shall aid us in the improvement of our denominational organization.

The first recommendation was laid on the table until the delegates should have had opportunity to examine the proposed amendments, which have been printed, and have been distributed here.

The second recommendation was adopted.

Voted, That the committee proposed above be named by the Nominating Committee and that it consist of five members.

Voted, That the addresses of the afternoon be referred to the Committee on Tract Interests.

The Committee on Sabbath-School Work made a partial report, which was adopted.

The Rev. Edward A. Fredenhagen, A. M., of Topeka, founder and General Superintendent of the Society for the Friendless, was introduced by Rev. Geo. W. Hills, and spoke of the work of that society for prisoners.

Benediction by Rev. Geo. W. Hills.

SIXTH-DAY—EVENING.

The session was opened at 7:45 o'clock with a song service.

Song, "Sweet Sabbath Eve," by the Hills Quartet.

Rev. Wayland D. Wilcox read 2 Cor. 5.

Rev. E. B. Saunders offered prayer, while nearly the whole congregation stood in silent prayer.

Anthem by the choir, with solo by Prof. Alfred E. Whitford.

Sermon by Rev. Wayland D. Wilcox, theme, "Reconciliation;" text, 2 Cor. 5: 20.

Song, "What More Could He Do?"

Rev. E. B. Saunders conducted a conference meeting.

Rev. L. D. Seager, Farina, Ill., sang, "I'll Go Where You Want Me to Go."

Benediction by Rev. L. C. Randolph.

GROWTH OF CHRISTIANITY BY CENTURIES.

Close of second century.....	2,000,000
Close of third century.....	5,000,000
Close of fourth century.....	10,000,000
Close of fifth century.....	15,000,000
Close of sixth century.....	20,000,000
Close of seventh century.....	25,000,000
Close of eighth century.....	30,000,000
Close of ninth century.....	40,000,000
Close of tenth century.....	50,000,000
Close of eleventh century.....	70,000,000
Close of twelfth century.....	80,000,000
Close of thirteenth century.....	75,000,000
Close of fourteenth century.....	80,000,000
Close of fifteenth century.....	100,000,000
Close of sixteenth century.....	125,000,000
Close of seventeenth century.....	155,000,000
Close of eighteenth century.....	200,000,000
Close of nineteenth century.....	400,000,000

—*Presbyterian Year Book.*

Children's Page.

THE BRAVE OLD OAK. HENRY FOTHERGILL CHORLEY.

A song to the oak, the brave old oak,
Who hath ruled in the greenwood long;
Here health and renown to his broad green crown,
And his fifty arms so strong.
There's fear in his frown when the sun goes down,
And the fire in the west fades out;
And he showeth his might on a wild midnight,
When the storms through his branches shout.

Then here's to the oak, the brave old oak,
Who stands in his pride alone;
And still flourish he, a hale green tree,
When a hundred years are gone!

In the days of old, when the spring with cold
Had brightened his branches gray,
Through the grass at his feet crept maidens sweet,
To gather the dew of May.
And on that day to the rebeck gay
They frolicked with lovesome swains;
They are gone, they are dead, in the church-yard laid,
But the tree it still remains.

Then here's, etc.

He saw the rare times when the Christmas chimes
When the squire's wide hall and the cottage small
Were filled with good English cheer.
Now gold hath the sway we all obey,
And a ruthless king is he;
But he never shall send our ancient friend
To be tossed on the stormy sea.

Then here's, etc.

A BRAVE GIRL OF THE WISSAHIKON. EVERETT T. TOMLINSON.

You must not leave the room, Bess, nor permit any one to enter it except your brother." "I will do my best. But you will not be gone long, father?"

"Only long enough to get word to your brother. He and his friends will surely come to-night. Even seven rifles and two kegs of powder are not to be despised in times like these."

As he spoke, Isaac Wampole, grayheaded, six feet and three inches in height, the effects of the hardships of his life apparent in the lines of his face, glanced at the little store of powder and arms that had been collected by the patriotic farmers of the region to await the coming of a band of Continentals from the camp at Valley Forge.

How sorely in need the little American army was, in that winter of 1778, of just such supplies, the rugged old man clearly understood. All his sons were with Washington, and he had frequent word from them as to the conditions of the patriotic soldiers. Frequently, too, he had himself gone to the camp, and the sights he had seen had not only stirred his heart, but also roused him to action that made the name of Isaac Wampole familiar to the Tories of the region and the Redcoats in Philadelphia.

The dangers that threatened had no power to deter him, but when he thought of his motherless daughter, Bess, alone in the house, his heart almost misgave him. Tall, brown-haired, brown-eyed, she reminded him of her mother when he had brought her a young bride, just the age at which his daughter now was, into the house which his father had bequeathed to him. Then it was that the price of patriotism and the full sense of the perils of the struggle for independence swept over him in full force.

But Bess was a resolute lass and strong in her

sympathy for the colonies, and he decided that the greater good of the army must be considered more than the peril to her and to his home. Accordingly, after an additional word of caution, he hastened with word to his sons. He would not be long away and, besides, he was confident that the presence of the stores was unknown to his enemies, for the rifles and powder had been brought in the night, and every farmer had assured him that his movements had not been seen by any of the prowling Tories. So the grim old veteran fondly believed that Bess would be safe during the brief absence which his errand demanded.

From the casement Bess watched her father as long as he could be seen and then with a sigh turned to load the seven rifles. It would be well to have everything in readiness if danger should arise, and then, too, the occupation served to divert her thoughts from her father's peril and her own. But when the task was completed she took her stand by the window to wait and watch.

The old house, built of logs and stone and encircled by a palisaded wall, stood among the Wissahikon woods about a half-mile back from the Schuylkill. Before even the coming of William Penn it had been erected as a blockhouse for defense against the Indians, but in the peaceful years that had intervened, though the outer defense still remained, the place had been greatly enlarged and improved. A massive gate of oak timbers had been built into the surrounding wall. Many roofs covered the additions, tall chimneys had been erected and great square windows were to be seen on every side.

For a half-mile from the window by which Bess stood the road could be seen and then it dipped into a hollow. In that hollow her father or the approaching Continentals would first be seen—Bess did not dare whisper even to herself that any one else would be discovered there before them. With her eyes fixed upon the spot she watched until the sun sank low in the western sky, but the monotony of the landscape was unbroken. The leafless branches swayed in the wind, the barren aspect of the fields was unchanged, the gray clouds were tinged with the light of the departing day, and still there was not a sight of friend or enemy. The long and wearisome watching, however, had effects of its own. Every nerve in her body seemed to be tingling. Fears as to the fate of her father were tormenting her in her loneliness. The oncoming night had a terror all its own. Had her father failed? Where were her brothers and why did they not come? Vague fears swept over, their very vagueness adding to the increasing alarm that now almost overwhelmed her.

Suddenly she started, and trembling in every limb peered intently at the hollow. Faint shouts and calls seemed to be coming from the woods, and quickly grew louder and more distinct. Her fears for herself were for the moment forgotten as she watched the place where the road appeared.

In a moment her worst fears were confirmed. She saw a man dart from the hollow, running swiftly, and soon behind him in pursuit came nine others. It was not difficult to recognize the fugitive as her father, and the scarlet in the garb of his pursuers at once proclaimed that he was fleeing from a band of Redcoats. What is meant, or how they had learned his errand, or where they had discovered him, she did not think, her one thought being of his plight and flight. Why they did not fire she could not

understand, not knowing that they were eager to secure the "old rebel Wampole" alive and were confident that now they almost had him in their grasp.

On and on fled pursuer and pursued. The old man was apparently holding his own, for the space between him and the Redcoats was almost unchanged. Bess leaned from the casement, breathing hard, almost as if she herself were aiding in the race for life. Nearer and nearer they came, but now the powers of the old man seemed to be failing him. His pursuers steadily gained, and to the terrified girl it seemed as if they must overtake him. Instantly she turned and ran down the stairway out into the court and straight on to the gate. A quick wrench brought it partly open, and a cry escaped her lips. Her father had fallen and three of the men instantly threw themselves upon him. And they were not twenty feet from the wall!

Unmindful of her own peril she was about to rush forth to his aid when suddenly she saw him rise. With one mighty effort he flung the men from him and before they could recover had darted through the gateway. The gate was closed and the bar dropped to its place, just as the men outside with a shout of anger threw themselves against it.

"Come, girl!" said the old man grimly, turning instantly away as he spoke.

"Where? Are you hurt?"

"No! No! Come!"

Without a word Bess followed her father as he ran to the house and then up the stairway to the room where the rifles and the powder had been stored. Peering from the window, the daughter now as eager and excited as her father, not a Redcoat was to be seen.

"Have they gone?" whispered Bess.

"No! They'll not give up yet! We must do our best to make them think we have more men here than they thought. When I fire, you must load and it may be that we can beat them off."

"The guns are all loaded," said Bess simply. "Good! Now as fast as I fire you are to"—

Isaac Wampole stopped abruptly. A hand and arm were on the wall. Grimly the old man brought his rifle to his shoulder and fired at the tempting mark. The hand disappeared and a wild shout rose from the men outside the wall, followed by silence.

"Have they gone?" whispered Bess at last. "They're holding a council," replied her father. "We'll soon see—there!" he said savagely as the forms of eight men appeared at various places above the wall. "They're trying to rush us!" Then with almost incredible swiftness he discharged four of the rifles in quick succession. A sound of scrambling and falling followed and all eight men were again outside the wall.

"They won't try it again," said Bess, eagerly as she began to reload the guns.

"They haven't given up yet. Hark! What's that?"

A great shout had arisen from the Redcoats and it was evident that at least twenty men had been added to their number. The garb of the new comers proclaimed them to be "refugees," as the lawless bands that belonged to neither side in the struggle were commonly called.

Again the attempt to scale the wall was made, and again in quick succession the guns which Isaac Wampole seized from his daughter's hands rang out and once more the effort was abandoned.

"We'll drive them away! We'll keep them

out yet, father!" exclaimed Bess as she hastily reloaded the rifles.

"We'll do our best," responded Isaac Wampole simply.

Once more there was silence. Not a man could be seen.

"More mischief!" said the old man when several minutes had elapsed and still the silence was unbroken. "Ah, yes. That's the game, is it?" he suddenly exclaimed, as smoke was seen near the gate. "They'll try to burn the gate, Bess. We must be ready for them! The door into the house is fast and it will take some time. Perhaps help will come before they can break in."

Seizing a rifle, Isaac Wampole advanced closer to the window and stood peering intently down at the gate, hoping to obtain a glimpse of the men. Suddenly there was a sharp report of a gun and the gray head of the old man dropped as he fell to the floor.

"Father! father!" exclaimed the terrified girl. "Are you hurt? O, what is it?" Her cries abruptly ceased, for, as she flung herself upon her father, she instantly perceived that the hardy old patriot had fought his last fight for liberty. One of the best shots of the attacking party had taken a stand where he could plainly see the window from which the old man fired. His appearance had provided a target and the peril to the besiegers was speedily removed.

Bess Wampole knelt beside the dead body of her father and still endeavored to persuade herself that life was not gone. Not a sound escaped her lips as she held the gray head in her arms. Not even when the fire had burned the outer gate and the men broke through with a yell, did she give any heed. Across the court rushed the men, furious and eager, and a wild shout went up, "We've got the old rebel!" But Bess Wampole did not stir from her position. Perhaps even the cry of triumph was unheard.

When the door of the house fell in with a crash she was recalled to a sense of her own peril. With a moan she tenderly placed the head she had been holding upon the floor. Then leaping to her feet she seized a rifle and turned to face the door. From below came the shouts of the men as they rushed up the stairway. For a moment the girl trembled and a sob shook her tense frame. What could she do against so many? There was no escape from the room, and the feet of the men were almost at the door.

Quickly she turned and rested the muzzle of her rifle upon one of the kegs of powder, then with wildly staring eyes she faced the danger. With a shout the door was flung open.

"Aha!" began the leader.

"Stand back! Stand back there!" shouted Bess. "The moment you step across the threshold I'll fire into this keg of powder!" Startled and abashed, the men drew back and stood outside peering into the room. In the light from the window they could see the body of old Isaac Wampole on the floor. Near it stood the desperate and resolute girl, the rifle in her hands and its muzzle resting upon the powder. There was a click as she drew back the hammer. Instinctively the men drew a step back into the hall and gazed in wondering silence at the scene.

"This is worse than foolishness!" suddenly exclaimed the leader, as he moved forward and grasped his pistol. "Get away from there or I'll fire!" he shouted at Bess.

The desperate girl did not move, and the leader halted upon the threshold. Not a word was

spoken, nor did a man stir from his position. There was something in the bearing of the girl that convinced every one that she had made no idle threat.

Suddenly shouts were heard in the room below. The confusion increased, and with one accord the men all turned and ran swiftly down the stairs. There were shouts and shots and sounds of a struggle, but Bess Wampole still stood with her rifle in her hands and its muzzle resting on the powder. Perhaps she did not hear. At all events she did not heed, and she never knew whether minutes or hours had elapsed when she again heard the sound of men rushing up the stairway. But as they halted in the doorway her brother John was in advance, and behind him in the dim light she could see his comrades, whom she recognized as men from Valley Forge. They had come. "Alas! too late for the tall old patriot, but not too late to rescue his heroic daughter; and with a sob Bess Wampole bounded forward and flung her arms around her brother's neck.—*The Congregationalist and Christian World.*

THE SIMPLON TUNNEL.

Since the days of Napoleon there have been others to resolve that there should be no more Alps. He conquered the difficulty by going over and around the barrier; they have gone through it. To the Mont Cenis, St. Gothard, and Arlberg tunnels has now been added the Simplon, longest of all, measuring more than twelve miles.

The work of boring has taken only six years; but much remains to be done in the way of building the approaches before cars can be run through the mountain. The engineers had hoped that when the two sets of workmen met from the opposite ends, there would be a difference of but a few inches between the lines of the borings that they had been making. That they are not priding themselves on the result because it showed a variation of feet instead of inches, will impress the uninitiated with the exactness of engineering methods. The progress in the perfection of tools is marked by the relatively short time that has been spent in finishing the work, not withstanding the difficulties encountered. Rivers were made to furnish power for operating the machinery, and it is expected that the trains may be run by electricity obtained in the same way.

The new route will be a large saving in distance over the forty miles of Napoleon's road, and the saving will be especially appreciated in the case of mail and through travel between England and Italy. Some changes will probably result in the commercial importance of some cities affected, such as Genoa and Marseilles. It is remarked that the achievement is timely in connection with the more cordial relations between France and Italy, and whatever tends to strengthen international ties in these days merits a hearty welcome.

We might see so much more beauty if we willed it. We might cause many unknown feelings to flower if we were not in such a hurry to feel strong ones. We miss in the swing of excitement many opportunities of giving sympathy in little things to those we love, which, if they had been used, would have added finer fancies, subtler and sweeter shades, to our power of feeling.—*Stopford A. Brooke.*

Young People's Work.

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

SUNSHINE.

Read by Mrs. L. C. Randolph, at the Bassett Reunion, Alfred, N. Y.

From earliest times the sunshine has been recognized as vitally important. Ezekiel tells of sun worshippers and of God's anger for their idolatry. Even now sun worship is practiced by the natives of Central America and in Peru it is the state religion. In torrid regions where the heat is oppressive, the sun is not so much appreciated. But there too, as much as in our own country, "heat means life, cold means death," as Dr. Sheppard says.

We want sunshine to give us physical health. Without sunshine we should be like plants grown in a dark cellar, feeble and pale and short-lived. People are taking the trouble to have sunbaths, lying out in the sunshine with as little clothing as possible, protecting the head by an icebag or some kind of a shade, until their skin is brown as an Indian's. Dr. Kellogg of the Battle Creek Sanitarium in his latest book, "The Miracle of Life," says, "A healthy skin means a healthy body. The sun's rays, the most powerful vital stimulus we have, give the savage a disease-resisting skin and a disease-resisting body. Light stimulates the consuming activity of the vital machinery, thus increasing the appetite and the digestive power," and on another page, "Germs develop with such marvelous rapidity that they would quickly overwhelm us by their very numbers if not constantly destroyed by the sun. Bright sunlight quickly destroys mould and other parasitic organisms. Diffused daylight does not act nearly so rapidly but accomplishes in a few hours what bright sunlight is capable of doing in a few minutes." Fine trees are one of the great beauties of Nature, yet in some homes they are a menace to health because of the sunshine they shut out. It is undoubtedly true that we ought to let into our houses as much sunlight as we can. Let us keep our blinds open and take down our shades or be sure that they are rolled out of sight all day. The dreadful bacilli of tuberculosis are said to be destroyed in a few hours by the bright sunlight.

We often hear of sunshine used in a figurative sense. Eight years ago a Sunshine Society was organized in New York which now has a membership spread over both hemispheres. Its object is to incite the members to do kind helpful deeds, thus bringing the sunshine of happiness into many homes. Through the papers we often hear of this society and not long ago it aided Alfred University by establishing a scholarship. The *Ladies' Home Journal* is its international medium, containing a page each month about its work.

We want sunshine in our spiritual life and we have many hymns referring to it. In the beautiful hymn:

"Sun of my soul, thou Saviour dear,
It is not night if thou be near.

* * * * *

Abide with me, from morn till eve,
For without Thee I cannot live,"

we recognize the fact that God is the vital force of our spiritual life. And we sing "Let us gather up the sunbeams Lying all around our path Let us keep the wheat and roses Casting out the thorns and chaff" and "Clear the darkened windows,

Open wide the door,
Let a little sunshine in."

In the home I have known a wife to be told by her husband, "You are so cheerful you make everyone happy." She said she did not feel cheerful for she had troubles of her own but she kept them to herself. A child in a home usually brings the sunshine of happiness in spite of the trouble it causes. When Grandma said, "Doris, you're a queer girl," she received the startling reply, "Grandma, you're queerer." This brought us a ray of sunshine.

We like to have friends who know how to make us smile and forget our troubles.

"If thou art blest

Then let the sunshine of thy gladness rest
On the dark cloud that lies

Wrapped in thy brother's skies.

If thou art sad

Then be thou in thy brother's gladness,
glad."

Humor is usually possessed by natures which have also great capacity for sorrow. We often read of Lincoln's jokes but we know too that he was a man of sorrows, acquainted with grief. The jokes must have been his safety valve, his sunshine, which enabled him to keep his mental poise. Someone, I think it is Mrs. Sangster, has said "Small talk is the small change of daily living." An abundant supply of small change is very convenient at times but we like to have a few bills in reserve also. So we do not want to cultivate the sense of humor only but like Lincoln do our share of the world's hard work.

Once a missionary took some nice cloth to a Chinese tailor to be made into a bicycle suit. When the suit was brought home, paid for, and tried on, it was found to be so badly made that she could not wear it or have the damage repaired. After regarding it sorrowfully a few moments, she laughed and said "Well, the Bible says 'Take joyfully the spoiling of your goods.'"

Hannah Whitall Smith, in her recent book, "The Unselfishness of God," says, "What a happy home is ours. A few of my father's pleasant jokes in the morning fill my heart with sunshine for a whole day. My parents were so sympathetic and loving, our comrades, that we did not look upon them as uncomfortable criticizing grown-ups. They stimulated us to right effort by encouragement. They gave us principles for our guidance rather than many burdensome rules."

The Bible mentions the sun in many places. In regard to the new Jerusalem described in Revelation, it says, "There shall in no wise enter into it anything that defileth," "And the city had no need of the sun,—for the glory of God did lighten it—there shall be no night there."

Such social gatherings as this bring good cheer, some sunshine, some closer ties of friendship into our lives. We are all thankful for the opportunity of being here and grateful to those who have entertained us so beautifully.

THE COST OF FIRING CANNON.

Modern naval warfare, says *Leslie's Weekly*, is one of the most costly things that can be imagined, and a combat between two fleets means the expenditure of vast sums of money.

Some idea of the high cost can be arrived at by taking a Japanese war-ship like the Kasuga or Nysshin and calculating the number of shots she would discharge, say, at Port Arthur.

The first named ship carries four cannon which cost \$30,000 each. One of these guns can fire two shots per minute, and every shot cost \$400; thus in five minutes these four cannon can discharge forty bombs at a cost of \$16,000. The smaller cannon cost \$18,000, and every shot they fire means an expenditure of \$70. They are very rapid, and it is estimated that in five minutes the twelve cannon could discharge shot to the value of nearly \$35,000.

LIFE'S BEST ALWAYS AHEAD.

How common it is for one in-mature or advanced life to wish that he were young again! And what a mistake this is! If one remembers joys that he had in former years let him be grateful for them, and know that better things, even if not the same as these, are yet before him. The best things to God's children are ever ahead, not behind. If he thinks of mistakes that he then made, let him be grateful that he has not to try the thing over again, lest he might do even worse if he had another trial. If, indeed, he really can do better now, let him do so where and as he is, instead of showing his unfitness for the present by repining over the lost past.

"Would you be young again?"

So would not I.

One tear to memory given,

Onward I'd hie,

Life's dark flood forded o'er,

All but at rest on shore,—

Say, would you plunge once more

With home so nigh?

—*Sunday-school Times.*

ENGINEER'S STORY OF WHY HE CRIED.

"Yes, indeed, we have some queer little incidents happen to us," said the fat engineer. "Queer things happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, would you? Well, I did, and I can almost cry every time I think of it."

"I was running along one afternoon pretty lively when I approached a little village where the track cuts through the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty yards ahead of me, a little girl not more than three years old toddled on to the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more.

"As we slowed down my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed and shouted at me: 'Jim, look here!' I looked, and there was a big black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny, and kept laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—*Galveston Tribune.*

Unbelief stops the current of God's mercy from running.—*T. Watson.*

HOW MANY CAN YOU GUESS?

Why is the letter A the best remedy for a deaf woman? Because it makes her hear.

Why is bread like the sun? Because when it rises it is light.

Which was the largest island before Australia was discovered? Australia.

What trade should be recommended to a short person? Grocer (*grow, sir*).

When is money wet? When it is due (*dew*) in the morning and missed (*mist*) in the evening.

What is the difference between the Prince of Wales, an orphan, a bald-headed old man and the gorilla? The first is an heir apparent, the second has no'er a parent, the third has no hair apparent and the fourth has a hairy parent.

What is the larger for being cut at both ends? A ditch.

Why is a watch-dog bigger by night than by day? Because he is let out at night and taken in in the morning.

Under what condition might handkerchiefs be used in building a wall? If they became brick (*be cambric*).

If Rider Haggard had been Lew Wallace, who would "She" have been? She would have "Ben Hur."—*Great Thoughts.*

A CHRISTIAN SCIENCE STORY.

A well-known physician who is somewhat skeptical as to the soundness of Christian Science doctrines tells this story of an ardent Eddyite and her little boy: The mother was crossing the field with her small son when a goat appeared and came toward them threateningly, to the dismay of the youngster, who shrank in terror behind his mother's skirts. Remembering her beliefs she tried to reassure him.

"Why, Georgie," she said soothingly, as the goat continued to advance, "don't you know that you are a Christian Science little boy, that there's no such thing as pain, and that it would be useless for the goat to try to hurt you? Don't you know that?"

"Yes," wailed the doubting believer between his sobs, "I know it, and you know it, but the goat don't know it!"

PICTURES IN THE NURSERY.

Inasmuch as the nursery is one of the most important rooms in the house, too much care cannot be expended on its arrangement. As the child's senses are first educated and his tastes are first cultivated in his nursery days, his surroundings should be considered of great importance.

The decoration of the wall should be given particular attention, and nothing is more attractive or educational for the purpose than photographs used as a frieze on a plain background, low enough for the children to see them.

The pictures should, of course, be selected with thought and care from the masters and the artists who have spent their lives in perfecting their ability to paint for little folks. Among these are the various madonnas suitable for children, many animal subjects, and miscellaneous pictures that are pleasing to a child.—*Harper's Bazar.*

AN ALBINO DEER.

An Albino deer, with coat as white as the drifting snows, eyes a delicate pink, and soft and delicate tread was killed recently in the Canyon

mountains of Southern Oregon. It bears exactly the same relation to the deer family that the albino of the African race does to the human kind. On account of its white coat, making it more conspicuous, it was shunned by its mates. Aside from its white coat and pink eyes, it is like all other deer; possibly its fur is softer and more silky. The specimen killed in the Canyon mountains will be placed in the Smithsonian Institution.—*Presbyterian.*

THE BEAUTIFUL WISCONSIN DELLS.

NATURE'S FREAKS AND FANCIES.

Nature is a strange creature. She certainly is feminine for she has so many queer fancies and is so beautiful. I love her and worship at her shrine.

Sometimes she is quiet and orderly, doing things in a very proper manner. She makes the great fields, "fit to feed a nation," in regular method. Then she is frolicsome, has a playspell, and fantastic things are done. Even her common drudgery is full of mystery, while her moods and pranks surpass all explanation.

The Dells of the Wisconsin stand high as samples of nature's genius. They are in miniature pattern as compared with the Royal Gorges of the Rockies, but they are fine. They mark one of her curious moods, when perhaps wearied with the hard work of making mountains and canyons, she turns aside and sets herself to astonish humanity. You may search from Niagara to the mountains to find another piece of fancy work to match it.

QUEER SHAPES AND FIGURES.

A beautiful river hurries between bluffs of sandstone, cutting, carving, chiseling in fantastic shapes. Talk about new designs in finery and bric-a-brac, the queer tastes of the water here surpass them all. You pass through the jaws of the Dells where two great sentinel rocks seem to demand, not merely password, but fitting character before you enter. Close at hand, however, to help those who have not attained the required standard, is a Chapel Gorge with its pulpit. There are little caves and holes in the rocks by the hundreds, wherein dwell thousands of birds and perhaps fairies and ghosts. Trees are set in all kinds of new ways; one hangs by its toes, head down, a splendid feat. There is a tremendous jug, thirty feet or more across, and is deep, empty and broken now. They call it the Devil's Jug. The wine cask of Heidelberg, which Mark Twain says will hold a million barrels, is not half so big. The owner must have had a wild spree and seen snakes and things in plenty before it was emptied. Perhaps that is the reason his majesty now leaves all the drink for his disciples. There is a sugar bowl too, shaped true to its name, that must hold tons of sugar. I did not get a taste however for the cover is held down by train loads of stone and riveted fast by tree roots, which seems very unkind.

All this is done in color. Mosses and bits of green, exquisite ferns, vines and trees with varied tints in stone give splendid effects, as if nature, not content with being a skilled sculptor would show her genius in painting as well.

RARE COMBINATIONS.

So history, legend and fun find place among these beautiful things of nature. Rocks so high and shapely are close companions of foam-waters and ancient legends. Delicate mosses and ferns, penciled and painted by the great Artist above, nestle with sweet faith on frowning walls. There

are long winding ways under overhanging walls, there are artistic glens, and grotesque grottoes, chasms, cascades, birds and flowers, all under the same witchery that charms and pleases while it quickens the heartbeats—"He hath made everything beautiful in its time."

I love to watch the water as it dances and sings, bumping into the rock walls, thinking to move mountains, springing quickly away with a new note in its song, and always doing its beautiful work. Surely it understands, works with purpose and plan. And if the water does not, then Nature, yet deeper, must know and plan and love her work. She works with such patient skill and withal so full of gladness. Or if Nature doesn't know and think, then there must be a Great Spirit back of it all, lover of the beautiful and lover of men—I like that better still. You will want to come back to the Chapel Gorge and say a little prayer of Thanksgiving for these splendid things He has made.

A FAVORED LAND.

Evidently He loves Wisconsin. Even the musical name of the great state would indicate this. But the lands, rejoicing in rich harvests, the hills and valleys with nestling lakes and weird rocks, and the north woods with timber and metals more precious than mines of gold, and mighty inland seas for borders are final proof. In the midst, as the crowning touch of goodness, He has set so many sturdy Norsemen, Teutons, English, Medes and Parthians, dwellers from the uttermost parts of the earth, but now American all. His strong sons and beautiful daughters, who love their good land, are building for their great state and greater nation and the yet greater, mightier Kingdom of our God.—*The Advance.*

GALVESTON'S GREAT SEA WALL.

In order to avoid the possibility of a repetition of the great catastrophe of 1900, when the sea swept over the low island on which the city of Galveston is built, a great wall of solid concrete three and a half miles long and seventeen feet high is now being constructed all along the water front. The plans of protection include, besides the construction of the seawall, the raising of the grade of the city to a level with the top of the wall. It would be impossible for the sea to wash away the entire island (thirty miles long and three miles wide) thus protected. Over the underlying foundation of the wall is placed a mass of concrete which when it hardens forms what appears to be a solid granite walk, sixteen feet wide and about three feet thick, extending the full length of the wall. The height of the wall reared on this concrete is seventeen feet above sea level, or about a foot higher than the highest water of the fearful flood of 1900. The outer surface of the wall gradually slopes upward and inward so as not to present too bold and sharp a front to the waves. Precautions are being taken, by the placing of rip-rap, to prevent undermining by the sea. The total length of the seawall will be 17,593 feet, of which about 3,600 feet have been completed.

LIVING FOR IDEALS.

That was a wise old clergyman who urged his brethren not to admit young men to the ministry unless they were evidently more broad-minded and enthusiastic in their faith than their elders. "We must allow," he said, "for the inevitable shrinkage." The same allowance is

necessary in every life for the sure closing in of the real upon the ideals of youth, and the unavoidable narrowing of hope and aim that must come with middle age. The more idealism we start with, the more stoutly we defend it against the shocks it is certain to receive, the more joyous life will turn out to be as we go on living. The dreariness of the middle-aged view of life springs largely from the fact that its ideals are so shrunken as to be no longer a source of vitality, of renewal. As long as we believe in life, and in love, and in friendship, and in heroism, and in other ideal possibilities, life is worth living, and we are strong to take our part in it. Living for ideals is happy and courageous living. Living without them is "the dull gray life and apathetic end."—*Harper's Bazar.*

THE CUP ON THE FOUNTAIN.

A certain man placed a fountain by the way-side, and he hung a cup near to it by a little chain. He was told some time after that a great art critic had found much fault with its design. "But," said he, "do many thirsty persons drink at it?"

Then they told him that thousands of poor men, women, and children slaked their thirst at the fountain; and he smiled and said that he was little troubled by the critic's observations, only he hoped that some sultry summer's day the critic himself might fill the cup and be refreshed, and praise the name of the Lord. He is my fountain, and here is my cup; find fault if you please, but do drink of the water of life. I only care for this. I had rather bless the soul of the poorest crossing-sweeper or rag-gatherer than please a prince of the blood, and fail to convert him to God.—*C. H. Spurgeon.*

WONDERFUL RAILROAD BRIDGE.

The Pennsylvania Steel Company has completed a monster viaduct across the Gokteik gorge, in Burma. This work is remarkable not only because it is the largest of its kind in the world, but also because it is a colossal monument to the enterprise of American bridge builders, through whose work a direct road has been opened from Rangoon, the seaport of Burma, to China. The contract was obtained from the British government, which had invited and obtained bids from some of the best known concerns in the world. The gorge, which is spanned by the bridge, is a great rift in the Shan Hills of Burma, the rocky borders of which resembles in many respects the Palisades of the Hudson. The gorge is about 150 miles inland from Rangoon, and about 80 miles from Mandalay.—*Exchange.*

The measure of success is the degree in which men make themselves valuable to others.—*A. E. Dunning, D. D.*

MARRIAGES.

HALL-COLLINS.—At the home of the groom in Little Genesee, N. Y., by Pastor S. H. Babcock, Aug. 20, 1904, Mr. Dudley P. Hall, of Little Genesee, and Miss Myrtle M. Collins of Whitesville.

DEATHS.

WORDEN.—In Bellrun, Pa., July 24, 1904, Mrs. Almira Worden, in the 37th year of her age. She leaves a husband, three children and many other relatives and friends to mourn her early departure. The large gathering at her funeral was an expression of the high esteem in which she was held. Sermon by the writer, from Job 14: 14. S. H. B.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904 THIRD QUARTER.

July 2.	The Kingdom Divided.....	I. Kings 12: 12-20
July 9.	Jeroboam's Idolatry.....	I. Kings 12: 25-33
July 16.	Ash's Good Reign.....	II. Chron. 14: 1-12
July 23.	Jehoshaphat's Reform.....	II. Chron. 19: 1-11
July 30.	Omri and Ahab.....	I. Kings 16: 23-33
Aug. 6.	God Taking Care of Elijah.....	I. Kings 17: 1-16
Aug. 13.	Obadiah and Elijah.....	I. Kings 18: 1-16
Aug. 20.	Elijah on Mount Carmel.....	I. Kings 18: 30-46
Aug. 27.	Elijah Discouraged.....	I. Kings 19: 1-8
Sept. 3.	Elijah Encouraged.....	I. Kings 19: 9-18
Sept. 10.	Elijah Taken Up into Heaven.....	II. Kings 2: 1-11
Sept. 17.	Israel Reproved.....	Amos 5: 4-15
Sept. 24.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 24, 1904.

Golden Text.—"The Lord is merciful and gracious."—Psa. 103: 8.

All of our lessons for this quarter refer to the relation of the Children of Israel to their God. Six of them are centered about the prophet Elijah. Five of the remaining lessons have kings for their principal characters. The last lesson is directed particularly to the people of the Northern Kingdom. Two lessons refer particularly to the kingdom of Judah, and the first also may be said to belong to the Southern as distinctly as to the Northern Kingdom.

Lesson I. with its vivid picture of the folly of the son of Solomon shows plainly that the nation of Israel has started upon a downward course. Lesson II. tells of the first evil step of the Northern Kingdom, and makes it plain that that part of the nation will not prove itself worthy as the people of Jehovah.

Lessons III. and IV. tell us of two good kings of Judah. There is certainly hope for the people of God if they cling to the good that they know.

Lesson V. introduces us to two very bad kings of Israel who were to the eyes of the world prosperous.

The six lessons about Elijah show that God was loath to give up his people, and was willing to go to any effort to bring them to repentance. Lesson VI. emphasizes the care which Jehovah has for his own. Lesson VII. shows the boldness of the prophet. Lesson VIII. exhibits the power of Jehovah as contrasted with all false gods. Lesson IX. pictures the frailty of human nature. Even the prophet who realizes most vividly the power of God is subject to discouragement. Lesson X. serves to teach that Jehovah is just as powerful at all times as he is when his might is especially manifest. The power of God is not to be measured alone by the wonders that appeal to the eye. Lesson XI. tells us of the seal of Jehovah's approval upon the life of his faithful servant, Elijah.

Lesson XII. presents the admonition and encouragements of Amos for the people of Israel in words that might well be addressed to some nations and to some individuals in this modern age.

THE SEVENTH-DAY BAPTISTS.

If the Seventh Day Baptist creed could put as much kindness into people generally as it has into the delegates to the Seventh Day Baptist general conference which has been in session at Nortonville since last Wednesday, every one ought to join that church. The older men, especially the ministers, have the softness of speech and graciousness of manner that grow only out of peace and good will. These Seventh Day Baptists are all toilers. There are rich among them, but they are industrious rich, and not the idle rich. Newport was the original settlement of the Seventh Day Baptists, but the Seventh Day Baptists are identified with the industrious Newport, not the social Newport. The Seventh Day Baptists had their first colony at Newport, Rhode Island, in 1671. They came from England. Samuel Ward, one of the first governors of Rhode Island, was a Seventh Day Baptist. He was one of the founders of what is now Brown University, at Providence, one of

the first colleges in America. In this state of Rhode Island, Seventh Day Baptists were among the first promoters of the printing press and steam boiler industries in America. Seventh Day Baptists have materially helped to make the printing press the marvelous machine of to-day. There are only about 12,000 Seventh Day Baptists in the world, but they are the most useful type of citizens. They pursue agriculture and the trades, as a rule, pay their debts, and in their old age have a competency.

The present annual meeting is the 102nd anniversary of the conference and the 92nd session of the body. There are about fifty ministers and two hundred and fifty other delegates in attendance. The Seventh Day Baptists in America are grouped principally in Rhode Island, Eastern New Jersey, Central New York, and Southern Wisconsin. The mother church is in London, England, which now has a membership of only seventeen. The largest congregation is at Alfred, New York. It has a membership of over 600. The second largest is at Milton, Wis., with a membership of 400. The Rev. L. A. Platts, pastor of the Milton church, is corresponding secretary of the present conference. The Seventh Day Baptists have a church in Shanghai, where the Japs may have a naval fight. The Seventh Day Baptist congregations in the world number about 106, of which about 100 are in the United States. The Seventh Day Baptists are the same as other Baptists except that they believe in observing Saturday, the seventh day in the week, as a day of rest, instead of Sunday, the first day in the week. The Seventh Day Adventists and the Seventh Day Baptists are two entirely separate and distinct divisions in the Christian religion. The Seventh Day Baptist church at Nortonville is the largest in the west.

The Potter, Babcock, and Cottrell printing presses are known the world over; these names are linked with the Seventh Day Baptist church also, as the great press makers were prominent in the Seventh Day Baptist church. In the early '50s, George H. Babcock, of Westerly, Rhode Island, invented a press for printing in colors.

It was manufactured and sold by Charles Potter, jr., who soon allied himself with Calvert B. Cottrell and Nathan Babcock, who were building cotton machinery under the name of Cottrell & Babcock. George H. Babcock deserted the printing press business and turned his attention to engines and boilers, and was the president of the Babcock-Wilcox Co., which became the leading boiler manufacturers of the world. Potter left Cottrell, and Nathan Babcock and Potter made presses as C. Potter, jr., & Co. In 1876, Babcock retired and founded the Babcock Printing Press Co. The Potter concern developed the newspaper and lithographic presses; the Cottrell concern developed the perfecting presses for magazine work, and the Babcock concern makes a general line of book and job presses. D. E. Titsworth, of Plainfield, N. J., who is attending the convention at Nortonville, with his wife and children, is a son-in-law of the late Charles Potter, jr. Mr. Titsworth is connected with the Potter Press Works. Stephen Babcock, another delegate, is a brother of the late Nathan Babcock. Stephen Babcock, who is blind, was for fifty years a teacher in a large institute for the blind in New York. Although wealthy, Mr. Babcock is an active business man, and travels all

over the country on banking business. The Babcocks, of Nortonville, are distantly related to the Babcock press makers.

To many, an interesting feature of the conference is the manner in which the delegates are fed. Dinner and supper are served under a large tent. Usually there are five hundred people at a meal. When a meal is ready a dinner bell rings. Five hundred people march under the tent and stand at the various tables. Leslie Randolph, of Nortonville, thereupon rings a bell, and some one asks a blessing. Then the five hundred guests are seated, and are served at once by seventy waiters, who volunteer their service. Yesterday over six hundred persons took dinner at the tent, but in less than an hour dinner was served and all the dishes had disappeared.

The cook is Levi A. Crandall, of Adams, New York, who is employed every year for that purpose. Most of the food is cooked in barrels by steam. A threshing machine boiler furnishes the steam. One day seventy chickens were cooked. So far 300 pounds of chickens have been used for the visitors. Twenty bushels of apples is another item. The visitors also consume 125 pies every day. It takes forty-five dozen eggs for one supper. The cost of the dining department for the five days will be about a thousand dollars. The meals in the tent are equal to those in a high grade hotel.

The president of the conference is Dr. George W. Post, of Chicago, one of the head surgeons of the Chicago, Milwaukee & St. Paul railroad. The secretary is Professor E. P. Saunders, of Alfred, New York. The attendance is unusually large, considering that the delegates came almost universally from the extreme east. The conference has been a great success, and the delegates will leave enthusiastic over western hospitality. The delegates by their own choice paid two dollars for their dinners and suppers during the six days of the convention, and this was the only expense which they were permitted to have during their stay at Nortonville. They slept at the homes of Nortonville people, each taking breakfast at the home where he was "entertained."—*Atchison Globe.*

TERMINUS.

RALPH WALDO EMERSON.

It is time to be old,

To take in sail:—

The god of bounds,

Who set to seas a shore,

Came to me in his fatal rounds,

And said: No more!

No farther shoot

Thy broad ambitious branches, and thy root,

Fancy departs; no more invent;

Contract thy firmament

To compass of a tent.

* * * * *

As the bird trims her to the gale,

I trim myself to the storm of time,

I man the rudder, reef the sail,

Obey the voice at eve obeyed at prime;

Lowly, faithful, banish fear,

Right onward, drive unharmed;

The port, well worth the cruise, is near

And every wave is charmed.

The teacher in the first grade was developing the word "breakfast." By way of introduction she addressed the class thus: "What is the first meal you eat in the morning?" "Oatmeal," promptly responded Johnny.

There is no wealth like the heart's wealth—content.—*Bulwer Lytton.*

THE OTHER SIDE.

JOHN WHITE CHADWICK.

Climbing the mountain's shaggy crest,
I wondered much what sight would greet
My eager gaze when'er my feet
Upon the topmost height would rest.

The other side was all unknown;
But, as I slowly toiled along,
Sweeter to me than any song
My dream of visions to be shown.

Meanwhile the mountain shrubs distilled
Their sweetness all along my way,
And the delicious summer day
My heart with rapture overfilled.

At length the topmost height was gained;
The other side was full in view;
My dreams—not one of them was true,
But better far had I attained.

For far and wide on either hand
There stretched a valley broad and fair,
With greenness flashing everywhere—
A pleasant, smiling, homelike land.

Who knows, I thought, but so 'twill prove
Upon that mountain-top-of-death,
Where we shall draw diviner breath,
And see the long lost friends, we love.

It may not be as we have dreamed,
Not half so awful, strange, and grand;
A quiet, peaceful, homelike land,
Better than in our visions gleamed.

But now along our upward way
What beauties lurk, what splendors glow!
Whatever shall be, this we know
Is better than our lips can say.

THE FENCE AND THE SERPENT.

The writer of the book which we call Ecclesiastes, said in his own pithy and sententious way long ago, that "Whoso breaketh a hedge, a serpent shall bite him;" but the word in the original appears to refer to a stone wall rather than a planted boundary, as our revisers signify by a new rendering. What is in the mind of the moralist is that the man who secretly breaks down or removes the landmark between himself and his neighbor is likely to find that this same stone-pile has become the refuge of some creature with avenging fangs and swift-darting venom, so that in the very act of his transgressions the evil-doer is struck by a deserved chastisement. The fact which was observed by the inspired writer is one often overlooked by the modern moralist, nevertheless it is true that it costs a man effort to do wrong. Not only does the saint have to fight against his natural appetites and passions, but the sinner has to fight against his better nature and his active conscience. When some one asked Charles Lamb how he came to be such a slave to tobacco, he frankly replied that he "toiled after it as some men after virtue." Instead of being an unlucky "mis-step," the first step in a criminal course is very likely to be a painful climb. The boy is not always frightened into his first lie; he deliberately shapes and fashions it and presents it with "malice prepense" to his parents. He does not fall off a stone wall; he breaks through it.

But while there is a fence around every sin, one can throw it down. It is not a Sierra. It is not an Ehrenbreitstein laughing at guns of every caliber with an equal contempt. The boy who will drink must fight down his scruples, but he can overcome them. The young employee, who is tempted to "take a flyer" in the stock market or the wheat pit will know more than one wakeful hour and fitful dream over his beginnings of speculation; but steal he can if he will.

Only out of his experience will shoot forth his own punishment. Each sin brings forth its own peculiar penalty, like a serpent shooting out unexpectedly from a broken wall. Lying does not beget a headache but more lying. Drink creates thirst and punishes itself with drinking. Licentiousness defiles the body and rots it. Every one of God's fences hides within itself its silent but sure avenger. People who are looking for evidences of a moral Ruler of the universe might well pause and study such facts as were obvious to the wise man of three thousand years ago, and which are not less obvious to one with eyes to see in our own day.

"Go on in your deliberately chosen path," says the Preacher of the Old Testament, "but remember that for all these things God will bring you into judgment." The young men who have been brought up in these Christian homes about us do not slip into sin; they break into wrong-doing. It is not natural, it is not easy for them to cast off the restraints of piety and faith, nor is it safe. The penalty is not remote but near, not arbitrary but imperative, not falling out of a clear sky but darting from the very center and shadow of the sin itself. This is a study in psychology which we commend to those who would deal with facts which have a real reference to practical life.—*The Interior.*

OLD CANS.

The raw material of a certain large establishment near New York City consists of empty fruit and vegetable cans, rescued from the dumps. The principal products of this manufactory are window-sash weights, elevator weights and ballast for boats. After delivery at the foundry, says the American *Machinist*, the cans are piled into a large iron grating, under a sheet-iron hood, which terminates in a smoke-stack. They are liberally sprinkled with crude oil, which is then set on fire.

The process consumes the labels, loosens the dirt and melts the solder, which falls through the grating, is collected, washed and melted, cast into ingots and sold to be used again.

Some of the cans, which have simply lapped-and-soldered joints melt apart completely. These are sorted out, and the sheets straightened and bound into bundles, to be sold to trunk-makers for protecting corners. They are also bought by button-manufacturers, who stamp from them the disks used in cloth-covered buttons.

The machine-made cans do not come apart, and they are loaded into large carts, taken on an elevator to the charging floor, and dumped into the cupola, which is fed alternately with cans and coke. The cans are so light that some of them are carried out at the top of the stack by the force of the blast, and a large screen has been arranged to prevent the pieces from falling on the roof.

Persons who take an elevator in a city "skyscraper" may find amusement in wondering after reading these facts, how many empty cans it took to make the weights that balance the car in which they ride.

A USEFUL ACCOMPLISHMENT.

Bishop Cranston at a Methodist Conference recently told the following anecdote in introducing John R. Hykes, for twenty years representative in China of the American Bible Society:

"When I was in China I was in very close touch with a man who was always ready for

an emergency; constantly in his work throughout China he was beset by mobs, his life often in danger. He was always able by shrewdness and presence of mind to avoid anything serious.

"On one occasion, when a mob was threatening his life, making it all but impossible for him to escape, he said to them: 'I am about to take myself apart. First I will take out my teeth.' He took his teeth out, and the mob disappeared.

"Another mob gathered not far away. Taking the teeth out again, they withdrew to a respectful distance, and putting both hands to his head, he said, 'If you do not clear out I will unscrew my head.' That man is about to address you."

To this Dr. Hykes adds: "The good bishop did not tell the whole story. After the mob had dispersed, I was approached by a Chinese juggler who told me he would give me anything I asked if I would show him how he could take out his teeth and unscrew his head."

Attainment is a hope rather than a possession, and enduring and striving in hope is the normal condition of him who would attain.—*H. Clay Trumbull.*

Special Notices.

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

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 the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné 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. ELI FORSTHYE LOOFBORO, Pastor.

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SEPTEMBER 19, 1904.

WHOLE No. 3108.

MISSED MISFORTUNES.
Not half the storms that threatened me,
E'er broke upon my head,
Not half the pains I've waited for,
E'er racked me on my bed;
Not half the clouds that drifted by,
Have overshadowed me,
Not half the dangers ever came
I fancied I could see.

Somehow thro' every laden sky
Some rift hath shown the light;
Somehow each valley with its gloom
Hath borne some flower bright,
And thus thro' life some loving hand—
Some Friend I could not see—
Hath sent amidst the darkest hour
Some blessing unto me.

It is a soft September afternoon.

The sunshine is clear, but subdued. Restfulness. The late flowers are brilliant, but not gaudy. The air is hazy, the wind is lazy, and the tide is low. The bay before my eyes is asleep, waiting for the new tide to pulse it into life again. Some boys have just gone from the dock in a dory, just moving in the faint breath of the afternoon. A "power launch," a government boat from the Fort, is moving past as slowly as an invalid goes on his first out-door walk after a run of fever. Four miles away the black smoke from a locomotive rises idly and drifts feebly along, deepening the haze that shortens the already near-by horizon. The whistle of a passenger steamer sounds the last call for passengers, reluctantly, as if making apology for disturbing the restfulness of the hour. The cottages on the shores of the bay are mirrored in the water, fully as to size, and with minute exactness. Nasturtium blossoms hang over the sea wall, as though eager to see their autumn beauty in the water. But the afternoon is not indolent. It is restful, autumnally restful, as though conscious that the work of summer has been done well, and all things have earned the right to rest.

THOSE who seek to serve God and humanity by noble living and conscientious doing, find hours of autumnal restfulness, such as this afternoon typifies. The source of such restfulness is God's message, "Well done, good and faithful servant," and this message is more frequent than our hurried lives are likely to hear. An invalid's chair-couch is in reach, on the veranda where we write. She who rests in it has lain almost four years, helpless, and speechless beyond three or four words. But though imprisoned and helpless, her mental perceptions are keen and spiritual rest and sweetness en-

folded her life as restfulness does the afternoon. It does not come to all of God's children to rest under the grasp of physical paralysis, but experiences are likely to come to all, in which they must find soul rest, because the Spiritual, with its larger hopes, rises above the physical, the material and temporary, upheld by faith in unseign but eternal realities. It is no insignificant or unimportant part of Christian duty and privilege to cultivate this autumnal restfulness of soul. It rests with you, dear reader, in a good degree, to determine how much and how often such experiences shall come into your life, with the healing balm of restfulness. Do not worry yourself into weariness trying to measure what you have done or how much you have accomplished. God knows, and that is enough. On the other hand, be eager to know and to do the work of each day as best you can; then rest. He works best and gains most in physical things, who "rests between spells," most wisely. This is not less true in higher things, in Spiritual work. With motives pure, purposes high, and aims holy, you may always be sure of God's "well done," even though no way-mark tells how much or how little you have done. Trust, strive, rest; rise to work again, and be thankful that you are called to do, "in His name."

GENUINE faith in Spiritual Experiences is fostered when we realize that these are neither abnormal nor opposed to the great laws of the Universe. To deem them in accord with what we call science, clarifies and gives vigor to them. They are not "supernatural," as that word is usually defined, but supra-natural; i. e., above what we ordinarily know in connection with material things. All great truths connected with human experience and in matters scientific are within the immediate guidance of divine power and wisdom. Spiritual Experiences are the highest of all, the divinest of all. (There can be no superlative form of divine, but divinest is the best word for this place, the thought is too great for the word, at least for ordinary definitions of it), but they are within the realm of law and love and in absolute accord with Spiritual science. What we call Physical Science has numerous corresponding phenomena. The sands of the desert become fertile fields when converted by irrigating streams. The worthless crab-apple changes to luscious fruit when converted through grafting. The magnetic needle, best symbol of Constancy, may go wrong, but it is converted to loyalty when placed in proper relations to the

ALTHOUGH the health record at Nortonville was excellent, in most cases, the relation which unpaired health bears to social and spiritual interests, at such times, is sufficient reason for calling further attention to it. THE RECORDER does so, thus early, hoping to induce such consideration as the case demands. Probably little can be added to the excellent arrangements made and carried out at Nortonville. But there is much valuable information concerning kinds of food, preparation of food, and wise precautions on the part of the people, that should be disseminated and urged upon

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