THE TIRED MOTHER.
A little elbow leans upon your knee.
Your tired knee that has so much to bear;
A child's dear eyes are looking wistfully
From underneath a tangle of tangled hair.
Perhaps you do not need the restful touch
Of warm, motherly fingers folding yours so tight,
You do not prize this blessed intermission:
You are almost too tired to pray to-night.
But it is blessedness! A year ago
I did not see it at all—today—
We were dull, which meant too slow:
To catch the sunshine as it slips away,
And now it seems surpassing strange to me.
That while I bore the burden of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if some night when you sit down to rest,
You miss this elbow from your tired knee:
This restless, curling head from off your breast,
If I could kiss a rosy, restless foot,
And hear it patter in my house once more.
I could not blame you for your heartache then.

I wonder so that mothers ever fret.
At little children clinging to their gown;
Or that the footsteps, when the days are wet,
Any ever come to make them cry.
If I could find a muslin little boot,
Or shoes, or jackets, on my chamber floor,
If I could kiss a rosy, restless foot,
And hear it patter in my house once more.
I could not blame you for your heartache then.

But now the dusty little boot,
Or shoes, or jackets, on my chamber floor,
If I could kiss a rosy, restless foot,
And hear it patter in my house once more.
I could not blame you for your heartache then.

In this, the last issue of the Recorder, we will reach all our readers before the Anniversaries open at Ashaway, we press the question of attendance. So much is involved in the present state of our denominational enterprises and work which is of more than ordinary importance, that every church should be represented, and every lover of our cause should be present, if possible. Immense and grave issues are at hand, within and without our denominational lines. We cannot remove ourselves from the world, its complications and surroundings. The Sabbath question, which means so much to us, means as much, or more, to Protestants in general, and it is to our discredit that not a few of them seem more alive to the dangers and duties of the hour than we do. But it is of less importance to suggest comparisons between others and ourselves than it is to awaken ourselves to a full and clear consideration and understanding of what God demands of us at this time. The sessions of the Anniversaries this year ought to give an impetus to denominational life and work greater than that which has ever done, and all our people ought to share in this uplift. A large attendance and an earnest and prayerful spirit will do much to accomplish these ends.

The Recorder will not attempt
Themes to be
Considered.
ought to be considered. The programs of the various sessions are full and rich, and the Pre-Conference and Post-Conference consultations will afford favorable opportunity for a less formal, but not less valuable, comparison of opinions and development of suggestions. But above all else, the unfolding of larger plans and the creation of more permanent interest and more vigorous zeal are demanded. Organizations and plans, without denominational zeal and devotion, are machinery without propulsive power. We do not need more organizations so much as we need deeper and richer spiritual life and denominational spirit. There is cause to fear that we are now over-organized, and that consolidation is demanded rather than expansion. Some people foolishly fear denominationalism, lest it savor of narrow sectarianism. But denominationalism in the true sense of the term is the core of existence and the heart of success. To cultivate and exalt denominationalism is no more to be avoided or condemned than is the cultivation of specific family life, or of personal business interests. DENOMINATIONALISM, written large, and in illuminated text, ought to be a prominent theme in the coming Anniversaries. To neglect such consideration is to invite weakness.

A careful consideration of the question of raising money for our various forms of work is demanded. For many years the Missionary and Tract Societies have labored to secure systematic giving as the steady source of supply for their treasuries. The reports of these Societies for 1902 will show that this method has failed in a serious degree. Is the cause of this failure, special appeals for funds in other directions, or a definite and alarming loss of interest in the work of these two permanent and important forms of denominational work? Is systematic giving a failure? Must each organization pursue its interests by special agencies and special appeals? If this is done, can unfortunate rivalry and criticism, which approaches condemnation, be avoided? Can a Board of Estimate and a Financial Budget for denominational work be instituted? These are some practical questions touching financial methods which must be met at this time, and they are far-reaching as to future work.

After all has been said, the building of a noble and Christ-like character is the supreme issue in every individual life. Education and culture are to be sought persistently and wisely. An honorable trade, profession or business should be a part of every man's equipment for life. The world is full of people who lead a precariously existence because they cannot do some useful and desirable thing well. Scores of times has the writer been asked to aid young men to "find a job" for whom one could not be found because the applicant had neither the stability of character nor the definite attainments which are necessary to success. But genuine and permanent success do not come unless there be genuine manliness and womanliness, such as Christianity fosters, coupled with other attainments. To young and old alike, but especially to the young, does the Institute appeal. Whatever you seek to gain of other things, do not fail to put the building of Christian character first. Reverence, honesty, purity, faith and faithfulness are fundamental elements in such character-building. With these one builds for the eternities of good and righteousness. Without these he builds on the sands of sudden and complete failure. Homes, churches, Sabbath-schools and the like fail in the first and the most important function if they fail to secure right character-building; especially in children and young people.

Many stress is laid on good associations among children and others. "A man is known by the company he keeps" is more than an ordinary saying. This law of association holds good in our soul relations with God. One cannot embody truth and righteousness in his life who is not in some good degree intimate with God. Spiritual association, that is, intercourse and companionship of soul with soul, are the most powerful and determining influences in life. The disciples were great in goodness and spiritual power because of their intimate and constant association with Christ. What came to them through material and spiritual association with God in Christ will come to every child of God who cultivates spiritual fellowship with him. Such fellowship is not a vague theory, but an actual and blessed reality. It means familiarity with God's thoughts as expressed in His Word and taught by His Spirit. It means heavenly aims and holy purposes wrought into human life as sources of power.
and springs of action. It means the gradual fashioning of human life after the model of the divine life. This process is a gradual one. We may grow into the likeness as we enter into a deeper understanding of the divine will. He who dwells thus with God dwells in light and peace, in holiness and joy.

MAN realize too little the fact that the destiny of years is enfolded in the brief days of formative life. One writing of the developing life and character of the people in the Philippine Islands says: "The coming one hundred years of Philippine history will be made according to the education of the next twelve years. I do not mean the public school alone, but the more advanced work. According as these schools place the young men in sympathy with advanced Christian civilization and American ideas, we shall have peace or insurrection in the islands." The principle thus enunciated in its relation to our new possessions finds illustration in all experiences. Our people are too nearly indifferent and too ignorant concerning the truth that the first twelve years of child-life determines the character of two generations of their descendents. The brevity as to which determinative influence takes root is a constant with all human interests, unless great care is taken to make such influences for the best. Homes, schools, churches, Sabbath-schools and Christian Endeavor Societies do their best. Good attained then is far more permanent and effective than the struggle to implant good by uprooting evil in later years.

Henry Ward Beecher once said: "No man is such a conqueror as the man who has defeated himself." The converse of this proposition is equally true. No man is so terribly defeated and enslaved as the man who has been conquered by his baser self. This doubles the conflict into a life which tempted men lead at once noble and commendable, and tragic and pitiful. Individual experience has its Gettyburgs and its Waterloos. Much that is noblest and best in men is gained only after fierce conflicts and long sieges. There is little worth having in the permanent attainments of life which is gained without struggle.

"Cost of worth has always been the nearest neighbor." The high ground of best attainments is never gained without effort, and the fiercest struggles men have are with self. To have laid siege to your own faults and kept success guard over your own weakness and temptations is to know the greatest joy of victory. In the determining spiritual experiences of life, self-mastery is the key-note of all good. Such mastery means kingship and victory that ennoble men as few temptations is to know the greatest joy of victory. Men issuing from the buffalos and shouting of a half-grown and salt-laden breath of a gale. Each hour has recorded victory for tent and rope and stakes in spite of the poor skill of the Editor who pitched this swaying sanctuary with its load-dropping, half-opened flaps, away. The soul which pitched its tent where God directs will fear no storm, however fierce. Though winds double their fury and the solid earth do sway and reel, that soul dwells in self-mastery, helped of God.

The Deeper Nature of value can be seen or understood without taking the view. The careless man says of the Old Testament, "I find nothing of value in it." Many years ago—March 2, 1869—Horace Bushnell, that prince among preachers, speaking at Hartford, said: "contrasted the superficial and the deeper view of the Old Testament in the following matchless way. We commend his words to every one who deems the Ancient Scriptures antiquated or meaningless.

This old world history is not anything precious, viewed externally, but is only a very coarse mixture of political and religious history, up in formalities and transacted in a slaughter-yard of sacrifice, where glutinous priests are watching for their part of the meat; civil history is without oppressiveness; the social is treacherous and cruel; and yet, if we go down under the externalities deep enough to find what God is meditating there, we shall see at every turn, "How precious are thy thoughts!" Underneath the outward story we distinguish signs that are precluding everywhere a gospel day. Each walks with God, till his knowing thought is lifted into the heavens and taken away. Abraham has found that God provides himself a lamb, and gotten full discovery thus of God's dealing with God. Have mercy on me, little Samuel men neglecting prayer burrow in the animal habitations; men shrinking from exchange of thought soon cease to think; men neglecting prayer burrow in the animal life, and become bankrupt in soul.

In prayer we do not so much seek to give God's will to the chariot of our purpose as to find what God's will concerning us and get strength to do it. We do not so much seek to get favors from God as to get God himself. We seek electricity that we may use it for light and power; we seek God that he may use us, making us the light of the world, his power in the earth. We bring our needs to him that he may satisfy them or show us how heedless they are; we bring ourselves to him that he may fill us with himself.

When the sun rises even the foolish virgins need no oil. When the Sun of Righteousness arises and shines through the east window of prayer, we cast our empty lamps behind us, and are not forgotten. With sufficient grace the thorn in the flesh becomes a nail driven in a sure place on which to hang the wreath of victory. Holding the golden chains that bind the round earth about the feet of God, our handiwork and own needs, but so full of God that we know not our own needs, with which we came to pray.—The Watchman.

In the dark clouds of a great sorrow the beautiful bow of God's promise is often seen, if we look up.—Chaplin.

This way to heaven—turn to the right and keep straight on.—Spurgeon.
Prayer-Meeting Column.

TOPIC FOR AUGUST 22, 1902.
The quotations given here are from The American Revised Edition of the New Testament for Thomas Nelson & Sons.

Topic—Delight in Worship.

Psalms 122:

1 I was glad when they said unto me, Let us go unto the house of Jehovah.
2 Our feet are standing within thy gates, O Jerusalem,
3 Jerusalem, that art built as a city that is joined together;
4 Whither the tribes go up, even the tribes of Jehovah.

For the ordinance of Jerusalem, To give thanks unto the name of Jehovah.

5 For there are set thrones for judgment, and the judges are exalted.
6 Pray for the peace of Jerusalem: They shall prosper that love thee.
7 Peace be within thy walls, and prosperity within thy palaces.
8 For my brethren and companions' sakes, I will now say, Peace be within thee.
9 For the sake of the house of Jehovah our God, I will seek thy good.

This is a glad, triumphant song. Gladness and joy are a prominent part of true worship. These flow naturally from the realization of the realities which come with the inspiration and spiritual exaltation which come with worship. Few things can exceed Sabbath-worship in bringing peace, instruction and gladness to the devout heart. The communion of the saints is promoted when they gather in God's house, and the strong ties which bind the church together as God's family are strengthened each recurring week. We must here recognize the truth that only those find joy whose hearts are right toward God, who seek his house that they may worship him in spirit and in truth. Nevertheless, and helpful for those to come who, from any cause, may be cast down in soul, burdened in life, or even perverted as to their love for God through worldly influences. If rightly considered, the privilege and duty of Sabbath-worship is this: in other things, opportunity is always duty, brings one of the largest blessings to the children of God.

In the old New England days, when rulers sought to make men good by civil law, they visited severe punishment upon those who "failed to attend the public worship of God." Civil law does not punish us in these days for such neglect, but when the higher law of God is thus disregarded, men bring upon themselves abounding loss and no end of evil. "I was glad when they said unto me, let us go into the house of the Lord."

AN ALASKAN OVERLAND JOURNEY.
M. ROBERT KOCHER, D. B.

At the regular Annual Meeting of the Yukon Presbyterian last summer, at which I was present, the subject and was chosen as its Commissioner to the next General Assembly. I have not yet been able to determine whether my brethren meant this as a compliment to my reputation as a "musher" or as a penalty for my failure to attend the meeting. I took the matter seriously, and on the 14th day of February started out with my dog team from my station at Rampart, and laid my course in the general direction of New York, a distance of about 6,000 miles by the route traveled, 1,200 of which lay over the frozen rivers and snow-covered mountains of interior Alaska.

Perhaps, to some persons unequainted with the conditions and possibilities of Alaska winter travel, this may seem a large undertaking; I do not deny that it was, but measured by the common experiences of that country, it is nothing very unusual or extraordinary. In a land of such magnificent propitiations, keep in mind; they often hundreds of miles apart, men have come to think less of a thousand miles than those who are accustomed to traveling on express trains.

Rainyart, my starting place, where I had been preaching to the miners for three years, is a placer mining camp of some importance, situated on the Yukon River, about 700 miles west of Dawson and about 900 miles east of St. Michael. My route of travel lay up the Yukon 650 miles to Forty-Mile Post, thence up the Forty-Mile River over the Ketcheshock Divide, across the Upper Fananna Valley, over Mountausta Pass, down the Salina River to the Copper River, and down the Copper to Valdez, on Prices William Sound, whence steamers make regular monthly trips to Seattle.

In anticipation of this trip I had selected, during the winter, a team of three strong, young native dogs, for which I paid $50 each. I had opportunity, during the winter in my long journeys to Dawson, to test their speed and endurance, and I felt confident that with my own robust health, we should have little difficulty in averaging 30 miles a day on our long trip.

Early in the purple dawning twilight of St. Valentine's Day, when the sun of an Arctic winter was still resting near the little village, I turned the key in the little log cabin that had been my home, and took up the burden of the trail. The thermometer stood at 30 below zero—just right for traveling; the frosty air was clear and sparkling and the stars looked cold and very far away—almost as far as New York. It was four o'clock in the morning and no one was stirring; the farewell had all been said the night before, and even the good wishes and earnest solicitude of kind friends seemed a long way off in the chill and lonely night over a run of a mile or two, however, the chill disappears from both body and soul, and one begins to feel that exhilaration attendant on a good digestion and a vigorous circulation.

The warm light of dawn struggled across the horizon and the solemn, silent hills with their ivory-polished crests are touched with the softest of filtered colors as "Aurora, rising from her couch beside The famed Northern brings the light of day To men and to immortals."

So the morning is always full of hope and cheer, and the lone follower of the trail absorbs something of its inspiration, and his soul is lifted up and his eyes are opened to the grand beauty of God's living art. So we always do our traveling in the early part of the day, if possible, reaching camp before the evening gloom comes down.

From Fort Hamlin to Circle City, a distance of about 900 miles by the route, the river is spread out into a meadow of different channels and sloughs and makes what is known as the Yukon Flats. The river is said to be as much as 50 miles wide in places, and it is so filled with islands and there is such a labyrinth of channels and sloughs that one unfamiliar with the landmarks may easily become hopelessly confused and lost. Frequent snowfalls and drifting winds keep the trail pretty well covered over, and there were many miles whers no signs were visible by which a traveler might find his way. So I was glad when the mail-carrier overtook me, shortly after I had entered this trackless wilderness, and favored me with his company so long as I was able to keep up with him. It might be written regarding these sturdy heroes of the trail, whose deeds have never been sung. Each carrier has his own division, usually about 100 miles, with canes where he can camp the night even for 40 miles, and over this route he makes a round trip every week, connecting at each end with the other carriers. The trip must be made regardless of all conditions, and the faithful carrier must fight his lonely way through blinding storm and drifting snows, and make his 30 or 40 miles a day with the thermometer frequently registering under the 60 below mark.

I continued traveling with the carriers for about 200 miles, stopping at night in their cabins which were usually bare of any furniture except a stove. We occasionally crossed the track of a mail stage, in the form of a large, white polar bear of this noble animal. Once two wolves pursued me for a short distance, but a few shots from my revolver sent them fleeing into the shadows of a neighboring forest. Rabbits were everywhere abundant, and consequently beasts of prey hovered around; the wolf, the wolverine, lynx, fox, marten and weasel all lie in wait for the helpless little fellow whose only defense is his snow-white color, and his large snow-shoe feet which enable him to run lightly over the surface of the soft snow, while his pursuers sink through it. Many a mark in the fresh snow told of a midnight tragedy.

On Saturday, March 8, I reached Eagle City, having covered the 600 miles in 17 days, two days having been spent at Fort Yukon and three at Circle City. Circle is the oldest mining camp in interior Alaska, and some 500 or 600 miners are to be found in that region now. They have no minister and no opportunity for public worship, so I arranged to stop off for Sunday. Nearly every one in the town turned out in the evening, and although the thermometer stood at 57 below zero, we had a pleasant and enthusiastic gathering.

Five days of hard traveling, with the thermometer standing between 40 and 60 below, covered the 190 miles between Circle and Eagle, and brought me to the home of Rev. and Mrs. J. W. Kirk, whom I had not seen for two years, although Brother Kirk is my nearest neighbor. Eagle City, besides being a mining camp, has a large military post, with two companies of soldiers, and is also the headquarters of the Third Judicial District. Mr. and Mrs. Kirk began their work here three years ago; they are now so established in the confidence of the community that their labors are beginning to yield fruits, and their beautiful home is a dispensary of comfort and good cheer. The lone follower of the trail, when he returns to the States next fall for a season of rest, if the Mission Board can find a minister who is willing to take their place for a year. Some of the miners and citizens came to see me as I was leaving and said: "We are afraid Mr. Kirk will take a vacation and not come back if they go outside. Tell your Mission Board officers when you see them that we
must have them back again; we can't spare them now, and if you send any of your children up here instead of them, we'll put 'em on a log and send 'em down the river.

I had expected to continue on by way of Dawson, whence comfortable stages connect with the White Pass and Yukon Railroad, 375 miles farther on. After consulting with Mr. Kirk, however, we thought it best that I cross the country by the Valdez route, which is about 575 miles in length, in order to get a more correct report of the interior country lying between the Yukon and the South Coast. A number of new mining camps are springing up. This meant a much harder and longer trip than via Dawson, but would be justified by the information gained. Fortunately I discovered two men passing by, just out from the Koyukuk country, who were also bound for Valdes, so we agreed to combine forces and go on together. Some mail is being brought in by this route, the carriers making bi-weekly trips, and we expected to find an open trail and easy traveling.

Continuing from Eagle up the Yukon two days' travel, we came to Forty-Mile Post, where our trail branched off to the southward. The weather continued severe, and although it was then well toward the middle of March, the thermometer kept down below the 50's. The first day up the Forty-Mile River we encountered a head wind and in spite of all we could do we all froze our faces more or less severely; indeed, I believe we should have frozen to death had we not found an old deserted cabin where we built a fire and thawed out. Toward evening we reached an uncrowded cabin and found the thermometer registered 62 below zero. We should not have suffered greatly if the day had been calm, but a wind at that temperature seems like a red-hot iron wherever it touches the skin. "Arizona Bill," one of my "pardners," suffered most, and besides losing a good share of the surface of his face, he discovered a few days later that the first joint of one of his great toes had dropped off, having been frozen without his knowing it. Bill is a good deal of a stoic and he found in this no exception. In two or three days we covered 500 miles of hard walking still lay before us. He made occasional uncomplimentary comparisons between the climate of Alaska and that of Arizona, but no acknowledgment of suffering ever fell from his lips. Our team now consisted of six dogs, but we had 600 pounds of provision and camp equipage, there being no place where supplies could be bought for 400 miles or more, so there was little chance for any one to ride, even with a good trail. A hundred miles up the Forty-Mile River was passed the last mining camp, and then our trail disappeared. Fresh snow and drifting winds had wiped it out; and, for almost 300 miles, only the instinct developed by long experience enabled us to follow it. Sometimes we went far astray; two different times we came within a day's journey of the gold region, and had to back-track to the place of digression. The snow was from one to five feet deep, and soft, so that the snow-shoes were hard to manage, and the dogs wallowed and the men tugged at the poles, and Bill sometimes thumped so roughly on the snow that we had to come up against a projecting root. A good part of the way we were in the midst of the grassiest mountain scenery in the world, on either side towered the highest peaks of North America; Lake Mansfield has a setting that cannot be excelled in the Bernese Alps, yet few white men have ever looked upon its beauty. Our course took us over three mountainous regions; whenever possible, the Salina River was overflowed in places, and we waded miles of water half-knee deep. The Copper, always a rapid, was cutting out its ice and dropping the trail into the turbid water on the other side, and the snow over two days' work in the sub-zero regions. Being thus delayed, our provisions ran short; we ate our last slim ration of bacon and flap-jacks two days before reaching Copper Center where we could replenish our grub-box. Fortunately we had coffee, but after two days there is an acrid void which even black coffee cannot fill. Bill opined that he preferred to starve in Arizona, where one could keep warm in the process. At Copper Center, where there is a house or two and half a dozen inhabitants, we met a missionary and his companions on their way back to the Copper River and they had left us a good trail. Four days later found us at Valdez. In spite of the hard conditions, we had covered the last 560 miles in 20 days. A bath, a few good meals and a soft bed made now of a new bed, and the three days later when Bertha arrived in port, and bidding farewell to my companions and to the faithful dogs which had stood by us so nobly, I took passage for Seattle and got on board. Bill remained to have his toe repaired and his pardners stayed with him. His last remark was: "If you ever want to find me, parson, you'll have to look in Arizona. I'm goin' back to the desert where a man can live in comfort."—The Evangelist.

ABOUT CHILDREN.
REV. H. D. CLARK.

Having been "put upon the shelf" in the prime of life, ministerially speaking, and having answered the call of the "Sabbath School Banner," I am now gazing on the landscape of life in front of the "teachers" and "tutors," and considering how soon one is forgotten," the Lord has for the time being at least directed me to another line of missionary work. A work I have come to love, though often turning back in thought to the days when churches considered their best workers to be those who could read their children in Junior work, teach them music, edit their Sabbath-school lessons, conduct Sabbath-school Institutes and do sundry things that were a real pleasure to me and in which it was said by a few ministerial brethren that there was successful work. But the writer is too modest and too independent to ask any future favors or seek his own advancement on these lines. So in the new line of work a few observations may interest the pastors or neighbors in our homes. We have two unfortunates in the three times since then and have removed two from homes not good enough for them, and one because he stole two or three times. It can be said that all but one are doing well. At another town I arranged for placing fifteen. I have not found one really bad child among them, though I have replaced two, and the fault was not altogether theirs. And of the ten who have been in their Western homes for six years, as many as nine have been in their Western homes five or six years. A few days ago I helped to homes fifteen boys from six to fifteen years of age. They came direct from New York City; the children of "good, bad, and indifferent" parents—Germans, Swedes, English, Americans—very promising boys. One of them, eight years old this date, a pretty, bright, obedient, affectionate, intellectual, and a healthy boy; too good for the three applications had for him. And many of the parents, as many visitors that had been in their Western homes five or six years.
L. T. Lyle, in Union Signal says: "Material love is nearly extinct in the hearts of our women." I cannot think this is true, but it is not strong enough to be against a worldly strife. "Thy word has fearfully weakened it.

"Give the boy a chance." No matter his color or nationality, or place of birth, whether legally or illegally born, he is a precious bundle of love and innocence, and if taken early into good homes, he will learn the home government and influence, he will become, in the majority of cases, a useful citizen, respected and honored, and in many cases a faithful citizen of the kingdom of God. Don’t talk too much about "heredity" and "blood." Tell the best. What tells most is the home in which he was reared.

JULY 29, 1902.

CONCERNING SLEEP.

P. S. Henson, D. D.

"If he sleep, he shall do well," said the disciples of our Lord as touching Lazarus; and therein all unwittingly they enunciated a principle of the widest application. And nowhere has the world begun has there been a time when the application was so sorely needed. A rushing, restless, feverish age is the one in which we live, an age of gas and steam and lightning, of telephones and telegraphs, and blanket-sheet newspapers, and celestial chariots that flash over the land, and He had a schedule in accordance with which the mighty earth could only take his rest, for you can’t make or one’s head swim just to keep it up. What words can be written that will not be forever with him. He was rushing to its rescue. He to attain in consequence, not only longevity, but the widest sweep of beneficent activity.

This panegyric upon sleep is not written for the encouragement of those lazy "lie-a-beds" who are good for nothing when they are awake, but as an admonition to those strenuous souls who, just because they realize that "Life is real, life is earnest," are apt to rush unbidden into untimely graves, or, if they linger long upon the earth, they only stagger on with crippled powers, instead of bounding ahead with elastic step, and rejoicing as they speed to run a race.

—Christian Endeavor World.

THE PRESIDENT’S VALUATION OF HOMES.

In the last analysis a healthy state can exist only when the men and women who make it up lead clean, vigorous, healthy lives; when their children are so trained that they shall endeavor not to shirk difficulties, but to overcome them; not to seek ease, but to know how to sweat triumph from toil and risk. The man must be free to do a man’s work, to dare and endure and to labor to keep himself and to keep those dependent on him. The woman must be the housewife, the helper of the house-maker, the wise and fearless mother of many healthy children.

In one of Daudet’s powerful and melancholy books he speaks of “the haunting terror of the young wife of the present day.” When such words can be written of a nation, that nation is rotten to the heart’s core. When men fear work or fear righteous war, when women fear motherhood, they tremble on the brink of doom, and well is it that they should perish from the earth where they are fit subjects for the scorn of all men and women who are themselves strong and brave and high-minded. —Roosevelt’s Strenuous Life.

RESOLUTIONS.

At the weekly meeting of the Lost Creek Seventh-day Baptists, July 20, 1902, the following resolutions were adopted unanimously and immediately by a rising vote:

WHEREAS, Our beloved pastor, Elder M. G. Stillman, has decided that it is best to change pastors, and is soon to leave us and go to another field of work; therefore,

Resolved, That while we bow in sorrow to the inevitability, we wish to place on record our appreciation of his pastoral work, and of the active and efficient co-workers of his beloved wife in building up the cause among us; and that all our other members and all who appreciate them, we instruct our Secretary to forward a copy of these resolutions to the Sabbath Recorder for publication.

Resolved, That we proceed at once to call another pastor.

A unanimous call was then and there given Rev. J. H. Hurley to become our pastor.

L. A. Bond, Clerk.
Missions.
By O. U. Westford, Cor. Secretary, Westfield, R. I.

Evangelist J. G. Berdick has been helping the people at Stokes, Ohio, in getting their meeting-house in order for services. He has probably commenced a series of evangelistic meetings there. He has been training a quartet at Jackson Centre to help him in the meetings. We trust that all who are interested in the salvation of souls and the building up of that little church at Stokes will pray for the Holy Spirit to be manifest in those meetings with great power.

Mrs. M. G. Townshend went in July to the Rock House Prairie church in Adams county, Wis., to hold some meetings. We hear that the meetings were blessed of the Lord.

The first week in July the three quartets, two of gentlemen and one of ladies, with Evangelist M. B. Kelly and Pastor J. H. Hurley, commenced the evangelistic campaign in Gentry, Ark., and the surrounding community. A letter from Bro. Kelly gives information as to the progress of the work there. They found at first some opposition from the Baptists, they having started a series of meetings under the management of one of their strongest evangelists. Our people went right along with their meetings kindly and lovingly, and they increased in attendance and interest.

Letter from M. B. Kelly.

I hardly know where to begin, there are so many things I would like to tell you, but I can tell you of only a few.

I have already told you of the glorious meeting we had one week ago yesterday, on Sabbath-day; but the meeting yesterday, the Sabbath-day, was truly marvelous to all. I preached from Gen. 32: 24-28. Theme, Power with God and with men. I never in all my life have seen such a crying out on the part of church-members for a closer walk with God. The Lord graciously showered blessings upon us. We have been having some wonderful events last night there were twenty-seven forward, some of them active workers in the church, pleading with God for a closer walk with him and a higher life; some were backsliders and others seekers for the first time; some professed conversion.

Some experiences of church members have been remarkable. Night before last, after a precious meeting, as I was on my way to my room, one of the boys of the quartet came to my side, saying that he wanted to talk with me. He said that while there were no particular sins tormenting him, that his heart was not right with God; that he had not power with God and men. After talking with him a little we went off into the woods and there, in the darkness, got down on our knees and prayed.

It seemed that the Holy Spirit came down upon us and caused us to feel his presence mightily. After I had prayed, the young man began pouring forth the longings of his soul, and presently pitched headlong upon his face, pleading for forgiveness, complete surrender, and the blessings of the Holy Spirit. He finally wished to be left alone with God, and I left him there, but not long, for he soon came to my room. He had received a gracious blessing.

Then last night, after the service, one of the ladies' quartet came to Elder Hurley, all broken up, saying that she must have more power with God in order to accomplish the greatest of all her purposes. She talked with her and asked if they should go down to the house and pray, but she didn't want to wait, so they knelt right down there in the church, before the congregation had entirely dispersed, and she received a blessing.

But the most remarkable case came this morning. While we workers were on our knees in our morning devotions, two others came in—a son and daughter—both of them active workers in the church.

After we had arisen from our knees, and had talked over the work for a little while, I was about to start, when the daughter, a fine looking, cultured young woman of twenty-five, said: "We had no invitation to this meeting, but I felt that I must come and have a talk with you."

She began to weep and tell me how she had sometimes doubted the genuineness of her conversion, every time she was talking with her father about her feelings, with no comfort; how while others were so deeply moved yesterday, she did not feel so.

I said to her, "You seem to be deeply moved now." "Yes," said she, "but it is the first time." And with weeping she told me how her heart was yearning for God, that she might be wholly his. She was anxious for us to pray with her.

The boys had begun their practice; at once stopped them and we all knelt together, and again the blessed Holy Spirit came upon us with mighty power, and we all wept with joy. While kneeling, after a number had prayed, the boys sang softly, "Nearer, My God, to Thee." Then I asked the young lady to rise up to the service of God. She had finished called upon her brother to pray, and asked the boys to be ready to follow his prayer immediately, singing softly, "I Surrender All to Jesus."

And while they were singing I asked her if that song expressed the feeling of her heart. She was still kneeling and trembling with emotion; she replied: "Oh, yes; I surrender all." I asked her if she did not feel that the supreme joy and yearning of her soul was to be wholly given up to the service of God. She at once arose and with a triumphant joy upon her face exclaimed, "Oh, yes; I am ready to do anything for Jesus." She then went to her brother and they put their arms around each other and wept for joy. I think I never saw a happier mortal in my life. It was a very small company of us, but it was glorious to be there.

So, dear Brother Whitford we are wondering what the dear Lord is going to do next. The prayer of all our hearts is that we may all be kept humbly at the foot of the cross, that we may be used of God to accomplish the greatest amount of good; and I feel that we are all disposed to give him all the glory.

The Baptists seem considerably discouraged. We all treat them with the kindest consideration. They had two seekers last night. There is no doubt that God is with us, brother Hurley and I went in, and upon request of their evangelist, we talked and prayed with the seekers.

The interest at Bloomfield is good. Old residents of the place declare that there has not been such an interest in religion there in many years as now. The whole country is interested in the Sabbath question, but the people appear to be lacking in moral stability and decision of character.

Pray for the work here, as I know you are doing. Brother Hurley said yesterday that if there should not be another thing accomplished the work would be a grand success. But we feel that there is much more yet to come.


A LETTER FROM EBEENEZER AMWOKO TO DR. DALAND.

A LETTER FROM EBEENEZER AMWOKO TO DR. DALAND.

(from Appam. near Salt Pond, Lancaster, Mass., D. D., June, 1902.)

Dear Sir, Father in Christ and Instructor:

I came here since two weeks ago, and I have been striving to write. You may perhaps know the circumstances which compelled me to be away from home for a short time. The reasons are as follows: The orders from the Home Mission Board to go to the Coast Mission, due to the lack of some people going, I was called to take the place of one who was not able to go. The vessel was the Lucilla, and I am to reach her in about the last week in July; but the vessel was running so slowly that I had not reached her when I wrote this letter. I would be very much pleased if you would write to me at once, in order to reply to everyone.

The distance from here to Ayan Main is only one day's walk. I have written three times to my father, also I have been directed to see a lone Sabbath-keeper and some others who wish to be Sabbath-keepers with us, who are at Engurea in this Gomudia district, who have to their king a fine middle-aged man whose name is Kwadoo Plumo. Please you may not be doubting with regard to anything respecting presence at home; but if there should arrive any letter from you or the Missionary Society, I would be quickly called home by my father and Brother Amos, in order to reply to every one.

You may write and inform Bro. Mosher that he may quickly dry and send me some Records and Sabbath of the Wesleyan minister, whose address is as following: Rev. J. A. Quaisin, Appam, Gold Coast, West Africa, for one year. I have had personal talk with him about these papers, respecting our denominational, "fundamental" and "essential" principles, and we are willing to receive them regularly. I will soon be going back home when I hear from my father and brother Amos. I have sold five shillings worth of Records. My father is in good health. My brother Amos sends me letters in connection with Bro. Hurley's post.

May God Almighty, in his mercy, help you in all your plans and arrangements, that we may be helped by you in this our precious battle. May you have a deep love and helpfulness toward the Gold Coast Mission. By the power of God I will get more subscribers for the Records and Sabbath of Christ. I have carefully read of all what you are doing in behalf of the mission here, and for the spread of the Redeemer's kingdom.

I always say and write you that your re-
ward shall not come from us, not that we are unkind to you in so saying, but you may readily understand that, even if we were able to hire you, we could not, because you are a true martyr of God, whom Jesus and the Holy Spirit have made to prevail, and you will therefore be rewarded with good things on earth and heaven by the all-powerful God himself, because of your loving kindness toward every creature of God. May God bless you and your family.

Yours faithfully,
E. G. A. AMMOKO.

TREASURER’S REPORT
For the month of July, 1902.
Geo. H. Uyter, Treasurer.

In accordance with the Seventeenth Baptist Missionary Society, the following report is submitted for the month of July, 1902:

Income, $1,600.00

Outgo:
- China Mission
  - Collected on sale of land at H. G. Fitz Randolph
    - 60
- Church Missionary Society
    - 25
- B. R. Clark, Independence, Ind.
  - 25
- Mrs. Monte E. Briggs, Cortland, Ill.
  - 10
- Interchurch Permanent Board
  - Montana
    - 4.00
  - 50
- Mrs. W. 6. Shumaker, Wellsburg, Lowville
  - 10
- Geo. B. Vanhorn, Goshen, O.
  - 25

Total Income: $1,600.00

Outgo: $1,400.00

Balance: $200.00

The members of the Committee on the “Entertainment Question” are requested to meet in the church at Ashaway, R. I., Wednesday, Aug. 20, 1902, at 9:30 A.M., for the purpose of determining the case.

Churches and Boards that have not yet returned the stamped and addressed envelopes, with the answers to the circular letter, are begged to do so at once, changing the address from Alfred, N. Y., to Ashaway, R. I.

A. E. MAIN, Chairman.
Alfred, N. Y., Aug. 6, 1902.
We have the privilege of presenting to our readers this week another of the historical sketches prepared by members of the Woman's Society for Christian Work of Plainfield, under the auspices of the Tract Committee of that Society. This committee, in some of our Societies, is often at a loss to know what work to undertake, but this solution of the problem is a good one. Other churches would doubtless find pleasure and profit in having similar papers prepared and read. How much do you know about the foundation and early history of your church? You will find the research of interest to all.

When this paper was read at the Friday evening prayer-meeting, Elder H. H. Baker, a former pastor of the New Market (Piscataway) church, spoke tenderly of the close relations that existed between the New Market and Piscataway churches. For many years the pastor's service was held alternately between the two, each church working for and interested in the welfare of the other. Not until after the Sabbath-schools and Bible-classes were organized and the time more fully occupied was the Commission Service held independently.

THE HISTORY OF THE SEVENTH-DAY BAPTIST DENOMINATION IN THE STATE OF NEW JERSEY.

MRS. SARAH L. WARDNER.

The life of the pioneer is never one of ease and pleasure, but the pioneer of an unpopul

ar truth must encounter annoyances and difficulties, tryimg the patience of the physical nature. This was fully realized by those who came to the New World that they might, unmolested, worship according to their interpretation of divine teaching. Among these were a few who adhered to the Sabbath of the Bible. These first found a home in Newport, R. I., one of the few colonies in this broad land to grant religious tolerance. The second distinct church was formed at Piscataway, now known as New Market, N. J., in 1705. This is the oldest living church in the denomination.

By the proprietary constitution signed by Berkeley and Carteret, liberty of conscience had been granted to all English subjects settling in the colony. An ancient historian, in mentioning the different religious sects of "New Jersey," said "Sabbatarian Baptists," and states that to the other errors of dissenting churches, "these people add this as peculiar to themselves, that they in a sort Judeaize in the beginning and manner of keeping the Sabbath, and refuse all religious regard to the Lord's-day;" In all probability the seed which resulted in the establishment of these so-called "Sabbatarian Baptists" was sown by one Abel Noble, who about the year 1700 traveled and preached through Pennsylvania and New Jersey "that the seventh and not the first day of the week was the Sabbath."

That the seed thus sown took root in good ground is shown by its fruit. In 1701 or 1702, as Edmonston, the itinerant Baptist minister, was going to a preaching appointment, he saw Ezekiah Bonham doing servile labor on what he called the Sabbath, and reproved him; but receiving a challenge to prove by Scripture that he was justified in his ministrations, such rebuke, he found that before he could pluck a mote from the eye of his brother he must first remove the beam from his own eye. Being an honest Christian, he no sooner found himself in error than he not only embraced the truth, but zealously labored to win others to his convictions.

The consequences were, first dissections in the church to which he belonged, and finally the withdrawal of seventeen of its members. These, meeting in the house of Benj. Martin, in Piscataway, 1703, chose Edward Dunham to be their Elder. He was sent to Rhode Island for ordination, and after his return was their pastor till his death in 1734. The membership of the church was small and scattered; some living in Trenton and Hopewell, and some in Cohansy, now Shiloh. During his lifetime they had no church, but held their meetings in private houses. He lived to see more than one hundred believers in New Jersey and many in Philadelphia as the result of his untiring labors. May we call the "Father of the Seventh-day Baptists in the state of New Jersey."

The first house of worship was built in 1730, on an acre of ground donated by Jonathan Fitz Randolph. This building was afterwards given to Elder McLafferty to be used as a school-house, 1802, a spot for a church being chosen the church of New Piscataway in 1737. During the time of the Revolution this church, being situated near the seat of war and in a country subject to the ravages of the British, had much hard service.

Many families, having given their protectors to fight for freedom, moved away; but Jonathan Dunham, at that time their venerable pastor, having sons in the army, remained. The British officers, who frequently called at his house, always treated him with respect. He did not live to see the end of the war, nor the re-union of his scattered flock. After the War of 1812, there was a season of depression caused by financial difficulties arising from the depreciation in value of real estate. Many went to seek their fortunes in which offered entertainment were often plain. The British officers, who frequently called the church of New Piscataway in 1737. The British officers, who frequently called the church of New Piscataway in 1737. The British officers, who frequently called the church of New Piscataway in 1737. The British officers, who frequently called the church of New Piscataway in 1737.

The church members were formed from the Piscataway church in 1737. About twenty members withdrew, moving to Salem county, about forty miles southwest of Philadelphia. The church was built on an acre of land deeded to the members, and the burial-ground occupied part of the lot. This was near the village of Shiloh. During the revivals of 1807-8 about seventy were added to the membership, so that it became larger than that of the Piscataway church, which it had preceded. It has been said that 1788 the records of the Shiloh church show that "Yearly Meetings" were held between the churches of East, West and North Jersey. These gatherings, which were called the "Sabbatarian Great Yearly Meeting," were probably the forerunners of our Conferences. No event during the year caused more excitement than did these re-unions of old friends, who often made the journey thither, driving ox-teams a distance of one hundred miles. The homes which offered entertainment were often plain and lacking in what we would deem necessities; but the fare, though simple, was abundant, and the welcome hearty. As at our Conferences of the present time, while the objects of the meeting were, primarily, spiritual profit and discussion of ways of the advancement of the denomination, multitudes attended out of curiosity or for pleasure. At one time the Yearly Meetings in New Jersey were so annoyed by the crowds who came to buy liquor of traveling dealers that state laws were enacted prohibiting the sale of intoxicating drinks within one mile of the meeting.
In the early history of the Cohansey church there occurred one of those chains of events which, adding to link in after years, seem never ending in results. A young girl, Margaret Bond, of Maryland, who had been brought up to observe the Seventh-day Sabbath, was married to Jonathan Davis, son of a First-day Baptist minister in Delaware; and with him she went to Shiloh, then called Cohansey, for that purpose, and during her absence her husband, led by her earnestness of purpose to look into the matter, became satisfied that she was in the right, and soon after her return joined her in observing the true Sabbath. Later, he, with his family, moved to Cohansey, joined the church, was ordained to the ministry, and was their pastor until his death in 1785. The two sons, Samuel and John, became minister of the gospel, and John was for a time a prominent figure in the Shiloh church. The faithful wife and mother lived to rejoice in the fruits of her integrity.

In 1771, during the pastorate of Jonathan Davis, the church built a brick edifice instead of the small frame one which they had been using. Later, this was converted into what was known as Shiloh Academy, and a new house of worship, better adapted to the needs of the growing church, was erected. The school thus established and one in New Market were the only efforts made in the line of denominational education in this important part of the North. In 1786, sitting many for their livelihood, but both have become merged into the public school system of education.

The Cohansey, or Shiloh church, and the sister church of Marlboro, near by, are in a thriving condition — Marlboro, under the charge of Rev. L. B. Burdick, numbering eighty members, and the Cohansey church, with Rev. E. B. Saunders as pastor, numbering over three hundred and fifty.

On the 30th of October, 1836, a meeting was held at the home of Isaac D. Titcomb, in New Market, to consider the matter of erecting a house for the Seventh-day-Baptist living in and near Plainfield. The conclusion reached was that a house should be erected, provided that sufficient funds could be procured for that purpose. The money having been raised by subscription, and the mother-church of New Market having assured them of her approval, the work was undertaken. A council, composed of delegates from the Piscataway and Cohansey churches and from the church of Schenectady, N. Y., was appointed to confer with a committee to draw up the constitution, articles of faith and covenant of the church, and ascertain the names of those wishing to be its constituent members. A committee was also appointed, with discretionary powers, to build a house on the plan they should deem best. This committee, Simon F. Randolph, John Titcomb, Isaac D. Titcomb, and William M. Maxson, purchased a lot on the corner of Third street and Central avenue, and on Feb. 8, 1888, the new church was opened for divine worship. Prayer was offered by Rev. William B. Maxson, then pastor of the Piscataway church. The dedication sermon was preached by Rev. John Green, of Ashaway, R. I. On the following day, Feb. 9, the Plainfield Baptist church was organized, after a sermon by Rev. William B. Maxson from 1 Cor. 3: 10, on the Importance of Care in Building in Christian Work. Elder John Davis, of the Shiloh church, was chosen as moderator of the new church, inasmuch as he was the senior member of the congregation and had lived with all of the fifty-seven candidates for membership, the right-hand of fellowship, thus recognizing them as a sister church of the Seventh-day Baptist General Conference.

From the organization of the church, Jan. 1838, to June of that year, the pulpit was supplied by pastors of First-day churches. From that time to 1853, many young men who later ranked among our able workers in the ministry, preached as licentiates for longer or shorter periods. Among these were David Clawson; W. B. Gillette; Lucius Crandall, a man of peculiar power and marked personality; James H. Cochran, warm-hearted, vehement in a utterance strongly indicating his Scotch nationality, a power for the truth; right, simple and good; Solomon Carpenter, later our Missionary to China; George B. Utter, for many years at the head of our Missionary Board; and James Summerell, who while working at his trade as carpenter in the town became interested in the Sabbath-question through the persistent efforts of Poleg Mosher. After many arguments he finally declared that he would give a reason for his faith and practice, or accept that of his opponent. His search resulted in his conversion to belief in the Seventh-day Sabbath, his serving this church as a deacon, his love for the church, and his readiness to sacrifice his personal interests for the good of the church, and the cause of the Lord. In 1853 he was elected the first elder of this church. The sixteen years pastorate of Dr. A. H. Lewis at Plainfield was a labor of love to him, and was done with a personal form. The conclusion reached was that a house should be erected, provided that sufficient lot occupied by the first building. The school thus established and organized, the Tract Board, which superintends the publication and distribution of the various periodicals, transactions, and all works written for the dissemination of Sabbath truth; and the Memorial Board, which holds in trust the various funds donated and bequested for specific interests of the church.

Our Foreign Missionary Society was originated at a gathering in Plainfield, May, 1845, when the question of foreign missions was solemnly canvassed and decided. At this meeting, Solomon Carpenter, then pastor of the Shiloh church, opposed the new cause. Later, when the call came for volunteers for this work, the question assumed a personal form. On the one hand stood his church in Shiloh, his kindred, his friends; on the other he heard the cry for help and the voice of his Master bidding him "Go." The victory was for the Lord's side, and he offered himself to the Missionary Board. Then a call was extended to Nathan Wardner, a student at Alfred, who had recently been converted to the observance of the Sabbath. He accepted the call, and with the second church, one of the first to meet the needs of the church, met the members of the Board at the General Conference in Shiloh, September, 1846. Here final arrangements were made and the time was set for sailing.

On the 31st of December, these two missionaries, with their wives, were set apart to their work at a farewell meeting in the Plainfield church. On the 5th of January, 1847, accompanied to the New York harbor by many loving friends, the little company sailed to carry our first message to "heathen China." The late Dr. Swiney of New York, was a devoted worker, whose memory should ever be revered. While caring for those diseased in body, she tenderly ministered to the sin-sick soul, thus performing a double mission. She has gone to her reward, and the place that knew her knows her no more.

To-day we have among our faithful workers in Shanghai a beloved daughter from a New Market home, who, with her husband, responded to the call for needed help. May the little band who have left home and native sphere to take the Gospel of Truth feel that not only our sympathies and prayers are for them, but that we are willing to furnish the means to carry on the good work.

All down the record of the past we find the names of Davis, Ayers, Dunham, Titcomb, Randolph, Maxson, Lewis, Stillman and others who have been the bone and sinew of the church in this state. The memory of those names, and of the fidelity and self-sacrifice of those who bore them, should be an inspiration to us to-day. Where do we find the churches to-day that we count by hundreds. There are four thriving churches in this state with a membership of about eight hundred. With a zeal equal to that of our ancestors, and a proportional...
Young People's Work.

Lester C. Randolph, Editor, Alfred, N. Y.

THE INTERMEDIATE SOCIETY.

The Intermediate Society of Christian Endeavor has been of such recent origin that it would not be surprising if its existence was unknown by a large number. It was but a few years ago that Dr. Conrad, of Worcester, Mass., organized, probably, the first Society of that name. He had for sometime felt that in the children's transition age there was need of more definite work with the older children, and so brought them together in this new organization. Other pastors, seeing this need, met it in the same way; many starting it wholly as an experiment, but soon they pronounced the verdict: It worked.

As the name suggests, the Intermediate forms a grade in Christian Endeavor work between the Junior and Senior Societies. It was found to be a difficult task in the Junior to interest all children, ranging in age from five to fourteen, in the same lessons and methods. We do not expect a teacher in the public schools to instruct a class of pupils twelve years of age in the same way she would those of six years. In the Sabbath-school one finds the divisions clearly drawn, particularly among scholars, while the primary department itself is divided into several classes, the teachers realizing that better work can be accomplished when the classes contain children of about the same age and development of mind. Surely it would be a great advantage if this classification could be, to a certain extent, adopted in Christian Endeavor work.

There are at present some members in the different Junior Societies who are capable of receiving more advanced teaching, and of doing harder work than those younger; yet the step is too great between the methods to which they have been accustomed and the plan of work carried on by the Seniors. In fact, should the children take that step they would feel out of place, and it is not hard to predict as a result a lack of interest and gradual slipping away from all Christian work. We must not lose those children, for they are the very ones whom we want enlisted for Christ and the church. We need the active, restless boy, who, as someone has said, "A bundle of nerves, bones and muscles, kept in active life by the coursing blood, made for motion and only true to nature when these are all in full use." He is the very boy whose energies, put to full use in right directions, will prove of inestimable value in the course of a few years. The girl who may think it is time to discard the childish plans of Junior work wants something to take its place, and it is work presented in an attractive manner and methods which give her more activity that is going to win her and hold her for work in the Junior Society, and later in still different fields of labor. True, they are not men and women in stature, thought, nor fact, but they are men and women in possibilities.

There is no more critical period in life, perhaps none that requires more careful and tactful oversight and guidance, than this transitional age. The Intermediate Society was formed for watching these active ones, and supplying work for their own peculiar and special needs.

Some have suggested that there are already too many organizations, that the church is becoming a complicated machine. We do not consider that a new and separate society has been formed to try and interest the younger from older and longer-established branches of work. There are not three separate Societies of Christian Endeavor: there is one, only one, united whole, having three departments of work suited to the requirements of the members. The Intermediate Society movement is but a part of the church, just as truly as the Sabbath-school or the prayer-meeting.

We are only a younger branch, preparing for better church work, and we look to the church as the foundation of all Christian work, which we have learned with admiration of the lives of the pioneer-workers, and have studied, and followed with great interest the work of our missionaries at present in the China field. They will also study about the missionaries on the home field.

As a Society is complete without its social side, special committees are appointed from time to time to arrange for social gatherings.

The business meetings held once a month are led by the President, and are of great interest to the members. These meetings grow with a decorum very creditable. Written reports are given at the regular meetings, and the reports of parliamentary law are practiced.

We believe that this new department can no longer be called an experiment, for there is need for the Intermediate Society. It fills just that place needed between the Junior and the Youth, and it seems the necessary link to make Christian Endeavor complete.

[The foregoing paper has no name signed to it; but, unless we are much mistaken, it was prepared by Mrs. Frank J. Hubbard, and the undersigned Sec. Hammond Public School, Swinston-Asheville, a gentleman can be found to be a difficult task in the T. Y. P. S. S. W. Association a year ago. It may occur to you that this department has been a little slow in publishing it; but good things like this will keep. It will be read with interest.]—Ed.

LETTERS FROM THE CHRISTIAN ENDEAVOR SOCIETIES OF THE SOUTHEASTERN ASSOCIATION TO SISTER SOCIETIES.

The Hammond, La., Y. P. C. E. sends greetings to our sister Societies. We have been particularly interested in hearing letters from other parts of our denomination.

We take the Christian Endeavor World, and the Prayer-Meeting Committee sees that each leader has it in advance of the meeting. This adds much to the interest of the meetings, and we hope to recommend the plan to those who have not tried it.

Another excellent plan is that of our Good Literature Committee, that it provide each family in the church and Society with one of our denominational tracts monthly, with the request that it be read. This will result in strengthening our forces.

Boozy, Ark., Nov. 9, 1901.

Think the plan started at the General Conference a good one. I have two suggestions, which I think would be helpful to our Young People. The first I have tried; as to the second, I should be pleased to belong to a Society which pursued such a course.

First. Every Christian Endeavor member make out a list of names of those in whom he is most particularly interested, and bring those people by name before the throne of grace every day. The written list helps.

Second. A portion of the Bible to be assigned for reading every week. Let every Christian Endeavor member come with Bibles each member is on a committee, and there is work for all on the Music, Prayer-meeting and Society Committees.

One member from the Music Committee selects hymns, each week, appropriate to the topic, and the work of the Prayer-meeting Committee is the same as in the Senior Society—that of appointing leaders for the weekly prayer-meeting.

Missionary work in general is under the direction of the Missionary Committee. It has been the aim to bring more closely to the minds and hearts of all the members the work of our own missionaries. They have learned with admiration of the lives of the pioneer-workers, and have studied, and followed with great interest the work of our missionaries at present in the China field. They will also study about the missionaries on the home field. As a Society is complete without its social side, special committees are appointed from time to time to arrange for social gatherings.

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The business meetings held once a month are led by the President, and are of great interest to the members. These meetings grow with a decorum very creditable. Written reports are given at the regular meetings, and the reports of parliamentary law are practiced.

We believe that this new department can no longer be called an experiment, for there is need for the Intermediate Society. It fills just that place needed between the Junior and the Youth, and it seems the necessary link to make Christian Endeavor complete.

[The foregoing paper has no name signed to it; but, unless we are much mistaken, it was prepared by Mrs. Frank J. Hubbard, and the undersigned Sec. Hammond Public School, Swinston-Asheville, a gentleman can be found to be a difficult task in the T. Y. P. S. S. W. Association a year ago. It may occur to you that this department has been a little slow in publishing it; but good things like this will keep. It will be read with interest.]—Ed.

LETTERS FROM THE CHRISTIAN ENDEAVOR SOCIETIES OF THE SOUTHEASTERN ASSOCIATION TO SISTER SOCIETIES.

The Hammond, La., Y. P. C. E. sends greetings to our sister Societies. We have been particularly interested in hearing letters from other parts of our denomination.

We take the Christian Endeavor World, and the Prayer-Meeting Committee sees that each leader has it in advance of the meeting. This adds much to the interest of the meetings, and we hope to recommend the plan to those who have not tried it.

Another excellent plan is that of our Good Literature Committee, that it provide each family in the church and Society with one of our denominational tracts monthly, with the request that it be read. This will result in strengthening our forces.
to the meeting and report on the reading, or recite helpful passages from the reading. This could be done either in the meeting or in a short after-meeting.

Very truly,
E. A. FISHER.

GENTRY, Ark., Dec. 20, 1901.

We are a great mixture of people from ten or more different points, and we are not acquainted yet, and it is difficult to get a lot of young people to work on a given point till they learn the company they are to work with.

What can be done to help timid members to be more active and free?

We must have a deeper-seated purpose to do right, to follow the Spirit's leading without consulting our selfish interests.

The Christian Endeavor Society has a great work to do in this great Southwest, but we must be careful and not be exclusive; that is, not separate ourselves from the church.

C. C. VANHORN.

FOUCK, Ark., Nov. 4, 1901.

Our Society is a Junior, as we have more children than young folks, and there are not enough for two Societies, but what young people we have take hold and help in the Junior work.

At a recent meeting, when we were talking up how to improve our Society, it was decided to have the roll called each week, and the members to respond. Faithful! if they had read the Bible and prayed each day, if they had failed they simply answer, "Present!" At the end of the month the names of the faithful ones will be read in Sabbath-school, as we have no Senior Society to report to. It is proving a great help to the children.

What puzzles me most as Superintendent is to know just how far to urge the children into active work in the Society meetings, especially in prayer.

Is it best to ask individually for prayers or have it voluntary, with perhaps only one or two to pray? Six or eight members belong to the church, but they are timid about praying in public. I don't want to over-urge them, but I want to see them grow.

Yours in the work,
LUCY F. RANDOLPH.

LOWER LIGHTS.
For Christ and the Sabbath.
2 Cor. 4: 6.

WHERE HE LEADS.
It is most essential that we are true to the promptings of the Holy Spirit, to go out into the homes of people, wherever Jesus went, whenever there is work to be done. Whenever and wherever God's Spirit calls there is work to be done. And we nearly always find that he has gone before and prepared the soil for the planting, so that the task is much less difficult than we antici-pated. Let us always be quite certain that it is God's voice, and "not some other noise," as one of our humorists has put it;

"And ran not before him nor whispered a bilateral." When the child of God undertakes to walk, much less run, alone, he comes to grief.

If we are thoroughly consecrated, and anxious to lead men and women to Christ, and to his Sabbath,—which ought to be recognized as a step nearer to him for the Christian who has not this truth,—there will come plenty of opportunities for personal work. Perhaps we think that opportunity is not much, and hardly worth the effort; but who can measure the influence of one life? One whom you persuade to accept the Sabbath may be the means of leading hundreds of others into this way. Let us be on the alert to seize every opportunity, to stand up for, and to proclaim the sacred truths which we hold.

One of the "L. L." sisters, a Sabbath-keeper of five years, who often has the opportunity to present the claims of the Sabbath to First-day ministers, recently denounced the interest of a Baptist minister, who, after an hour or two of discussion and Scripture-searching, discovered that he did not know as much about the subject as he thought, and acknowledged that he would have to study. Some tracts were given, and we have great hopes of him, as he seems very devout and sincere.

God forbid that any of us should ever be ashamed of our religious faith,—is it not being ashamed of Jesus to be ashamed of any of his ways? It was very encouraging to hear a sister who had accepted the Sabbath less than six months before stand up in an audience of many denominations at a revival meeting held at Eufaula, and own the Sabbath. She had gone to the altar with others seeking a deeper consecration. When those were requested to testify, she faced the audience and said, in a tone of earnestness and love: "I am a Christian; but I felt that I did not have as much power as I should like to have; if there is a greater blessing for me I want to receive it. I have tried to fol-low Christ in every way that has been made known to me; I have done what perhaps a great many here have not done,—I have ac-cepted the Lord's Sabbath!" "Amen, that's right!" came from an unknown voice at the back of the room. One of the evangelists said, "The Lord can sanctify an Adventist just as well as anybody." She is not an Adventist; but a member of the Baptist church, a singer in the church and Sunday school, and superintendent of the Junior Society. At the close of the meeting, as I was commending her for her bravery, one of the evangelists stepped up, and we explained that we were not Adventists, but Baptists who kept the seventh day. After trying to persuade us that it was not necessary to keep the Sabbath, he ended by saying: "Oh, well, you can go to Heaven if you do keep Saturday!" This dear sister informed me that while she was kneeling at the altar she felt that she ought to say something about the Sabbath; and prayed for an opportunity.

Let us seek more earnestly to know and do our Master's will. Let us not neglect a single opportunity; for we know that Christ is on our side, and that he is Lord even of the Sabbath-day.

"One man of you shall chase a thousand; for the Lord your God, he is that fighteth for you, as he hath promised you." "Take good heed therefore unto yourselves, that ye love the Lord your God." Joshua 10: 11.

ANGELINE ABNEY.

NEVER GO abroad in search of your wants; if they be real wants, they will come home in search of you; for he that buys what he does not want will soon want what he cannot buy.

C. C. Colton.

OUT TO MOTHERS.

On one of the trains entering New York lately a woman afforded her fellow-passengers an unconscious, but powerful, object lesson. With the woman was a little girl about six years old. The day was warm, and through the open windows the dust drifted in a fine gray cloud. Every passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began operations by seating her little daughter beside her with a thump that made the infant's teeth rattle. Then, at intervals of one or two minutes during the weary journey, she paid the child these material attentions: She took off her hat; she smoothed her hair; she put the hat on again; she removed the child's little jacket, and put it on again; she straightened her collar; she removed it and put it on again; she removed an imaginary cinder from her eye; she smoothed her hair again; she took off and re-tied the ribbon on her hair; she stood her up and smoothed her down; she unfastened the bow at her neck and re-tied it. Over and over she followed her programme, while the awe-struck passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all of her short life. The world to her was a strange place, where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached she rose wearily, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence, which has in it a sermon for every American mother.

"Each touch," he said, grimly, "pushes that child a little nearer to the door of a sanitarium that will some day open for her."

There were others on the train. Perhaps they took the lesson home.—Harper's Bazar.

Our trial are but the unripe taste of fruits which ripen into the golden sweetness of paradise.—Plaut.
Tiger began to growl excitedly at a thicket of undergrowth and fallen trees.

None too soon did Edwin prepare to shoot, for out from a den came a large lioness, with glaring eyes and lashing tail. Bang! went the rifle, but unfortunately only the tip of the ear was wounded, and before the boy could realize what was happening, the lioness sprang at him. She had miscalculated the distance slightly, and landed on a log immediately in front of him. Placing the muzzle of his rifle at her head as quick a thought, the boy fired and killed her.

Recoiling, the boy found an opening near the ground, into the den. Surmising that the lioness' mate was there, he shifted the load in his rifle, and pushing the rifle ahead of him, cautiously, but daringly, crept in on hands and knees.

There he found two beautiful cougar kittens. The little fellows, about ten days old, were about the size of a full grown cat, and were a pair of fierce babies.

But pushing out his rifle, he grabbed the little animals by the nape of the neck, mother-cat fashion.

Bringing them safely out he wrapped them in his hunting coat, cut off the claws of the mother, and hurried home with the kittens.

Leaving the kittens, he and a boy companion tramped the long way back to secure the skin of his first lion prize.

But you will wish to know what he did with the snarling babies. When he reached home he deposited them on the kitchen floor. Two stove. But they scented danger. Taking one startled look at the strangers, which, just as babies. From that time she counted minutes, evidently divided between love and fear.

An old mother cat lay sleeping in a box with her kittens. She, too, fled, forgetting her own babies in her fear. But mother-love recalled her to her duties, and coming back an hour later, you can imagine her horror at seeing the recently captured kittens with her little kits. With bristling hair and bulging eyes, she stood trembling for ten minutes, evidently divided between love and fear.

Love, I am happy to say, triumphed, and carefully, but fearfully, she stepped into the box. When she had once overcome her fear, her mother-heart took in the strangers, which, though almost if not quite her own size, she recognized as babies. From that time she counted them as her own, caressing and cuddling them. Well, the babies must be named, and as they were captured on May 1, 1898, and the world was so soon after ringing with the news of Dewey's victory at Manilla, and Sampson in the West Indies, the kittens were named Dewey and Sampson.

Now a mountain lion is of a tawny color, but the young lions are beautifully marked with spots. Our spotted babies thrrove on milk, grew rapidly and attached themselves devotedly to one of the girls in the family, insisting upon riding upon her shoulders. Well, the babies must be named, and as they were captured on May 1, 1898, the world was so soon after ringing with the news of Dewey's victory at Manilla, and Sampson in the West Indies, the kittens were named Dewey and Sampson.

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to know when to go to meet the train?" asked again.

"That is more than I can tell," answered the conductor; "but he is always there, and the engineer whistles to call my attention, for fear I should not get out on the platform till he had passed. Carlo, you must go on watch the better than the conductor himself," I remarked, "for the dog does not need to be reminded.”

The conductor laughed, and I wondered as he walked away who of your friends would be as faithful and watchful all the year round as Carlo? He always seemed to know when to break into whistles to call the train. This may be the little ethics that some people modify their ethical standards to see in advance of the transaction. The bookings of the railways are excusable and not indicate the real character of the man, only his surroundings. Ethics, to be informative, for whatever creedal outline the form, must be more than the material, and not from a man's environment. Whether a man's ethics is Christian or not, pay full fare to Westerly, and get a certificate for the return trip. Parties intending to avail themselves of this rate should take pains to see in advance of the time of going that the agent has certificates. Tickets can be bought going on the 15th of August, and will be good returning till the 29th of August. The Erie Road has sent a special letter to the clerk of each church, calling attention to the advantages of the Erie; and while the Railroad Committee is not an advertising agent for any special road, it does take great pleasure in testifying to the uniform kindness shown our people by the Erie Road.

For further information, address

IRA J. ORDWAY, Fort Dearborn Bldg., 134 Monroe St., Chicago, Ill.
W. H. CHANDLER, Alfred, N. Y.
D. E. TITWORTH, Plattsburg, N. J.

The SABBATH RECORDER.

Our Reading Room.

"Hence then as we have opportunity, let us be working at what is good especially toward the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Ith. 13:16.

New Market, N. J.—This venerable church and Society has no ambition to appear in this list of return performers. Their turn requires them to go on their own account, but is always willing to contribute anything, she may be able toward the general interest of our Reading Room.

One of the most noteworthy occurrences with us this summer was the visit of the Alfred Quartet, July 26th and 27th. The meeting of the Sabbath-afternoon was not attended by a large audience as we would have been glad to see. The addresses by brethren Jordan and Loofboro were interesting and instructive. The contributions of our people toward the Theological School were very fair, considering our embarrassment from the existence of a church debt. On Sunday evening, the 27th, an evangelistic service was held, and a fine audience was present. The First-day Baptists adjourned their service and united with us All afternoon, fully supplied with the service. The singing was excellent and the sermon by Bro. Jordan was timely and impressive. The Quartet will ever find a cordial welcome in this community. Bro. Loofboro conducted an after-meeting, in which a good number took part.

Speaking of our church debt: We are making a special effort to rid ourselves of this burden; and among other devices for raising the money, a Sabbath-school class, under charge of Mrs. James R. Duham, has undertaken to sell a quantity of paper-weights as souvenirs, containing a prize; testifying of the picture of this church, the oldest living Seventh-day Baptist church in America—founded in 1705. It is proposed to have a supply at the coming Conference for sale at 25 cents each; and it is hoped the delegates and friends of this old Mother church will avail themselves of this chance to secure a good picture and help a worthy cause.

L. E. L.


The Story of the Prairies on the Landscape Geology of the North Dakota, by J. M. H. Illustrated with eighty-three photogravures, drawings, and maps, including a new map of the state of North Dakota made expressly for this work. Large octavo, 256 pages. Published and for sale by the author, Mayville, N. D. Price, $1.75; by mail agent 10 cents additional.

Prof. Willard's Preface opens as follows: "A book must exist if it supplies a need or assists in any way in solving the problem of life. There is a noticeable lack of books suited to the general reader in the branches of science which direct our endeavors in the life which we live. Splendid contributions to knowledge have been made in this line in recent years, but many of the best works that have been published have been inaccessible to the average reader, both by reason of the technical character of the language used and by the fact that the material is often contained in large volumes and may be given use. This miscellaneous and natural language a scientific statement of a subject is not an easy task. Whether the present book accomplishes this or not, an intelligent public will soon discover," etc.

An examination of this book shows that the author has done good work in presenting scientific facts in an attractive and popular manner. While it deals with North Dakota and the prairies mainly, as the field for description and investigation the illustrations and descriptions apply to the whole North-western world, and have more than a passing interest in relation to the "Ice Age," and similar themes, throughout the Continent. Chapter twenty-second, "Geology From a Car Window," treats the Northern Prairie, and gives the local essays, lists of local facts and figures. The printer of the book has done good work, and, in all, the author is to be congratulated upon the success he has attained in popularizing the study of Geology in the Northwest. Similar books on Geology and kindred natural sciences ought to be written for young people learning reading. The diffusion of such knowledge enriches the public mind and increases love and reverence for the Creator Father, over whose work the morning stars sang in joyful chorus.

The prudent sees only the difficulties, the bold only the advantages, of the great enterprise. This is the case here; these, makes these predominate, and conquers.—Lavater.
LESSON VIII.—REPORT OF THE SPIES.

For Sabbath-day, August 29, 1902.


GOLDEN TEXT.—Blessed is the man that makes the Lord his trust: Num. 26: 63.

INTRODUCTION.

Although the children of Israel had been delivered from the Egyptian bondage and were now led by the presence of God himself, and had given to them the means for their food, they were frequently murmuring. It was leading people against the will of God, and a task which taxed his energy and his wisdom to the utmost. It is no wonder that he failed occasionally, when he did not put his heart in the matter, but as God was gracious, he forgave the people and gave unto the people, so was he also toward Moses.

We are surprised that Moses should marry a Cushite wife; but it is probable that at that period there was no prejudice against intermarriage with other races that existed in the time of Ezra and later. There was not at that time the moral necessity for exclusiveness which was so apparent after the exile. The influence of the Israelites would be more likely to predominate than that of the strangers who came in. The "mixed multitude" of chapter 11: 4 were probably not Canaanites in any strict sense.

Our present lesson follows soon after last week’s lesson. As soon as the children of Israel arrived at the southern border of the Promised Land they sent out the spies to reconnoitre the land. There seem to be two parallel accounts mingled in the 13th chapter of Numbers; for the extent of the survey of the land is reported differently, and in one case Caleb stands alone as making an encouraging report, and in the other Joshua is associated with him.

In Deuteronomy the people are represented as asking that the spies be sent out, while here Moses as directed by Jehovah sent them. Those seeming discrepancies may be explained like the variations in the Gospel narratives. We do not know, for example, whether Caleb proposed to release our Master instead of Barak, and whether the people asked for the release of a prisoner or not.

TIME.—A few days after last week’s lesson.

PLACE.—Kadesh in the desert of Paran, at the southern border of the Promised Land.

PERSONS.—Moses and Aaron; the twelve spies—Caleb in particular; the people.

OUTLINE.

2. Caleb’s Opinion. v. 30.
3. The Opinion of the Majority of the Spies. v. 31-33.
4. The Conclusion of the People.

NOTES.

1. Send them, etc. Compare Deut. 1: 22, 23. It is possible that the children of Israel asked for the scouts to be sent forth, before they had learned that it was God’s purpose that they should be sent. In one sense there was no need of scout- ing of the land; God had already shown by miracles the strength of the inhabitants. But Jehovah desired that they should know for themselves the fruitfulness of the land, and that they should perform the task of possessing it.

2. Everyone a prince among them. As may be seen from a comparison of the list which follows with chapter 1: 5-15, these were not the representatives of the tribes, but other elected persons. In their fidelity and judgment it seemed that the people might depend solely.

3. From the wilderness of Paran. According to Deut. 1: 19 the particular place is called Kadesh-barnim.

25. And they returned from spying out the land at the end of forty days. They made a thorough inspection of the land both as to productiveness and physical features, and as to its inhospitable character as a very great obstacle to the realization of the fruitfulness of the land. [We need not infer that it was heavier than one man could carry; but that it was such a task that the feat could not be missed. It may have weighed ten pounds or so.]

27. Surely it floweth with milk and honey. A proverbial expression for great fertility. It furnished abundant pasturage for cattle, so that there need be no lack of milk. It was filled with wells, and flows of water were not difficult for the thirsty and for grain to find. And this is the fruit of it. Perhaps they made an extended report of which this is a summary. Very likely they denied it.

30. Howbeit the people that dwell in the land are strong. The fertility of the land was not that which impressed the spies; they were dismayed at the strength of the inhabitants. This was, however, due to their own faithlessness. There is no reason to believe that the Canaanites in general were larger in stature or possessed greater physical strength than the Israelites. Only a few of the cities had walls that were at all formidable. The size and strength of the Anakim were greatly exaggerated.

39. Annabel dwelleth in the land of the South. It is to be noted the American revision prints the word “South” with a capital, so that the reference is not absolutely to a particular point of the compass, but to that half-desert region which afterwards formed the southern part of the possession of the Tribes of Judah.

40. The war-cry of the Amalekites, day and night, was—“Death to the Amalekites.”

41. The Amalekites dwelt in the east.

42. The Hittites. The Hebrew language often uses a race name in the singular to designate a people. According to the more recent research the Hittites were the most powerful of any of the peoples mentioned, and were a nation of importance in the world’s history. The hill country. The mountains in the central portion of the land. And the Canaanites dwelleth by the sea, etc. In the lowlands other than the south central desert of grass. With the names of the people of the land here mentioned compare the lists given in Gen. 15: 19, 20; Exod. 3: 8, 17, and elsewhere.

48. And the Amalekites feared Moses, etc.

50. Many have wondered why Joshua is not here mentioned. Possibly because Caleb acted as spokesman for the two, or it may be that all the spies had not yet returned and that Joshua had gone to the northern portion of the land and had not yet returned. Let us go up at once, etc. His words are full of encouragement. He has great faith in Jehovah.

51. We are not able to go up. Caleb’s companions, through their lack of faith, present an opinion directly the opposite of Joshua’s, for they practically insists that it is impossible to possess the land, for the people were stronger than the Israelites.

52. An evil report. A defamation, an unfounded report. A lie. But the spies catch up the inhabitants thereof. Possibly a land so entirely furnishes a bare support that the inhabitants of it; or is it that they knew that the land was so fertile that it was continually an object of discord, and that the people were being killed in their efforts to retain it. The latter explanation corresponds better with the context.

33. The Nephilim. The rendering of the Authorized Version “giants” is probably just as good as the American Revision “Nimrod.” By the use of the word as a common proper name, our translators probably mean to refer to a particular race of giants. The word occurs elsewhere in the Bible only at Gen. 6: 4.

14: 1. And all the people lilt up their voice and cried. They were filled with an exultation of fear. They were at once convinced that there was no hope of obtaining the Promised Land, that they had a long and toilsome journey for naught, and that they were in danger of being killed.

14: 2. And all the children of Israel murmured, etc. As often before, so now they express their lack of trust in the care of God and of his representatives. Would that we had died in Egypt. The people represent that they are in such a hopeless situation that they might better have died in bondage or in their journey in the wilderness, than to be subjected to such a task. One case will be a thousand. That is, when we are slain, we shall be taken as slaves by our conquerors.

4. Let us make a captain, etc. They were on the point of rebelling against the leadership of Moses and of God, and returning to their former bondage.

Popular Science

R. B. Baker

News from the North.

Mr. Baldwin, whom we expected might meet his end at the Pole, and be the one to first grasp the "pole" and bring it away, arrived in Norway on Aug. 11, not having even seen within one hundred miles of where the pole stands.

Mr. Baldwin says: “We have been baffled, but not beaten.” He reports all his men in good health. In regard to his year’s work, he claims a success, as he has established depots, and placed in cauris large quantities of condensed food. One depot is in Rudolph Land. This one is in sight of headquarters established by the Italian Expedition; another in latitude 81° and 39′; and yet another at Kane Lodge, on Grous Island.

Mr. Baldwin says: “These depots, together with the houses and stores left at Camp Ziegler, will afford the means for a large polar dash in 1903. The ice blocked all channels in the autumn of 1901, which prevented depots being established that year. The ice breaking up early in June, we left Camp Zeiger on July 1.” He also discovered Dr. Nansen’s hut, and obtained original documents, and also several paintings of the hut and collections for the National Museum.

Reports being in the field from Jan. 21, forming depots, transporting provisions, and doing necessary field work until May 21, having with him 30 men, 170 dogs, and 60 sledges. The destruction of the food, the depletion of the provisions, and the severe work for all, have been so imperative that he should return to Norway.

He will remain about a week for repairs to a broken sledge and propeller-frame, which were broken by the ice. He lost a main anchor in a gale in October.

A ship was sent from Varde, Norway, on July 7, for his relief, which probably has reached his camp about this time.

What is there about this northern section of our world which causes men to become so enthusiastic, that commands such an amount of work and expense? There must be something having the power of an immense magnet. Can it be that it is charged by the pole? The attraction must be more than a match for that enormous power said to be exerted by the moon in lifting water.

A New Street Lamp.

At Farmington, Conn., a new lamp for street-lighting is being tested for practical work. The lamp is incandescent and electrically operated by means of a filament of carbon to produce the glow, a composite of zirconium is arranged so as to produce a remarkably pure, white light, and that in abundance.

Ever since the Welebach mantle came into use, we could see no reason why street-lighting could not be successfully accomplished by the use of this metal.

Zirconium is a remarkable element, and is widely used instead of a filament of carbon to produce the glow, a composite of zirconium is arranged so as to produce a remarkably pure, white light, and that in abundance.

AN OPPORTUNITY.

If this property is taken soon, I will give the purchaser a SPECIAL BARGAIN.

THE COUNTRY COMMERCIALLY.

An increase of ten millions in imports of iron and steel manufactures and a decrease of nineteen millions in the exports of that class of articles is the most striking change of the year just ended. The total imports of iron and steel manufactures in the fiscal year just-ended were $27,180,255 in value, against $17,874,789 in the preceding year, while the exports of iron and steel decreased from $38,652,566 in 1899 to $31,191,320 in the fiscal year under review. This makes the imports of the year larger than those of any preceding year since 1893. This subject is discussed as follows in the Annual Report of the Chief of the Bureau of Statistics just completed:

"The most remarkable feature in the year's commerce in manufactures has been that which relates to the movement in manufactures of iron and steel. In this class of manufactures the exports have fallen off $20,000,000, in round figures, and the imports have increased $10,000,000. For many years prior to 1893 the imports of iron and steel had steadily increased while imports had steadily decreased. Exports of iron and steel manufactures increased from $12,000,000 in value in 1890 to $121,000,000 in 1900, while imports of iron and steel decreased from $98,000,000 in 1892 to $27,000,000 in 1899. In 1901, however, the imports of iron and steel fell to $117,000,000 and in 1902 to $98,000,000, while the imports of iron and steel increased to $200,000,000 in 1900 and to $27,000,000 in 1902. Thus the exports of iron and steel in the fiscal year just ended are $23,000,000 below those of 1900, and the imports of iron and steel are $14,000,000 above those of 1899; the total imports of iron and steel for the year 1902 being greater than in any year since 1893. This increase in imports of iron and steel has been practically, generally every class showing much larger figures of imports in 1902 than in 1901. Tin plate, for example, shows an increase of over $2,000,000; ingots, blooms and bars over a million dollars; pig iron over a million, and other classes in about the same proportion.

The cause of the remarkable increase in imports and decrease in exports of iron and steel is stated by the Secretary of the Iron Steel Association, Mr. James M. Swank, in his annual report issued in 1901.

"A marked change has taken place in our foreign trade in iron and steel since this subject was prominently referred to in our annual reports in 1899 and 1900. In 1899 and 1890, mediately preceding years the iron and steel industries in Europe were exceptionally prosperous; there was an active demand and prices were high. In the years just prior to 1899 the prices of iron and steel in the United States were lower than they had ever been. Under these conditions we naturally found opportunities to dispose of our surplus iron and steel products in neutral markets, and even in a few cases in the markets of our chief competitors. But these conditions have materially changed; the European demand and European prices have declined and the home demand upon our own iron and steel works has greatly increased while our prices have advanced. The result has been a struggle in the home market and abroad, and both European and American manufacturers are now competing and have been in nearly all foreign markets and increased foreign competition in our own markets. The figures of increased imports and decreased exports of iron and steel should not be hastily dismissed by our iron and steel manufacturers. We hope that they will lend them- selves to a discussion of the question, but it will always have cheap labor, and by these agencies it can hold its own markets and actively and aggressively contend for the possession of neutral markets. For our iron and steel industries, as well as for all other domestic manufacturing industries, our home market must always be our best market. It seems not improper to add to the above statement the causes of the reduction in exports of iron and steel that one of the principal causes of the low prices in foreign markets seems likely to terminate in the near future. These reductions in prices were, it is stated on good authority, due in part to excessive exportations of iron and steel manufactures from Germany, made at unusually low prices with the purpose of disposing of an accumulated surplus of overproduction and the reduced home demand due to the recent temporary depression existing in the industries of that country. This surplus having been largely disposed of and the depression having apparently passed its acutest stage, it is believed that the exports of iron and steel from Germany will soon resume normal conditions, both as to quantity and prices, and that with this, one of the important causes of the reduction in prices of iron and steel manufactures in the foreign markets, will disappear and normal conditions in our own export trade will be resumed.

TRACT SOCIETY—RECEIPTS.

JULY, 1902.

Mrs. Mary A. Stanley, Westfield, R. I. .................................................. $ 5.40
Dr. I. G. M. Haggert, Utica, N. Y. .......................................................... 10.65
Interest. Gregor, Episcopal Church ........................................................ 87.10
R. B. Memorial Fund and Social Fund .................................................. 40.72
E. G. Bartlett (deceased) ....................................................................... 20.41
H. H. Hackley ......................................................................................... 13.14

NEW YORK. округ.

Second Presbyterian Church, Utica, N. Y. $ 12.21
First Union Church, Utica, N. Y. ............................................................ 14.25
Sabbath School .................................................. 14.25

PENNSYLVANIA.

Friendship, N. Y. .......................... 3.30
Waltersworth, West N. Y. ................................................................. 3.30
First Memorial Church, West N. Y. .................................................... 3.30
Chicago, Ill. ................................................................. 13.20
Millin, Ill. ................................................................. 13.20
Dodge, Wis. ................................................................. 13.20
Annie Centre, N. Y. ........................................................................... 13.30
Asbury, N. Y. ................................................................................. 14.30
Englewood, N. Y. ........................................................................... 15.30
Rugby, Ill. ....................................................................................... 16.30
St. John's, N. Y. ................................................................. 21.34
Cathedral's Bible Society .................................................................. 24.34
Pendleton, R. I. ............................................................................. 25.42
Women's Work, General Fund ............................................................... 3.00
Women's Work, General Fund ............................................................... 2.00
Fellows Who Visit from Sandusky ........................................................ 4.99
Young People's Permanent Committee ................................................ 4.00
Publishing House Receipts ................................................................ 672.20

Total ................................................................. $2,992.12

H. & E. .......................... 5.00
P. J. H. .................................. 2,000.00

FLINTSHIRE. N. J., August 3, 1902.

NOTICE.

The Treasurer of the General Conference would be very glad to hear from the few churches which have not yet paid their apportionment for last year. Address to Conference time.

WILLIAM C. WHITFORD, Ashaway, R. I.

August 1, 1902.
ALFRED UNIVERSITY

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1886. The Trustees expect that its endowment fund may reach a Million Dollars by that time.

To aid in securing this result, a One Hundred Thousand Dollar Gold Certificate is already started. It is a popular subscription to be made up of sums given to the University. The fund is to be kept in trust, and the interest used for the benefit of the students. The Trustees issue to each subscriber a certificate signed by the President and Treasurer of the University, certifying that the person subscribing be a contributor to the fund. The names of subscribers are published in this column. No subscription is too small. To the subscriptions are received by W. H. Connell, Trustee, Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

First Term Opening September 29. Second Term opens December 2.

For illustrated Catalogue to Theo. L. Gardiner, President, Salem, West Virginia.

SECOND-DAY BAPTIST MISSIONARY SOCIETY

Prepared for publication by
R. M. Tomlinson, President, Alfred, N. Y.
E. C. Stinchcomb, Corresponding Secretary, Independence, N. Y.
T. C. Moore, Recording Secretary, Alfred, N. Y.
A. B. Knefex, Treasurer, Alfred, N. Y.

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W. O. COON, D. D., EDITOR.

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D. A. C. DAVIE

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Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

Prepared for publication by
W. R. L. CLARK, President, Westerly, R. I.
E. S. FORD, Recording Secretary, Ashaway, R. I.

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To regular members and friends of the Society, and to other Seventh-Day Baptists everywhere, an immediate report of our proceedings is published in the Missionary Society for September, 1885.

The work of this Board is to help pastors and their families, and to help smaller and unprovided churches. To this end, the Board is soliciting and employing missionaries among us to do employ.