The Sabbath Recorder

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The Golden Rod.

BY CHARLES DODD CRANE.

Dear common flower,
Again thou liftest heavenward thy golden plumes,
And all the dry and dusty roadside blooms
As if an Eden bower.

Thou tellest me
To look in places common and apart
For precious things; and of each human heart
To think more sacredly.

How generous
Thou art; thy gift of glittering gold for each
Thou hast. Dear prodigal of nature, teach
Me to be ever thus.

Ah, soon shall creep
O'er field and flower the autumn's dreary chill,
And in the grave of winter, cold and still,
The earth shall sleep.

And soon to all
Of Adam born the autumn time shall come,
And withered hopes lie buried in the tomb;
Tears like rain, must fall.

Peace, troubled soul!
Bright summer in the heart of winter lives;
The hand that taketh is the hand that gives;
Thy Father hath control.

Dust to dust,
Was spoken of the flesh; when the frail breath
Shall cease, thy life begins. There is no death
For those who trust.

Eternal years
Await the righteous in the summer land.
Where flowers unfading bloom, and God's own hand
Shall wipe away all tears.

—The Standard.
The Sabbath Recorder.
A. H. Lewis, D. D., LL. D., Editor.
J. F. Mosher, Business Manager.
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Each of the main men in the Old Testament history represents some specific and prominent virtue. These men appear as actual figures in history, and their experiences have all the naturalness and consistency which attend lives dominated by the virtue each represents. Abraham is the father of the faithful. He stands for all men whose hopes are deferred, if not destroyed, who are lonely and homeless, and yet keep on believing in the divine promises. Driven here and there by misfortunes, they are still seeking the services of others. He was the man having a great work to do, and it was usually done without any lifting up of his soul in pride, or any exaltation of himself. He represents those who love to serve unweariedly others who are unappreciative and distrustful. Minute parts, in a special sense, those who do not live to see the fulfillment of their work, and who die in sight of the promised land. There is not only pathos, but almost a tinge of injustice, in the manner of Abraham’s journey, in the fact that those having led a distrustful and murmuring people, governing, guiding and teaching them as one could, he came, trained-stained and weary, to the border of the land of promise, but was permitted only to look over into it. The sacred river which shut it off from where he stood opened for the passage of other feet, that those whom he led might go joyously into the loved possession. He could only look, and with the last look his eyes closed in what seems to us a heart-breaking sorrow. The only thing relieved in the picture, angels were his pallbearers, and the place of his sepulchre, on Mount Nebo, God only knew; but since God knew, and since no other mortal had such angel attendants at the last, it is well.

There are few books in the Bible more valuable than the Book of Job. Because of this surpassing value, too great to be readily appreciated, it is not so highly prized as it ought to be. It is worse than useless to discuss the question as to whether it is a real history, or a poem in which the mission of evil and suffering are discussed with great clearness, and the highest possible solution of the problem is reached. We believe the solution is reached with greater force and fulness than in any metaphysical discussion, or any abstract reasoning, however logical and erudite that might be. The solution of the problem is in the character of Job himself, but the final victory, which is reached through his patience and fidelity to God seems to be Job’s. Nevertheless, Job stands as an illustration of the impotence of evil to harm those who are really good, and of the weakness of Satan whenever he attempts to frustrate God’s purposes. Thus he finds the sufferer who suffers, purifying, and works out perfected character in the obedient, finds ample illustration in all that Job suffers and in all he becomes under the chastering hand of the Divine power, which is not less than the Divine love. The 10th verse of the 2nd chapter sums up the problem in these words: “What! Shall we receive good at the hand of God, and shall we not receive evil?”

The attention of all our churches is called to the announcement made in this issue by the Treasurer of the Conference. Notice is given thus early that we each may know of our obligation, and, too, that the Treasurer may be able to meet the obligations resting upon him.

GOD, THE INFINITE, BUT WATCHFUL ONE.

The contrasts which appear in the Bible between God’s immensity as to power and greatness, and his infinite love and tenderness over that which is least and weakest, are beautiful pictures calculated to keep our faith firm and our hopes clear. He is represented as Creator, King and Everlasting Father. By him the universe is made. He holdeth the stars in his hand. He measurement the waters of the ocean in his palm, and the isles of the sea are as but playthings. Mightineiddles his habitation, and fire go before and nothing is able to withstand his strength and his just indignation. Turning to the other side of the picture, especially as seen in the words of Christ, he is a Father, full of tenderness, long suffering, and no understanding, and moved to deepest sympathy by all things which touch the lives of his children. It is the mighty Creator of the universe who numbers the hairs of the heads of his children, who permiteth no sparrow to fall, and whose ever-watchful providences surround the steps of all. Even nearer than this, his heart comes with an infinite tenderness into the life of every suffering aires, no political bosses, no, more cares and troubles, more temptations and sins, more remorse and sorrow than all else together of the whole creation.

First and worst, man has built great cities which have been hot-beds of iniquity and sins of corruption, from the days of Sodom and Gomorrab until now. Great cities are of course not unmitigated evils. They make possible great industrial operations, they contain great possibilities for good, but greater possibilities for evil. The social instinct of man is his excuse for building cities, but nowhere is man really so unsocial as there. Nowhere else is there such magnificent display of man’s charities, but the city itself is largely the cause of the poverty and misery which the philanthropists are dying to alleviate and repress. An apple on a tree, if smitten with decay, falls to the ground and harmlessly passes back into the great pileum of matter and force, but if placed in a bin with others would become the nucleus of an indefinite contagion. There are no slums in the country, there cannot be although there are everywhere men of evil passions; as a rule, there are in rural districts no millionaires, no political bosses, no stock brokers, no professional gamblers, no thieves, no saloons, no brothels. The city is the center of indefinite contagion.

NATURE AS A GUIDE TO RIGHT LIVING.

By Prof. Fred Sherman Place.

Delivered before the Education Society at its Annual Meeting, at Seton, January 10, 1891.

This is not a theological paper, but an attempt to apply some of nature’s teachings to the guidance of life. It is assumed that the natural way to live is the right way. The Author of nature originally gave man as infallible guides to a natural life as he has given to any of his creations. Articulations of life with consequent miseries are man’s own device. See how, in the world of nature, the natural life is the life of health, of strength, of beauty, of freedom, of joy. The less passive lion, the drooping of a caged wild bird, are marked results of artificial life. Where long captivity makes confinement second nature, the captives have greatly fallen from the high estate which is their heritage from God. The same love its cage and is man’s willing captive, but does not glorify its Creator like the lark soaring skyward, singing as it soars. Compare the glorious freedom of Ernest Seton-Thompson’s famous pacing wild mustang, of Arizona, with the galled jade of the city dray. Man who has wandered farthest from the course of nature has more ill of body and mind, more cares and troubles, more temptations and sins, more remorse and sorrow than all else together of the whole creation.
over its shining pebbles and yellow-sands; no shrift of prima donna and sound of gilded organ, but the sweet song of the sparrow cheering its sitting mate and the music of the spheres as the glittering stars in the midnight sky vibrate under the mighty hand of God.

I stood one morning on the shore of Lake Michigan with the city of Chicago behind me. The pleasure-seeker had sunk to rest exhausted and unsatisfied. Hundred-handed labor had begun to knock again upon the grizzled gray door; the coppery spring sprang up from the glassy swell of the lake and paused above the water, a flattened orb. Sea gulls cut the slumberous atmosphere with wings as white as those that fan the golden airs of Paradise. What a contrast between the city which had built and the new morn, fresh from the hand of the God of nature. I tried as a Christian should to love my fellow-men in the city, to sympathize with them, to suffer for their sins, but my heart went out in song that of Harriet Beecher Stowe's song:

Still, still with Thee—when morning breaketh,
When the bird waketh, and the shadows flee,
Fairer than the dawning, more love than the morning—
Dawns the sweet consciousness, I am with Thee!

Still, still with Thee—unto the mystic shadows,
That strangle, and the sleepy, newly born;
Still, with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, 'ere the waveless ocean,
The image of the morning star doth rest.
So in this self-silenced only
Thine image in the waters of my breast.

Still, still with Thee—as to each new-born morning
A fresh and solemn splendor still is given,
In the calm dew and freshness of the morn,
So live many unwillingly and a few willingly—
Thus, with Thee, to the present hour. He who tills the ground was covered with snow, their blue suits, who have treasures laid up for the future.

Jesus tells us only to have no anxiety for the future. Though he practiced his own precepts respecting home and the common necessities of life, it is difficult to see how some of his teachings could be literally followed if they are as plain as they seem to be. He showed us how God in nature cares for his own clothing, the lily feeding the ravens, and tells us to trust the same loving Father who notes even an English sparrow's fall. It is easy enough to trust God for daily bread when we have a good bank account, but, when the upstart has no bank account, whose prayer for daily bread is only answered from day to day, often are the nearer kingdom of heaven, if we may believe our Lord, than the well-to-do. Strange doctrine, isn't it? A doctrine not of this world—apprehended not by intellectual assent but by the God-given faculty of faith.

A few years ago a small colony of crows wintered about Alfred, congregating each evening on Pine Hill. Through all those wintry weeks they set out early every morning, to fly through one long day and be back to their roost before night. The ground was covered with snow, and it seemed as though not a particle of food was in sight, yet how truly our heavenly Father fed them. They proved the Bible true, and their early cries as they flew away to seek their meat from God was a daily rebuke to man's anxious care.

It is said that Tolstoi tries to literarly follow the teachings of Christ. His life is certainly peculiar and he is an unique figure in the modern world; but he is, perhaps, the most hated, admired, despised, eunomicated from the Greek church; working in the fields like a peasant; writing those tremendous dramas of human passion which lay bare the hearts of men and make sin to appear exceeding sinfulness, demonstrating in his life the virtues of the higher life.

Young man, the choice of an occupation is very important, let nature guide you. Many vocations are unnatural, growing out of the highly complex, artificial organization of modern society. Specialization of labor has made possible the marvellous mechanical and material progress of the century, but at what a cost. This very division of labor in the great factories narrows the range of a man's work till it makes a man-machine of him. The religious truths in his life leave him with no use except for the enslavement of man. Do labor-saving inventions save labor? We work from daylight till dark as did our forefathers. Yes, more; our modern illuminates turn night into day, and by shifts we work both night and day. We fly from New York to Chicago in a minute; but why such haste? To corner corn; to organize a trust; to pull political wires. With all our inventions we lack what we must need, to think. In many vocations men live by their smartness, the power over their fellowmen, to get the better of them, to rule them, the getting the substance of the weak, the foolish, the vices, giving no equivalent in return. Not so is agriculture, man's natural work, time-honored, blessed of God from the first sweet morning in Eden when Adam kept the garden where God walked in the cool of the day, to the present hour. He who tills the soil works with nature and lives by faith. Though he may sow in tears, he relies upon the promise that seedtime and harvest shall come, and he is an unique figure in the solving of human passion which is to appear exceeding sinfulness, demonstrating in his life the virtues of the higher life.

An ordinary Alleghan county farm produces
in a year fifty thousand pounds of milk, two thousand pounds of meat, five hundred bushels of potatoes, besides many other products. It is this product you will find that a quite per cent goes to support persons whose labor is in part or in whole non-productive, or even worse. Surely the times must be slightly out of joint when the most fundamental of all occupiations is so carelessly avoided and held in such light esteem.

"Back to the country" let our watchword be. To the freedom and delights, and pov- protector of the American people. Party line is an abomination. Prompt surgical attention was given the long-suffering man, and the on-going ache of the entire people cries, and re-echoes the cry, the loss is ours. At such an hour we can think only of the home-loving and gentle-hearted man whose name has been added to those of Lincoln and Garfield on the roll of martyr-Presid- ents.

BETTER PROTECTION FOR PRESIDENTS.

We reprint the following from the Philadelphia Ledger. While we regret the events which call forth the utterance of such see- ments, they are expressions of common sense and justice, and we sincerely hope the time is not far distant when such laws bearing upon these particular interests will be enacted and enforced to the welfare of all.

"Now that the public, as well as government officials, are aroused by the attempt upon the Chief Magistrate's life, various sug- gestions are made with a view to prevent the recurrence of similar crimes. The officers of the association composed of Chiefs of Police in this country and Canada have already taken steps to secure police co-operation in dealing more effectively with Anarchists and other dangerous criminals. Attention has also been called to the need for closer surveillance and more rigid restriction against foreign criminals. As parts of entry, and the passage of a general law empowering the authorities to act against Anarchists has been suggested. All these measures would no doubt aid in les- sing the criminal population, but after the most effective measures have been adopted the peril from abroad the only one that the known assassin will remain. In spite of the unceasing vigilance that is exercised in Europe, rulers and prominent men have been repeatedly laid low. The feeling of security which prompted President McKinley to move about freely, accompanied by sufficient pro- tection was inspired, naturally enough, by the belief that there was no reason for an at- tack upon him, and that, therefore, no dan- ger existed. There should be no peril for the President in the states under our in- stitutions, but it is time to recognize the fact that there is grave danger. Of the nine Pres- idents of the United States since and includ- ing Lincoln, three have fallen by the hands of the assassin, and all were shot. When so great a proportion as one-third of the Presidents during a given period are at- tacked by assassins, common sense suggests that much greater care and watchfulness should be exercised in protecting the head of the government.

"The news from Washington indicates that the Federal Secret Service will undertake to do this work in the future with more thor- oughness than in the past."

SEEN FROM THE SHELF.

Careful readers of the Revivalists, during the past few years, will doubtless recall some remarks which the Western Editor about the advantages of being "on the fence." Reference to these remarks is here made, not for the purpose of speculating whether or not the above-mentioned gentle- man still retains his preference for that lofty position, but to dodge a possible charge of plagiarism.

It is certainly true that many of the same "advantages" are possessed by those Christ- ian workers who, from necessity, not from choice, are laid aside. And it is well to be mindful of this fact when desirous of embracing the practice of "being on the fence."
The SABBATH RECORDER.
when eleven missionaries and children were killed, there was in the two or three years following a wonderful increase in the number of converts and inquirers.

There are many things for our comfort, too, which we are not to overlook while considering the dark side of this trial—which is dark enough, to be sure. We must not forget that, though the government at Peking seemingly sanctioned the doings of the Boxers, and officials in some of the provinces countenanced and, in part, in the infliction of the most cruel sufferings on the missionaries and native Christians, in the majority of the provinces the viceroys and governors maintained order, and no anti-foreign risings occurred; and in many cases the officials and peasants protected the missionaries and helped them to escape, sometimes suffering for it themselves. Many missionaries are returning to their posts, and are welcomed by the people. Some missionaries have been asked by the high officials to help in the distribution of food and medicine for the relief of the sufferers. The poor people in the North, suffering one year from overflow of the Yellow River, the next from depredations of the Boxers, and this year from drought, have been transferred to starvation, and Chinese and foreigners alike have contributed largely to their help. The American people alone have contributed many thousands of dollars for this purpose, and this also must have its effect in impressing on the minds of the people the fact that the Christian religion is really one of love.

A glance at the condition of the work at the present time may encourage us for the future. Dr. Goddard, of Ningpo, a veteran missionary and a close friend of our mission, says:

"While awaiting reinforcements, which I hope will arrive within the next two or three months, I am opening the Street Chapel for daily preaching and teaching of patients.

"The people are most cordial and glad to see the foreigner back and mission work once more being done among them.

"I am now on the verge of a great awakening, in which there will not be missionaries enough to feed the hungry multitude with the Bread of Life.""

The most encouraging thing I have seen is a letter which recently came in the North China Daily News, written by Dr. Griffith John, about Hunan Province. This province was the first to open its doors to China. When I went there, less than seven years ago, no entrance had been made by foreign missionaries. Its officials and people declared themselves determined not to have any Christians enter their province, and not to escape with his life; and, until the last two or three years, no foreigner could safely show himself there—and most of the anti-foreign literature has emanated from this place.

The Hunanese, although many of them have been distinguished in letters and otherwise, have a reputation for rudeness and violence, and especially to foreigners, although they have been devoted friends to those foreigners who have gained their esteem; and these who have studied the Chinese character have felt that when the Hunanese generally began to know and understand foreigners, they would prove thoroughly friendly and to be relied upon. They are proud and brave. Hunan men make the best of soldiers, and never shrink from anything they undertake to do, no matter what the danger may be. When the Chinese government first set about running the telegraph line through Hunan, the people drove out the men who were to lay the wire, and threw the poles into the river and cut up the wire. They wanted no Devil's invention (a polite way of speaking of anything foreign) in their beloved province.

But a change has been gradually going on of late. The edicts of the Emperor requiring examination of foreign students, history, and politics created a demand for a new literature. This demand has been supplied through a Christian agency—the Society for the Diffusion of Chinese and General Knowledge, and safety for their books have been extended, and they have not been unfruitful in its efforts for Hunan, is able to write, "Hunan is open." His letter was written on the 18th of May this year. He had returned from a trip to Hunan of 920 miles, occupying 16 days, as he had the use of the Governor's steam launch, otherwise it would have taken six weeks. I would like to read you a few extracts from his letter. He says, "I expected good times on this journey, and I have not been disappointed. We have had good times, times far exceeding my most sanguine expectations. At every place we were received most cordially by all the officials, both higher and lower. At Changsha, the capital, we were called upon, and he received us with every demonstration of respect. Tsai, the official of foreign affairs in Hunan, treated us with marked friendship. The old opposition is dead and the city is open. We walked up and down its streets with a sense of freedom. We met with nothing but civility everywhere. We would have preached at the chapel, but the congregation was too large, so we moved on and came to an empty space in front of the principal temple in that part of the city. Here we stood on benches, and the congregation, who were all well prepared to hear a large congregation. The people listened well and behaved themselves admirably. There is no difficulty now in purchasing property for missionary purposes in the city. The people would be glad to sell, and the official is not present in a mood to object. Our difficulties have never been with the people, but with the governing classes. As far as the people are concerned there is no reason why Changsha should not be made an open city, and the foreigner is now upon thousands in Changsha who would hail the event with unfeigned delight.

And so everywhere they were welcomed and feasted and presented with gifts. They found sixty-two candidates awaiting baptism. In Hang-chow there are five colleges; the students have always been most unfriendly. Four years ago Dr. Wolf, the famous German traveler, almost lost his life in making an attempt to visit one of these colleges. At this visit of Dr. John's, many of the students expressed a desire that they would establish a college there for the teaching of Western languages and science.

After telling many things connected with their own work, he says, "The above is only a very brief outline of our experiences on this visit. To tell you all would require a volume. The one fact that stands out prominently is this: Hunan is open. I have longed for many years to be able to pen that short sentence of three words, but could not do so till now. Once and again have I said during the past two or three years that Hunan was opening, but never till now have I been able to say that it was open. I can say so now, and my heart is full of joy as I do say it."

My heart rejoices in sympathy with this faithful old missionary, who has worked so long and in such trying times. Those who have longed for the relief of the famine and have been asked good. In 1895 they sold only $800 worth. In 1896, the year this letter was written, it was $18,000 worth. The famine is not over, but it is much less in extent than last year. The reason is the great increase in the number of converts and inquirers.

I am going to read you a few extracts from the Hunan News, which I have longed for the relief of the famine and have been asked good. It is a paper printed in English and represents the view of the Viceroy, Uhung-chil-tung, who has this province, and we have always felt that when these people were won over, our greatest help would come from them, and it is not an exaggeration to say that if the Boxer uprising had not taken place, changes can ever go back to their old conditions, no matter what the government may do. It is from the Hunanese that the threat was sent to the Empress Dowager that if anything caused the death of the Emperor, 140,000 of them would rise up to avenge him. It was the company of soldiers from this province, who being sent up to the help of the Empress with the man sent to fetch them, after they had proceeded a short distance and were provided with Boxer uniforms, mutinied and returned to their own province and refused to go unless their own leader went with them, which they knew he would not do. They are not the kind of people to yield easily when they have made up their minds what they want to do.

We may be sure that this was a purpose in it all, and that in the future we shall look back and see that this upheaval was the quickest way to accomplish that purpose; that it was necessary that some should suffer and gain the martyr's crown, and that others should be saved to continue the work. Think of the siege of Peking, where it was so evident many times that they were saved by divine interposition. Let me quote a few lines from one of the besieged:

"Witness the coming of the marines hast before the tearing up of the railroad. Command was impossible. Witness the coming of half a million pounds of wheat from the south into the Legation district only three or four days before the siege began. Witness the grant to bring the little army of native Christians with us into the Legation. What did it mean to have a total of nearly four thousand men, women, and children within the bounds of the Legation? For food alone it meant that from somewhere more than two thousand pounds were sent in every week. What did it mean to have the Emperor asked in the name of the people of our country that we should make the Legation impenetrable? Witness the number of casualties among the foreigners, including old soldiers, students, young men, and children. When a few of the little army of native Christians were asked if they would not come across the river, they replied: 'Not unless we have the right word. It was God who put it into the heart of Mr. Conger to allow them to come across the river.'"
MISSIONARY BOARD MEETING.

In accordance with a vote passed at a meeting of the Board held in Alfred, N. Y., Sep. 1, 1901, a special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, Sept. 11, 1901, at 9:30 o'clock A. M. President Wm. L. Clarke in the Chair.

Memorial was presented to Geo. H. Utter by Miss I. B. Crane, the Secretary of the Board of Managers, giving an account of the lateGeo. H. Utter, who was called to hear the report of a Special Committee appointed to consider the Gold Coast Mission, Ayan Maim, West Africa.

The Committee reported as follows:

Your Committee appointed to recommend a mission-ary for the Ayan Main church, West Africa, would report:

We have had a meeting with Peter Velthusen, who volunteered to go and would recommend that he be sent as early as possible; and that he go in capacity of a teacher, at a salary of $40 per month, and that he send a portion of the money during the next three years shall not exceed the amounts pledged for that purpose.

S. H. Davis,
I. B. Crane,
(Com. Ayan Main).

It was reported that already $1,044 per year for three years have been pledged for this mission, and $100 additional for one year with prospect of renewal.

The Committee presented a certificate of health from Dr. C. M. Post, who has examined Bro. Velthusen.

After a full consideration and discussion, the report of the Committee was adopted.

Ira B. Cran dall and A. S. Babcock were appointed a committee to draft a letter to be sent to the persons who have pledged sums toward the establishment of the Ayan Main Mission, requesting that the amounts for the first year be paid in as early as Oct. 1, 1901, and that the amounts for the next two years be paid in as early as July 1, 1902, and July 1, 1903.

It was voted that Geo. H. Utter, O. U. Davis, and S. H. Davis be a committee to make necessary arrangements for sending Bro. Velthusen to Ayan Maim, West Africa, and that the Treasurer be authorized to pay the bills.

It was voted that the outside limit for expenses of building a house for the mission shall not exceed $800.

Adjourned.

WM. L. CLARKE, President.

A. S. BARBOCK, Rec. Sec.

ON GRUMBLERS.

BY P. R. BENSON.

In heaven there are no grumblers, and that makes heaven. In hell there is nothing else, and that makes hell. In this world there are greatly mixed, thorns and flowers, thank-givings and complainings, with a large proportion of the latter. The Englishman is said to be the champion grumbler of the world, especially when he comes to America; then he is the great grumbler. He reads and prints in a book and sends them over to us, and we grumble back to him. I remember some time ago to have heard of an Englishman traveling in this country in company with an American friend. He could not find anything to his liking. "The water was beastly, don't you know," the roads untravel-
new and light. They get what they look for. Here is a bee in the neighborhood of Chicago. There are a great many things to smell of in Chicago; stockyards, our unspeakable rivers (though St. Louis is doing most of the smel­ling), a host of decayed aldermen, then there are not so many of them as there were.

A bee has no nose for things like these, but a mile away is a rose with honey in its heart, and he makes a beeline for the rose, covers himself with honey and returns to his hive. He got what he went for. Here is a bee in the neighborhood of Chicago, two and thousands of flower gardens in and about Chicago, but a buzzard has no nose for flowers; but a mile away is a dead rat, and so he goes for that. Now, if you want to smell a rose, you just want to find a rose; and if you want to smell that, you can commonly find that, but excuse me. Look for sweetness and light, and you will find it every day and everywhere. Paul and Silas found it in the dungeon at midnight.

Let me give you one more prescription. If you want to be cured of grumbling, go to work.—The Standard.
WOMAN'S WORK.

By HEBRETTA V. F. BARDEN.

Read at the Woman's Hour at the General Conference.

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

THE SATURDAY RECORDER.

MOTHER'S PUNKIN PIE.

These days of cool September, An' hot nights so scarce, Set me thinkin' of the punkin pie, the sweetestownly crown; An' I'm buck again with mother, A-looking in her eyes, An' thinkin' they are sweet'nin', Her famous punkin pies.

For even from the pumpkin, A cripsy golden brown, The crust in flaky scallop, Of twice tan color a gwaun. She used to take an' set'em by the ear, I jest thanked God for mother, An' all her mother's punkin pies.

Why, all I've learned of natur', An' human nature's wife, An' the nugget path to glory, I owe to mother's smiles, As she helped us plant the punkin An' corn 'north April skies, An' told me how the seasons Rippeden her punkin pies.

I tell you there ain't nothin' Upon this livin' earth, A man kin' learn to treasure so worth. Like things his mother taught him, When his big an' honest eyes Read in her 'sence, Them golden punkin pies.

—Detroit Journal.

THE DUTY OF TITHING.

BY HEBRETTA V. F. BARDEN.

Let us consider the subject of tithing as practiced by God's ancient people, and see if it might not be well for us as a people to adopt the practice. As we claim to take the Bible for our rule of action, it is eminently proper that we go to God's Word to learn his will concerning the use of money and talents which we have, the use which we should remember came from him.

The first instance of man's recognition of the duty of giving a portion of his goods to the Lord is mentioned in the 14th chapter of Genesis. When Abram returned victoriously from battle he was met by Melchizedek, king of Salem, who blessed him in the name of God Most High; and we are told that "he gave him a tenth of all." Again, we find that Jacob, after his wondrous experience with the angel, set up an altar to God, and gave all that the Lord had given him, "to the Lord's money and consecrate it by our prayers to his work.

We should never think of using it for any other purpose, and every one would then have something to give. Let us remember it is not the size of the gift, but the willingness to give and the spirit which prompts the gift that are the points of which the Master takes note. Mark how tenderly he observed he was of the poor widow who cast her mites into the treasury. He saw the rich casting in their gifts and he said, "This poor widow cast in more than they all, for they gave of their abundance, but she of her want gave all that she had." The sisters who are blessed with an abundance of this world's goods should be quick to give the tenth, but should give "as God has prospered them," remembering "unto whom much is given of them much will be required." They should practice some of the self-denial which the less favored sister has had to exercise if they would experience to the full the blessedness of giving.

Let no woman in the denomination excuse herself from the duty of giving because she can do but little. Let her recognize her responsibility and do what she can, not only that the Lord's treasury may be full and God's blessing accomplished, but also because of the happiness that will come to her own heart by consecrated giving.

When we have contributed of our means, time and strength to God's work how eagerly we read in the Recorder the letters from our missionaries in the field, and elsewhere, flush with interest we watch from month to month the reports of the Missionary and Tract Boards, and how gladly we learn of the success of our schools, since they have become more truly our missionaries, our Boards, and our schools.

We are not only to devote at least a tenth of our income to the Lord's work, but we should use a definite portion of our time, our strength and such talents as may have been intrusted to us in the furtherance of his work. Every woman should feel it a duty and a privilege to be actively identified with the work of the church, and, as much as may be, with the social reforms of the world.

We are not all called to work along the same line or in the same way, but each can afford to be other than a part of the work which Christ has given the women of the world to do.

Let us, my sisters, recognize our individual responsibility and accept it. Let the children of Israel and our early taught and blessedness of giving and practicing self-denial that others may be helped and God honored.

That Christ's work be taken up with cheerfulness and become a joy, there must be personal consecration. We must give ourselves completely and unreservedly, then shall we be ready to consecrate not only the tenth of all that we may receive, be it much or little, but to do whatsoever the Master requireth of us.

THE THRIFTY WOMAN.

The woman who will take thought, and, more especially, forethought, in details of household management may save herself money and in wear of apparel, money that is wasted by her less prudent sisters; but, plan she never so wisely, she is, after all, more or less at the mercy of those uncalculating ones.

The thrifty woman does not intend when she has a letter to dispatch in haste, to be hindered by lack of writing materials or the final touch of postage stamp. But what is she to do if, on sitting down at her desk, she finds that her last guest has used her stamps and mislaid her note paper?

If the thrifty woman live in the country, far from the seminarily grocer and the possibility of "sewing the children out" for the emergency spool of thread or bottle of paragon, her well-stored shelves and closets invite the incursions of careless neighbors who "knew Mrs. C. never is out of anything." If she be an economist of time and thus incur the reproach of having more leisure than usually pertains to women in her circumstan- ces, she is the prey of the morning caller who does not know the mind coming to call, or, as I tell people, Mrs. C. is so systematic she never seems to have any work to do," or she is invited to contribute liberally to other people's church fairs because she "has plenty of time.

Such services may be given ungrudgingly in every case, but that does not alter the fact that in the long run they represent a drain on her pocketbook and her nervous force which would not have been demanded of her but for her actual superiorities in executive matters.

But when a thrifty woman came to a philosopher, making her moon in some such words as these I have written, the philosopher said, "Well, would you rather be the other kind of woman?" And, on reflection, the thrifty woman owned that, as of old, virtue is its own reward.

"But still," she persisted, "I do think there ought to be some social adjustment by which the economist might be saved from becoming a promotor of thriftiness in others."—Good Housekeeping.

God's power is available power.—Taylor.
Young People's Work.

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

The Young People's Era.

Thoughtful observers have noted as one of the developemental characteristic of our denomionational life, the increasing part taken by the young people in our work. This was remarked by several in connection with the General Conference this year. Some one in the morning prayer-meeting, speaking of the harmonious, energetic and helpful character of our gatherings, attributed our growth in that direction largely to the young people. Certain it is that we have a magnificent body of young men and young women coming forward, and with the new movements now gathering force, the future is bright with promise. Courage and faith shall be our watchword. With our Leader at our right hand, we shall undertake great things for God, expect great things from God.

A Conference of Action.

I don't know how many times I have heard some one say, "The best Conference I ever attended." Well, there were three characteristics which produce that impression in my mind. For one thing it was a Conference of action. Now, it is easy for people to get together in these gatherings, pass resolutions, about hallelujah—then go home and "straightway forget what manner of men the section, the School. When you saw successful business to keep the work men standing up in huddles under umbrellas or of brotherly love and good humor. Is it more, year by year, and does it.

Another way of viewing the matter, some of these opportunities have been left undone. "Says one of the Salem boys: "I have not got to sing the first song, but I got all over it when I looked down and saw the tears in the eyes of the boys of Milton and Alfred."

The New Features.

The new features of the Conference this year were helpful. The morning class for practical Bible study was suggestive and wide awake. It was largely attended, considering the unfavorable hour and the crowded days' schedule. It was voted to continue this class in the four successive meetings at the Conference. The Lord's Supper at the last sunrise meeting was a precious meeting. The local Sabbathkeepers especially found it manna to their souls. The three Friday night meetings were all crowded, and I am not sure but there might prove profitable. We will have something more to say in the future about some of these things, but this week we wish to end by expressing our gratitude as pastor and editor for the blessings of this great gathering. "Praise God from whom all blessings flow!"

ALWAYS be solicitous to shun applause, nasiduous to deserve it.—Earl of Chesterfield.

THE SABBATH RECORDER.
light and thoughtless remark about death, the future life, or a reference to God; the way he deals with incidents covering Bible history as they crop up in class work; the attitude he assumes toward gossip or damaging information about others; the way he acts under severe provocation; and in general how the children come to see all of whom in the presence of his pupils, will show whether his influence is on the side of Christ or on the side of the world. His example in instances like these will be watched and mimicked more faithfully and satisfactorily than any example of his own behavior. He has watched pupils at their games, especially when they happened to be playing school. How the juvenile “teacher” copies the real teacher. The way he walks across the room, the tone of voice, the gesture, are all so faithfully, yet unconsciously, mimicked as to convince me that “example before precept” is an excellent motto for a teacher to adopt.

Another field of opportunity for the teacher lies among the parents of his pupils. A more direct route to the parents’ hearts than through the children cannot be found. Much, much good may be done in this line among that class of people who are indifferent to their own higher interests.

There is also a broad field of opportunity open to the teacher in the necessity he feels of improving himself. Nothing can be found like the responsibilities of teaching nothing like having charge of interests fraught with the growth of Seventh-day Baptist churches. In 1818 the Conference appointed an Executive Board and many of our people became interested in its arrangements, which continued for about this trend of missionary work at this period. The change of method in 1843 did not tend to the increase of denominational work in proportion to the opportunities. During the latter part of the decade, we had an increase of only 423–1,525 less than the previous decade under the auspices of the General Conference.

Within a few years after the organization of the Missionary Society, its Board of Managers and many of our people became interested in foreign missions, and as a result the energies and resources of the denomination became largely devoted to the prosecution of foreign missionary work, while our home missionary work seems to have been at times almost abandoned by the Missionary Society. So much so that in 1854, when we had four missionaries in China and four in Palestine, the Missionary Board made this statement in their report of that year. “There has been paid out by the Treasurer for Home Missions $130, for the China Mission $1,625.15, for outreach to the Palestine Mission $2,426.91, and for salaries to missionaries to Palestine $500. During the past year we have had but little intelligence from our missionaries in the West, but little has been sent from the East.” One of the unfortunate things about this trend of missionary work at this time was the fact that these years were among the most favorable in our history as a people for efficient missionary work and large denominational growth in the West. During the ten years beginning in 1853 and closing in 1863, we made an increase of only sixteen members. At the beginning of the decade concluding with the year 1863, and during this decade, the American Baptist Trusteeship was reorganized, enlarged, and greatly increased in influence and efficiency. It purchased the Sabbath Recorder and established for the prosecution of its work a publishing house at Alfred. It inaugurated and maintained the American Sabbath School and Tract Society, reorganized American Baptist Missionary Board, and at the close of this decade, 1873, the denomination had made an increase in membership of 1,533, the largest gain in membership work to that Society and also seer, in part, its direct connection with the churches of the denomination, by changing its annual to a triennial Conference, thus surrendering the immediate connection of the Seventh-day Baptist churches with the general missionary work of the denomination, but leaving the way open for the development of a system of local and divided missionary work, by the churches of the several Associations within their own bounds; a system which has accomplished some good results, but has not proven itself largely efficient or generally satisfactory, and doubtless, because it divided and localized that which should have been the work of our whole denomination, namely, the united prosecution of the home missionary work, having for its object the increase of moral influence and spiritual power, the enlargement of numbers and the multiplication of needful resources, in order for the enlargement of its missionary work, and its development and prosecution of missionary work in the regions beyond.
in any decade since the organization of the Conference except that between 1833 and '43. For the eight years of the decade commencing in 1873, until the change of the personnel of the Board, and with it the Committee on Sabbath Reform work, the Tract Society pursued with a good measure of success the Sabbath Reform work of the Society under the policy which has prevailed for a series of years past.

In these years that the Tract Society employed Eld. Nathan Wardner as Sabbath Reform missionary in Scotland, and among the results of his labors there we have to-day the Seventh-day Baptist church of Harriem, Holland, the largest of our foreign churches, and in it a live center of spiritual influence and Sabbath Reform work. During the last three years of this period the Missionary Society had been enabled to reinforce and strengthen our China mission by sending three missionaries onto the field, and at the end of the period the denomination had gained 377 in its membership—956 less than the increase of the previous decade. During the years between 1883 and 1893 there was increased interest and activity in almost every department of our denominational work, and a large number of contributions for the prosecution of the work in hand. The Tract Society had, in practical effect, eliminated from its methods direct personal work in the way of employment of Sabbath Reform missionary laborers, and had become a Sabbath Reform publication society, having beside the Recorder and Helping Hand, the Sabbath Outlook, Light of Home, Seventh-day Baptist Quarterly, and various other publications.

The operations of the Missionary Society had been enlarged and strengthened, especially the China Mission, which for a portion of this period had six missionaries on the field, and at its end there had been a loss to the denomination of 97 members. That the conversion of souls and the reconciliation of men to God and his truth does not depend upon the funds received and disbursed in our Lord's work, is shown by the fact that the aggregate sum disbursed by the Tract Society during this period was something more than $156,000, and that of the Tract Society more than $95,000, making the aggregate sum disbursed by the two Societies more than $250,000. The expenditure of this period was four-fold more than the previous decade between 1873 and '83, when the increase to the denomination was 577, and five-fold greater than the disbursements between 1863 and '73, when the increase to the denomination was 1,533.

In the seven years beginning with 1893 and ending with 1900 we have made a gain of 572 in the membership of the churches, which doubtless may be due to the evangelistic work which we have been endeavoring to do within the past few years. While we may and do rejoice in the fact that some progress has been made of late, it is still an open and impenetrable question for every believer as a people, whether our present system of organization and methods of work are gospel-wise; or, in other words, whether we are doing the Lord's work in the Lord's way by our present efforts to fulfill our Lord's commission. The discipline men, teaching them to observe all things whatsoever I have commanded you.

Our past history as a people may, and doubtless should, suggest some things for our consideration and guidance in the future. To some of these we may call attention:

1. The founders of our denomination seem to have been gospel-wise in the organization of Seventh-day Baptist churches into a missionary body of Christian believers under the auspices of the General Conference, the only organized body competent to represent the denomination as a whole, since the church of Christ is the only association or institution to which it is constantly of the world's evangelization and out of which all real Christian evangelism must come.

2. The surrender of the missionary work of the denomination by the Conference to an organization more competent than the church of Christ to conduct, and amenable only to itself has not apparently served to promote the spiritual power, efficiency and growth of the Seventh-day Baptist denomination.

3. Our largest measure of spiritual power, efficiency and growth as a people has been attained when we have proclaimed the gospel of faith in Christ, and, with it, as a part of that gospel, the message of God's Sabbath truth.

4. We have gained nothing, but rather lost ground and weakened our position when we have consented to men's efforts to preach the gospel with the law left out, and another set of men to preach the law with the Sabbath included.

5. Our Missionary Society has, beyond a doubt, sincerely desired and sought the development of our denominational life and power, and the triumph of Christ's kingdom among men; nevertheless, it seems to me true that our home missionary work has not been in the past and is not now thoroughly understood in its relation to our denominational life, and especially is not well organized and has not always been the most efficiently managed. The gospel order has at times been apparently reversed by making our home missionary work a secondary consideration. Home-field activity based upon faith and increase of numbers to the churches, and the triumph of Christ's kingdom among men, teaching them to observe the Sabbath Reform missionary in the United States.

6. The Treasurer presented the usual financial statement.

Correspondence was received from A. P. Ashurst and on motion it was voted that he be requested to forward to the Committee on Distribution of Literature such revision of the tract entitled "An Appeal for the Restoration of the Bible Sabbath" as he deems necessary to adapt it to his field, and, on the approval of the same by the committee, that an edition of 25,000 be printed.

Voted that the carrying out of the recommendation passed at our July meeting in relation to the publication of Our Sabbath Visitor by the Board be referred to the Supervisory Committee.

On motion, the following standing committees were elected for the year:


On motion, the Treasurer, the Secretary, and President were authorized to make such loans during the current Conference year as may possibly be needed to meet current expenses.

In view of the dastardly attempt upon the life of the President of our country, Wm. McKinley, by the treacherous hand of a foreign power, and the even greater attempt to promote the American Exposition in Buffalo, N. Y., on Friday, Sept. 6, and the critical condition in which the President is lying at the time of our session, we desire to evidence in our records the horror we feel at this despicable attempt and once again express our great sorrow over the possibilities of a total termination, yet trusting that our fervent prayers and hopes for his speedy and complete recovery may be fully realized.

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth, Sec. Soc'y.

THE JOURNEY'S END.

A small boat sat quietly in the seat of the day on a train running between two of the western cities in the United States. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting ride in the whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until an old lady. leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and restingly to the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—Sunday-School Chronicle, London.

Death and exile, and all things that appear dreadful, let these be every day before thine eyes. But death most of all: for so shall neither despise, nor too greatly desire, any condition of life—Epicurus.
The city boy and the town boy, like the city rat and the country rat, were good friends. When Egbert was in the city, Harry took him to museums; when Harry visited Egbert, they played golf and tennis. One day Egbert said to his little guest:

"Have we ever walked in North Woods?"

"No," answered the city boy; "but I do not like the woods—nothing but bushes and brambles and roots to stumble over. I like to sit under a tree sometimes, when the sun is hot. Central Park is a pretty place, especially the ball field, but I don't like to find things?" inquired Egbert,—"plants and bugs?"

Harry laughed.

"No, thank you. I would rather collect stamps any day."

"I'll tell you what we will do," proposed Egbert. "Let us each measure a square yard of woods, and see who can find the most things in his 'yard.' Whatever we find we must learn about.

Harry thought he would rather go to the links.

"Oh, no!" said Egbert. "You do what I want you to do this morning, and I will be your slave this afternoon. Will you? All right! Get on your wheel."

" Humph! " said Harry, kneeling before his yard, "there is nothing here but tough weeds, rotten wood, a yellow beetle and some stones."

Egbert was jotting down something on a piece of paper, yet his yard was no richer, apparently, than Harry's. The words he wrote were:—"White oak, moss, wood anemone, common blue violet, dirty gray pebbles, a brown stone painted with a scallop shell, a black thousand-legged worm, a nest of big ants, a big black beetle, a piece of paper, a horn button and some red-topped toad-stools." He packed into a little basket as many samples as possible. The live things he left in peace, except the beetle, which he caged in a pill box.

Harry looked at his friend's list of findings, and did not say a word. His thoughts were:—"Wish I had looked more carefully, and that I knew more about the woods."

"Don't mind what we have been doing," said Egbert. And papa listened to every word that the little boy had to say.

"Why," said papa, "you came upon a menagerie, and a forest, and a flower garden, and a quarry, all in that one spot,—didn't you, old fellows? The little white oak—it was but two feet high, was it?—grew from a sweet acorn no larger than the end of my thumb. When you are an old man, that smooth, green trunk, which you can snap off with your finger, may be sixty feet high, and as thick as Harry is long. Then its bark will be rough and grayish-white. The white oak is a contented fellow, loving alike valley, plain, and mountain. Just think, your little oak friend is cousin to the famous oak of Abraham, away over in Palestine! The head of that old, old giant is ninety feet, and its trunk twenty-three feet, around. Yet once he was an acorn baby that you could eat in one bite."

"The shy, white-stared anemone is the 'wind-flower' of the Greeks, who believed that it often grew in windy places. Do you know the pretty Greek story of the violet? Juno was not friendly to a princess named Io, so Jupiter changed her into a cow, and the earth showed its love for the beautiful girl by giving her violets for food. The green velvet we call moss is lovely enough as it is. If you were to place a single tuft of it beneath the microscope, you would open your eyes very wide. Harry, for beneath the leaves are tiny boxes with lides, and in these boxes are seeds. When the time comes, the lides fly off and the seeds scatter."

"Split open the pebbles, and within them you will see, perhaps, some clean, shining quartz crystals, instead of rough stone. The shell by the shell is a fossil. Thousands of years ago the stone was soft mud on the bottom of a great ocean. A scaplop shell pressed against the mud, and the marks tell the story, even though the ocean moved from the North Woods long, long ago."

"You would enjoy a visit to the nut village, but you are too big to enter Insect Liliput. If you could go in, you would be led through galleries and winding passages into the nursery, where nurse-ants fondle white larva larvae. Ants build houses, make roads, keep slaves, milk cows and go to war. I wish you would start an ant diary. Find an ant colony, and watch it from day to day. Wise men have spent years in the study of these wise, swift insects.

"What Egbert calls 'toadstools' are mushroom rooms, that are good to eat if well cooked. Please do not eat any mushrooms (all toad-stools are mushrooms by the way) without first showing them to me, for certain kinds are poisonous. Some day may I tell you how to distinguish them. Tennis? Very well, Harry. I will play against you both, and win."

In this paper was right, because Harry played poorly. Harry was thinking:—"All those curious things in a square yard of woods! I'm going to learn more about the ant and the beetle; and the rest of the things are worth looking up, too—even the beetle and the piece of paper. Dear me! how many wonderful, common things we do not see, or stop to think about!"—S. S. Times.

**THE POLITE PUPPY DOG.**

Master Puppy Dog was trotting down the street. He felt and looked very important, for this was the first time he had been out for a really long walk by himself; he was going as far as the end of the road.

"Perhaps I shall have some wonderful, common things to see."

So he trotted on, when suddenly round the corner came a little kitten, running as fast as she could, with her fur standing up, she was so frightened.

Master Puppy Dog was just going to ask her what was the matter, when up rushed Mr. Bow-wow, the big dog from the next street.

"Oh! save me, save me!" mewed Miss Pussy Cat. "What shall I do? I can't get up anywhere."

Master Puppy Dog's teeth gleamed as he sprang in front of her, his four little legs planted firmly.

"How dare you, Mr. Bow-wow?" he cried. Mr. Bow-wow growled.

"Get out of my way, you imperious little dog!" he said angrily.

"Sha'n't!" said Master Puppy Dog. It was very rude of him, but the big dog quite deserved it. "I'll bite you if you don't go away at once," went on Puppy Dog; and he looked so fierce that Mr. Bow-wow, who knew he was in the wrong, thought it wiser to tug his tail, fall between his legs and trot off down the street to his home.

"Oh, thank you, thank you! What should I have done if you had not been here?" cried Miss Pussy Cat.

"I am glad to have been able to help you," answered Master Puppy Dog, politely.

So up the street they trotted, side by side, and Mr. Moody once told the story of how after his dog's teeth gleamed as he sprang in front of her, his four little legs planted firmly.

"Good-by, madam. I expect I shall see you to-morrow; and if any one is rude to you, mind you send for me," said Master Puppy Dog; and then, wagging his tail, he ran in at his own gate.—Little Folks.

**THE BIBLE HIS INSPIRATION.**

Frank T. Bullen, whose stories of the sea have won him fame, never had proper education, says the Chicago Times-Herald. He was a poor boy, and his youth was spent in toil.

When he was asked to what source he owed his power of writing, he answered:—"The source of my 'style,' as you are pleased to term it, is the Bible. I began reading that earlier than I can remember; I have lived forty-three years, fifteen of which I spent at sea, reading up from cable boy to chief mate, and I have read the Bible through, from cover to cover, twenty-five times. You cannot quote the first half of any verse of which I cannot give you the second half."

"Nothing has taken hold of my heart and my soul like the Bible. I used to preach in the open air, and sometimes when I felt I had no words of my own, I would recite a whole chapter, by memory, from Genesis, or Job, or one of the Gospels. The Bible and John Bunyan have really formed my style. But then, there's the inspiration of the sea! What colors in sky and water! Dip your pen in those, and you can't fail to be picturesque and interesting."

**HOW TO REPAy A GOOD DEED.**

Mr. Moody once told the story of how after the big Chicago fire, the city sent to Fall River in the south, and to a rich man at Fall River who was very liberal. So he went to work. He gave his pay to those in need, and then got into his carriage and drove him to the houses of other rich men in the city, and they all gave him checks. When he left him at the train Mr. Moody grasped his hand and said:

"If you ever come to Chicago, call on me, and I will return your favor.

He said:—"Mr. Moody, don't wait for me; do it to the first man that comes along."

Mr. Moody added:—"I forgot that remark; it had the ring of the true good Samaritan."—Ex.
Sabbath School.

Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Languages in Alfred University.

INTERNATIONAL LESSONS, 1901.

THIRD QUARTER.


Sept. 19. Review.

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 26, 1901.

GOLDEN TEXT.—The surcny of the Lord is at a distance from overtaking upon them that fear him—Psa. 38:37.

NOTES.

Besides the temperance lesson, we have had this quarter eleven lessons, all of which have been taken from the Book of Genesis. These eleven are from the introductory portion of the book; the remaining eight give us glimpses of the Patriarchs.

The last lesson has to do with the sublime theme of the creation. The second tells us of the beginnings of sin, and also of redemption. Man is tested and found wanting; but the work which is done by the image of God, was to be in the hope of his recovery. The third lesson presents the terrible consequences of the almost complete consumption of the human race; and he and his family are saved through the gracious favor of God.

Of the eight lessons in regard to the Patriarchs, five are about Abraham, one about Isaac and two about Jacob. This is an appropriate proportion.

We gain some insight into the character of Abraham by noticing his conduct, when he received the call of God, when he became necessary for him to part with Lot, when he received the promise of a son, when he heard of the impending destruction of Sodom, and when he came to the edge of the mountain commanding the command to sacrifice his son. In all these situations he showed himself a true man, and the worthy progenitor of the One who was really the greatest blessing to all the families of the earth.

Isaac follows in the footsteps of his father, and there is little to be said of him. Abraham presents both good and bad traits of character. The other Patriarchs are not perfect; but the evil in Jacob appears more prominently than in the others. We are glad with the two lessons about Jacob, that the good in him was triumphing over the evil.

These lessons should be for us not simply interesting studies in ancient history, but the records of God's dealings with mankind in the past, whereby at length the way was prepared for the coming of our Lord and Saviour Jesus Christ.

Some of the following topics may be used in general exercises:

1. The Biblical Teaching in Regard to Creation.
2. The Significance of the Fall to Us.
3. The Beginning of Redemption.
4. For What Was Abraham Called?
5. The Sacrifice of Isaac.
6. The Conversion of Jacob.
7. The Importance of Such Men as Isaac.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the subject indicated. The books are offered on a cost price basis.

Paganism Surviving in Christianity—15c.

A Critical History of Sunday Legislation—15c.

A Critical Study of Sabbath and the Sunday in the Christian Church—15c.

Biblical Teachings Concerning the Sabbath and the Sunday—60c.

Sabbath倒霉 Century—60c.

Swift Decension of Sunday: What Next?—100c.

The Seventh-Day Baptist Hand Book—33c.

Theological Writings: Proceedings of the Chicago Council—60c.

The Catholicism of Protestantism on the Sabbath Question—33c.


Life and Sermons of Jonathan Allen—5.00c.

Total list price—$10.60.

Proprietor, F. A., Plainfield, N. J.

Address: American Sabbath Trust Society. PLAINFIELD, N. J.

SABBATH RECORDER.}

Popular Science.

BY R. H. BAKER.

A Big Cave.

Perhaps the most beautiful cave yet discovered has recently been found about eight miles west of Red Bud, in Illinois.

Some two weeks ago an exploring party attempted to find the end of the cavern, but, after proceeding a distance of about ten miles, they were obliged to abandon the effort and turn back.

The explorers reported that they found a large body of water, inhabited by fish having no eyes, some of which were from twenty to thirty feet in height.

In some rooms these beautiful stalactites hung from the roof in large clusters, formed by deposition from water containing carbonic acid in solution, which had gained in filtering through the overlying soil, and trickled downward through cracks or openings in the rocks from which the water falls.

In some of these rooms were great rocks or stalagmites covering portions of the roof, and were of great beauty, having apparently exquisite carvings executed by the hand of nature. Between the rooms were narrow passageways, in some of which were waterfalls, adding great beauty to the scenery.

Caves are principally met with in mountainous regions containing limestone or gypseum, sometimes in connection with sandstone and marbles. If the district has an accumulation of water, it will present a grand and picturesque appearance; such as Fingal's Cave in Staffa, on the west coast of Scotland.

The Mammoth Cave of Kentucky, which takes in an extent of about forty miles of connected subterraneous cavity, so far as yet known, is the largest cave in the world, while for beautiful formation the caves near Matanzas, in Cuba, or the one near Adelsberg, in Carolina, Luray, in Virginia, are the most celebrated.

North Pole Expedition.

The Baldwin expedition has been heard from. They had safely arrived at Alger Island in 80° 24' north latitude. All the members of the expedition were in excellent health, and the ponies and dogs were in good condition. On August 23, when the accompanying steamship left them on her return, Mr. Baldwin expected to start in two days, proceeding north by way of Austria Sound.

The conditions of weather were favorable for an advance, and it is thought that this expedition will stand a good chance to reach a higher latitude than Peary, who establishes stations, making provision not only for advances, but also for return.

We have by far a greater interest in that the record may be broken, however slow, in nearing the pole, than that the fastest horse on earth should break the record by the thirtieth part of a minute.

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MARRIAGES.


BEE—Guinea—at Bera, W. Va., June 13, 1901, by Rev. R. G. Davis, Mr. Monty Bee and Miss Grace Grubb, both of Bera.

LAW—Jesu—at the home of the bride, near Bera, W. Va., Aug. 20, 1901, by Rev. R. G. Davis, Mr. Okey S. Law, of Nicholas county, W. Va., and Miss Addie L. Jett, of Bera.

DEATHS.

Not up us or are the western aunts
Have ever wronged.
The huts are blest and so are
As in His heaven.

Whitney.

Barton.—At Bera, W. Va., Aug. 11, 1901, Diana Patty Barton, aged 50 years.

Sister Barton was born in Marion county, W. Va., where she remained until twenty-eight years of age. Thirty-one years ago she was married to W. H. Barton. She then came to Bera, and after becoming acquainted with our people, she embraced the Sabbath and united with the Seventh-day Baptist church, where she lived a devoted Christian until her death. During her illness which lasted but a few days, the aged husband and children were especially attentive in administering to her comfort. As a sister and neighbor, she will be greatly missed.

Burdick.—In Milton, Wis., Aug. 22, 1901, after a lingering illness, Mrs. Mary Green Burdick, in the 69th year of her age.

Sister Burdick was the daughter of the late Henry and Martha Coon Green, the sister of the Hon. P. M. Green, of Milton, and the wife of the late M. S. Burdick. She was born in the town of Alfred, in the Lanesborough, and came with the family to Milton when the present state of Wisconsin was known as the North-western Territory. In girlhood she was baptized by Elder Stillman Coon, and united with the Seventh-day Baptist church of Milton. When the church of Rock Hill was formed, she united with that church. On moving to the village of Milton, she again united with the Milton church, in which she was a faithful member to the end of the earthly pilgrimage. Her husband, one daughter and one son—her only children—have all passed on before her.

BEE—Jesse—Oscar N. Hils was born in Onondaga county, N. Y., Feb. 26, 1829, and died near Bonder, Colo., Aug. 25, 1901.

Bro. Hils was twice married. Seven of his children are now living, among them being Rev. G. W. Hils of Nortonville, Ks. He served the government in the 38th Wisconsin Regiment from Aug. 22, 1864, to the 2d of June, 1865, when he was honorably discharged. He professed religion in early life. He served the church in Toney, Idaho, as deacon, but was never ordained. His last sickness continued one week. At this time he gave evidence that he was trusting in Christ.

S. E. W.

Wells.—In Milton, Wis., Aug. 23, 1901, suddenly, at the time of her failure, Mr. Caleb Y. Wells, in the 80th year of his age.

Mr. Wells was born in Sidney, Delaware county, N. Y., and came to Wisconsin in the early thirties. In youth Mr. Wells made a profession of religion and united with the Methodist church. Later he became a Sabbath-keeper, but never united with any other church. His wife, who was Miss Martha Williams, died six or seven years ago, leaving one daughter, Mrs. O. P. Freeborn, and one son, Mr. B. H. Wells, of Milton.

ANCIENT BOAT FROM THE NILE.

A boat, beside which Columbus's Santa Maria or the Northern's ship are modern and up to date, arrived at New York a short time ago. It was dug up out of the Nile, and crossed the ocean on the deck of the Hohenfels on its way to the Carnegie Institute at Pittsburg. The model of the boat follows the lines of the modern scow, though higher at the bow and the stern; among the sides are a number of holes, undoubtedly for sweeps. The boat is said to be of 4,000 years old, and is apparently modeled on much the same plan as the earliest representations of Egyptian ships in the two thousand years. These earliest drawings go back to a period about 3,000 B. C., and show ships capable of carrying a number of men and a cargo of cattle at the same time. Their chief peculiarity was in their rig of one mast with a square sail, the mast being stepped apart but joined at the top, like an inverted V. These ships were high at the bow and the stern, and carried from twenty to twenty-six oars. Whether this boat was a cattle ship, a war vessel, or a yacht, perhaps on the lines of Cleopatra's barge, the archeologists have not yet had a chance to decide. Several other boats of the same kind have been dug up recently in the Nile and presented to museums in Europe, where a large crop of theories as to their use, their age and their meaning has consequently arisen.—Christian Advocate.

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FRANK J. CHERNEY makes oath that he is the senior partner of the firm of J. J. Cherney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATHARR that cannot be cured by the use of ELLA'S CATHARR CURE.

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Special Notices.

North-Western Tract Depository.
A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 40 Valmar Road, Denmark Hill, London, S. E.

Two Sabbath-keepers in Brooklyn and others may in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 2 o'clock, with some of the resident Sabbath-keepers.

Two Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between state street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

SABBATH-KEEPERS in Utica, N.Y., meet the third Sabbath in each month at 2 P.M., at the home of Dr. S. C. Masson, 23 Grant St. Other Sabbath-keepers, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

Next session of the Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, Wis., beginning Sixth-day, Sept. 30, and continuing through Sabbath and Sunday following. A full attendance is desired. Everybody welcome.

L. A. PLATT, Pastor.

TUS Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will convene with the church at Dodge Centre, on Friday, the 27th day of September, 1901, at 2 o'clock P.M. Elder E. H. Rowell, of New Auburn, Minn., will preach the Introductory Sermon; Elder W. H. Ernst, of Dodge Centre, alternate. The Essaysists will please remember the date.

D. T. BOONEVILLE, Cos. Sec.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 2 P.M., at the residence of Mr. Irving Saunders, 510 Monroe Avenue, conducted by Rev. S. F. Foster. They consist of two of poles, stepped apart but joined at the top, like an inverted V. These ships were high at the bow and the stern, and carried from twenty to twenty-six oars. Whether this boat was a cattle ship, a war vessel, or a yacht, perhaps on the lines of Cleopatra's barge, the archeologists have not yet had a chance to decide. Several other boats of the same kind have been dug up recently in the Nile and presented to museums in Europe, where a large crop of theories as to their use, their age and their meaning has consequently arisen.—Christian Advocate.

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MILTON COLLEGE JOURNAL.
Vol. II., No. 8 (September, 1879).
Vol. VI., No. 1 (March, 1883).
Vol. VII., No. 2 (April, 1888).
Vol. VIII., No. 3 (August, 1888).
Vol. IX., No. 4 (December, 1889), 2 copies.

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1853, 6 copies.
1856, 5 copies.
1857, 2 copies.

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Vol. No. 1 (August, 1888), 4 copies.
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Send to SABBATH RECORDER,
Horace Greeley, speaking of the big trees of California, said that some of them have been "serenely growing ever since the Creation was in the germ." But on the island of Kof, off the coast of Asia Minor, stands an oak twenty-five feet in diameter, which a German scientist believes to be two thousand nine hundred years old. In that case it must have been a vigorous sapling in the days when King Solomon "spoke of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall."—Youth's Companion.

The Teacher: "But all trees do not bear fruit. In what way are the others useful?"

Pupil: "They are good to climb."—Puck.

A teacher was explaining to a little girl how the trees develop. "Yes," said the little girl, "I understand; they keep their summer clothes in their trunks!"—Exchange.

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We will toll and mow and scrape and make ourselves anxious about the dust and dross of earth; and all the while God is holding forth to us in vain the crown of glory and the golden keys of the treasuries of heaven.—F. W. Farrar.