"UP TO THE HILLS."

MRS. M. A. BOLT.

I often turn my eyes up to the hills. That sometimes seen so many leagues away, and then a longing wish my spirit filled, that I may reach them some fair, happy day.

And then again so near to me they seem, that I can almost touch their grassy ground. Come floating swiftly over the narrow stream, that flows between me and that peaceful land.

And often when my eyes are dim with tears, and I am weary in life's lonely way, I look beyond to those calm, blessed hills.

And there again so much I often turn my eyes up to the hills, and look beyond to those calm, blessed hills. As the poet whispering his hope into my heart.

"And I turn my eyes up to the hills, and look beyond to those calm, blessed hills!"

----Zion's Herald.***

THOUGH long deprived of "temporal power," and therefore of formal recognition as a ruler, the Pope of Rome and his friends have never ceased to insist that he is a ruler by right. Late developments in connection with the question of the lands belong to the religious orders in the Philippines have led the United States to send a representative to Rome, and evidence is not wanting—as it has not been for some years past—that the Roman Church intends to secure permanent diplomatic relations between the Vatican and Washington. It is too early to prophecy as to results or the nature of the Papal Power in this matter. But it is not too early to see that influences and prestige are accumulating in favor of that power in the United States, and that our new territories in the West Indies and in Asia have opened and will yet open many new avenues along which Rome will add to the influence and power already possessed. Beyond that, one may not now determine as to final results, but that Rome means to secure temporal power in some way, there can be no doubt.

The definite steps taken by the General Conference toward the readjustment of denominational methods and work call for careful and continued re-consideration of our Church Polity. The church is the unit of paramount importance in the proposed readjustment. Up to date the development of our denominational polity and methods has grown slowly along the line of Independent Congregationalism. The movements have called new forms of action into being, with little regard to work already in hand. Denominational methods have been developed much as some of the old family mansions of New England have been built. Additions to the original building have been made from time to time, of form and character to meet specific needs. The old home has been made over and increased until it is a composite, belonging to no distinct type of architecture, with convenient, inconvenient and sometimes antagonistic features strangely mixed. We have gained something of strength and efficiency because of our common faith in the Sabbath and our oneness of purpose as reformers and educators; but this has been due to the vigor of our faith rather than to efficient organization or denominational machinery.

Increasing demands, duties and dangers have compelled us to study matters of readjustment more or less for the last thirty years, and the prospective good results now in sight are due, in no small degree, to previous thought and discussion. Such a history as ours makes the demand for readjustment inevitable, in order to efficiency and success.

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As a adequate consideration of matters connected with church and denominational polity and methods must recognize two prominent and permanent elements, the Jewish Synagogue and the Roman State Church as the main source of church polity and of organized work in the history of Christianity. As Christianity was first a movement and development within Judaism, the outlines of the Christian church of the apostolic age were modeled after the synagogue. A study of the New Testament and of contemporary Jewish history will demonstrate this fact. Pagan Rome, with its central idea of a state church, that is of religion as a department of the civil government of the nation, became the larger and dominant factor within the first four centuries of the Christian Era. In the various Protestant movements both these elements appear, the Roman element being the most prominent and prevalent. Congregationalism has more of the synagogue element, and in point of polity Presbyterianism has preserved the largest amount of the ancient features. Independent Congregationalism, as represented by the Seventh-day Baptists, makes much of the individual, and fosters that extreme individualism and independence on the part of the church which has always been an element of denominational weakness. But for the unifying influence of the Sabbath, our church and denominational polity would not have held up for a single century.

Our vital denominational unit is the local church, our denominational center is the local church, our denominational unit is the local church. Only as this unit is thoroughly organized and wisely prepared for concerted organic action with the churches of like faith can there be a denomination or denominational methods. Two points are vital to this result. Each local church must be compact as to itself; but it must also be in vital sympathetic touch and in working organic relations with all the others. It must be well instructed concerning the larger field of purposes and action in denominational matters. This instruction is an important feature. Hitherto the churches have depended too much upon the occasional visits of specialists, secretaries, agents, evangelists, etc., for general and specific information touching denominational matters. This is true of the raising of funds for denominational work, and of spreading adequate knowledge of denominational affairs and duties. This method, as they say of certain states of health, in Missouri, has some "powerful weaknesses." In point of permanent efficiency, concerted action, and general good results it is a comparative failure. It results in spasmodic and intermittent action and knowledge, and as Secretary Whitford says, "Spasms in children or churches are abnormal."

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One remedy for this is a larger and more general recognition of the pastor as a teacher in matters denominational. The church must not demand so much of him in the local work that he cannot have ample time and facilities for informing himself fully on all forms of denominational work, on the nature of our denominational mission, and what that mission demands. All denominations of Christians who have been eminent in propagating and defending their denominational faith and purposes have sought to make their pastors specialists along denominational lines. Roman Catholics, Methodists and many others are examples in point. Seventh-day Baptists have not done enough in this direction. The fault is not with the pastors, primarily. Enough is not demanded of them by their people, and in some instances there is evidence that church work is preferred over denominational work, and of spreading adequate knowledge of denominational affairs and duties. This method, as they say of certain states of health, in Missouri, has some "powerful weaknesses." In point of permanent efficiency, concerted action, and general good results it is a comparative failure. It results in spasmodic and intermittent action and knowledge, and as Secretary Whitford says, "Spasms in children or churches are abnormal."

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cering denominational matters will stimulate a worthy pastor to equally earnest search-
ing for information. The love to be in-
spired in large fields by the demands their
people put upon them, and few things are
more depressing to an earnest pastor than
to see his best appeals along denominational
lines fall flat upon a people absorbed in other
things. The pastor holds a place of supreme
importance in the church pulpit. Denomina-
tionalism rises or falls around the pulpit in
the local church, and churches have much to
do with the making or unmaking of pastors.

It goes without saying that any
successful redressment of our de-
nominational life must depend up-
on the individual churches. As we
said last week, readjustment must be vital. It
cannot be truly organic nor permanent unless
it is vital, unless it comes from full vigorous
denominational life and spirit in the unites of
the denomination. Purposeless life is never vigorous,
never effective. The astounding power
and permanence of the Roman Catholic
church comes largely from the fact that from
Pope to parish priests every Catholic leader and
teacher believes that "the duty of the hour
is to make the whole world Catholic." That
purpose, that conception of the mission of
the church, permeates in every plan and
every project is laid for the centuries. It is the con-
sciousness of a mission which makes men
churches, individuals strong, liberal, brave
and persisting. The guiding star which points
to a mission enables men to hope against
hope, to believe when others doubt and to go
forward when the path is lost or hidden. Re-
adjustment will be comparatively easy when
each pastor and each church comes to believe
deeply and unalteringly in the importance of the
truths for which we stand and of the mis-
ion for which we have been preserved.

The Recorder did not attempt
correction of the various items of
King Edward news concerning the coronation of
King Edward VII, in the order of their occurrences, but on another page will
be found a interesting account written by
an eye-witness, and published in the Inde-
pendent of Thursday, May 28, 1902. Even the most
pronounced friend of our Republic must be
interested in a scene which means so much to
all English-speaking people, and it must be
acknowledged that in some respects the
"Limited Monarchy" of Great Britain is bet-
ter than some features of our infant Repub-
lic.

THE CENTENNIAL.

By M. J. CLARKE.

We gathered up the history
The labors, hopes and fears,
Which marked the progress of God's truth
Within an hundred years.

Slowly slipping through the mists,
Our temple fair we saw,
Its load of foundations resting still
On God's unchanging Law.

Perchance not in our day or time
Its child with hands upraised,
But while we rest with folded hands,
We are assured of a new cast.

A thousand years are in God's sight
As yesterday when passed,
And they who battle for the right
Are sure to win on earth.

WESTERN, R. L., August, 1902.

Truth is violated by falsehood, and it may be
equally outraged by silence.—Ammon.

Prayer-Meeting Column.

TOPIC FOR SEPTEMBER 19, 1902.
The quotations given here are from the American Revised Edition of the New Testament, copyright by Thomas Nelson & Sons.

THE BEST INHERITANCE.

Ps. 37: 10-40.

18 Jehovah knoweth the days of the perfect;
And their inheritance shall be for ever.
19 They shall not be put to shame in the time of evil;
And in the days of disaster they shall be satisfied.
20 But the wicked shall perish,
And the enemies of Jehovah shall be as the fat of lambs.
They shall consume; in smoke shall they consume away.
21 The wicked borroweth, and payeth not again;
But the righteous dealeth graciously, and giveth.
22 For such as are blessed of him shall inherit the land,
And they that are cursed of him shall be cut off.
23 A man receiveth nothing of Jehovah;
And he delighteth in his way.
24 Though he fall, he shall not be utterly cast down;
For Jehovah upholdeth him with his hand.
25 I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed lacking bread.
26 All the day long he dealeth graciously, and lendeth;
And his seed is blessed.
27 Depart from evil, and do good;
And dwell even for ever.
28 For Jehovah loveth justice,
And forsaketh not his saints;
They are preserved forever;
But the seed of the wicked shall be cut off.
29 The righteous shall inherit the land,
And dwell therein for ever.
30 The mouth of the righteous talketh of wisdom,
And his tongue speaketh justice.
31 The law of his God is in his heart;
None of his steps slip.
32 Jehovah upholdeth him in his hand;
And his seed is blessed.
33 The wicked watcheth the righteous,
And seeketh to slay him.
34 Jehovah will rescue him in his hand;
And condemn him when he is judged.
35 Wait for Jehovah, and keep his way;
And he will exalt thee to inherit the land:
When the wicked shalt see it.
36 I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
37 But one passed by, and, lo, he was not;
Yea, I sought him, but he could not be found.
38 Mark the perfect man, and behold the upright;
For there is a happy end to the man of peace.
39 As for transgressors, they shall be destroyed to-
gather;
The end of the wicked shall be cut off.
39 But the salvation of the righteous is of Jehovah;
He is their stronghold in the time of trouble.
40 And Jehovah resecceth them;
He resecteth them from the wicked, and saveth them,
Because they have taken refuge in him.

An inheritance is not purchased. It is not wages.
It is transmitted and becomes one's possession by right of relationship, or by gift of a previous owner. One who inherits has standing in law and can claim his inher-
heritance of right. Christians are called heirs of
God, joint-heirs with Jesus Christ; heirs to an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." So Paul speaks of the inheritance of the saints, Col. 1: 12. James tells of those who are heirs of the kingdom which
God has promised. James 2: 5. Such state-
ments point forward to the next world, and
fix our hopes on the things "God hath pre-
pared for them that love him." There can be no question about the value of the spir-
tual blessings, or that they are a "glorious inheritance," well worth winning at the loss of all things worldly. But such loss is not necessary. All the blessings of righteousness are not reserved for the next world. Religion is favorable to the acquirement and enjoy-
ment of the good things of this life.

It is certainly true that the Word of God}
cautions us against making the good things of this world the chief object of our desires, but as the main end of our efforts. It is true that it would be infinitely better to lose all that this world can offer than to lose eternal life. It would be folly to estimate success by the number of acres to which a man has deeds, or by the money he has in bank. But the Bible teaches that righteousness is in harmony with the constitution of the world. God planned and fitted up the world for the
good and obedient, not for the violent and
wicked. He offers its prizes to the virtuous, not to the vices, of men. The very best things, and most enduring, are secured by walking in the path of righteousness. It is emphatically true that "godliness has the promise of the life that now is," as well as of the life to come. It is better for a man, in the long run, to do right than to do wrong; better for his health, his length of days, his happiness, his home, his enjoyment of things wholesome and beautiful, his purse and prop-
erty, than to do wickedly and live a selfish and
impure life.

If there were no life hereafter, it would be best for all men to obey the Ten Command-
ments and heed the example and precepts of the Lord Christ.

GENERAL CONFERENCE.

SECOND DAY.

The sunrise meeting was conducted by Rev.
Ira L. Cottrell. Topic, "What hath God wrought?" in this session of the Conference?
The morning business session was called to order at 9:15 o'clock by the President of the
Conference.

After a service of song, led by the choir, Rev.
Geo. B. Shaw offered prayer.

The balance of the morning session was de-
vo ted to unfinished business of the Confer-
ence.

AFTERNOON.

The Conference was called to order by the
President at 2 o'clock.

After a service of song, led by the choir, Rev.
D. C. Lippincott, Sugar Camp, W. Va., led in prayer.

Anthem, by the choir.

Paper, "I saw from the Past," Rev.
Stephen Burdick, Ashtor, N. Y.

At 3:15 o'clock a recess was taken so that
all could attend the session of the Broth-
erhood Hour in the church.

At 3:45 the Conference reassembled in the
tent for the session of the Young People's Per-
manent Committee.

After a song service and a selection by the
Alfred Quartet, H. Eugene Davis, North
Loup, Neb., read Romans 6th chapter, and
led in prayer.

The Alfred Quartet sang another selection.

Mirzap Z. Sherburne, Chicago, Ill., Secretary of
the Permanent Committee, gave her an-
urnal report.

The report of the Treasurer, J. Dwight
Clarke, Milton, Wis., was read by Rev.
L. A. Piatt.

Agnes E. Balcerzec, Leonardville, N. Y. (Pub-
lished in this issue on Young People's Page.)
Remarks, by Rev. L. C. Randolph.  
Benediction, by Rev. L. A. Platts.

EVENING.

The Conference was called to order by the President.

The singing, by choir and congregation.

Prayer was offered by Rev. Earl P. Saunders.

Anthem, by the choir.

On motion, the report of the Young People’s Permanent Committee was adopted.

It was voted that the Conference Publication Committee be authorized, should it be found practicable and wise, to have the manuscript biographical sketches of deceased Seventh-day Baptist ministers, prepared by the late Rev. Walter B. Gillette, edited, brought down to date and published with the historical papers of this Conference.

The President, in accordance with previous action, appointed the Committee on Publication of Conference Minutes and Historical Papers; the following named were appointed: Henry M. Masson, Rev. Earl P. Saunders, Charles E. Chipman, Rev. A. E. Main, Rev. J. Lee Godwin.

Ira J. Ordway (Chicory, Ill.), David E. Titusworth (Plainfield, N. J.), and Will H. Crandall (Alfred, N. Y.) were reappointed Railroad Committee.

It was voted that the matter of visiting certain German Sabbath-keepers in Chicory be referred to the President, Peter H. Chipman, Chairman of the Advisory Council, and Wayland D. Wilcox, pastor of the Chicory Seventh-day Baptist church.

Voted, that when we adjourn it be to meet on the fourth day of the week before the fourth Sabbath, in the month of August, 1903, at the church at Salem, W. Va.

After singing, Rev. L. C. Randolph conducted a farewell service. The leader read an appropriate passage of Scripture and called upon Rev. A. B. Frentice, Rev. L. R. Swaney, and Rev. D. H. Davis to offer prayers.

The Hon. E. Gardner, of Salem College, who was to speak on “A Forward Look,” having been detained at home by the severe illness of his wife, the leader called upon the following persons for four-minute talks: Rev. E. A. Wit­ter, Rev. S. S. Powell, Dr. Geo. W. Post, James Burdick, Susie M. Burdick, Dr. A. C. Davis, Rev. S. H. Davis.

Conference meeting.


Adjournment.

THE CROWNING OF KING EDWARD—AS I SAW IT.

J. H. YOZALL, M. P.

[The Hon. James Henry Yozall is a politician a Liberal, and represents in Parliament the Nottingham Borough West. He has been engaged chiefly in education and has been President and Secretary of the National Museum of Teachers. He has published a number of volumes, not all confined to educational topics, and is a frequent contributor to English magazines.—Editor.]

Poets’ Corner was eloped and galleryd almost like stalls and dress circle at the Opera, the statues of bards and sages were hidden in blue and orange hangings, and Lords and Commons watched from this vantage point impatiently.

Thither the Peers had come, magnificent in robes of crimson and ermine over gold-laced coats and white breeches, and carrying their coronets with baggy red velvet tops upon their lists, some of them like gorgeous boxing-gloves. The Members of Parliament were accoutered in the uniform of the army or navy and volunteers, or uniformed as Deputy-Lieut­enants of their counties, or wore the black velvet and steel of court costume; a few of them, the Radical and Labor M.P.’s were in ordinary morning dress, and thus, from Poet’s Corner, these two estates of the realm watched the splendid mise-en-scene.

Opposite, a great bank of pressers, all crimson, ermine and lace, white shoulders and diamond brooches. In the midst of the two thrones of red and gold, the King’s raised hand, while exulting in the air and forming the vast carpet of deep blue pile marked with the rose, shamrock, thistle and lotus, stretching from the altar down the sanctuary or “theater” of the crown room to the great west door. In the choir stalls the Archbishops, Bishops and Westminster Canons in red were ranked ready. Overhead the tattered war flags, the storied windows of azure and amber and gules, the Whig and Tory tints of the velvet which hung the galleries that rose to the roof, the sea-blue and ruby of ancient tapestries, the grey of the dossal, the pale violet of the upper air. The old place was a dream of color.

A strain of music from the choir, in robes of white and sanguine: “A Safe Stronghold Our God is Still” they sang, the loyal Lutheran chorale. The vast congregation rustled with anticipation, but it was only ten of the morning, still an hour of waiting.

And what a congregation! Foreign princes and envoys, representatives of the greatest Republic and the smallest European kingdom, ambassadors and the diplomatic staffs of every nation. Premiers of the Empire, maharajahs and dazzling Indian feudatories, peers from the arctic regions and their wives or daughters in court dress, field marshals and admirals, the judges robed and bewigged, chancellors of universities, in gold and black, the State priesthood and Nonconformist pastors, British and American pressmen lining the triforium, nurses and ambulance attendants in wait. And what a mingling of chimes and eras! A Parsee who is Member of Parliament sat near me, swarthy in the Windsor uniform; a Cypriot lady and a veiled Moslem came in the shape of so many tiny victors, fresh from the iron and upon his head. The vast I saw it.

The vast I saw it.

“Will you to the utmost of your power cause law and justice, in mercy, to be executed, maintain the laws of God and the true profession of the Gospel?”

“All this I promise to do.” And then the King, kneeling at the altar and laying his hand on the Bible, cried aloud: “The things of which I have here before promised I will perform and keep, so help me God!”

The whole congregation could hear him, and we stared at each other in amazement as those words came clear and sonorous. Was this the utterance of the throne? Did we listen at the gates of death so brief a while ago?

Steady and sturdy he persists in his great part. Head and breast and palms are anointed in the sign of the cross; feet are touched with the golden spurs, the sword is handled, the orb and the sceptre, and the diadem burns, with all its jeweled fire upon his head. A line of light runs around the capitals of the tall arches, diamonds everywhere blaze, peers doff their coronets, “God save King Edward!” we shout, and through the clash of ringing bells one heard the far-off notes of the melody at London Tower.

Music again: “Be strong and play the man, keep the commandments of the Lord,” the choir adored the crowned. “The Lord give you victorious fleets and armies,” the Arch­bishop prayed, “and grant prosperity, a lasting Senate, wise and upright councillors and magistrates, a loyal nobility and dutiful gentry, a pious clergy, and honest and industrious commonalty.” The frail old man’s voice quavered in the “Amen.”

Yet never were words rendered with more impressive cadence than when he gave the Bible to the
The Sabbath Recorder.

[Vol. LVII.—No. 36.]

This is God's command: "Bring ye all the tithes into the store-house that there may be meat in mine house." Mal. 3: 10. "Then said Jesus unto his disciples, If any will come after me, let him deny himself and take up his cross, and follow me." Matt. 16: 24. Please read chapter three of Malachi.

ANGELINE ADDIE.

THE CIGARETTE "LUXURY." GEORGE HANCOCK GRIFFITH.

A well-known young man of Newburyport, Massachusetts, and a cigar manufacturer, that he had smoked 2,000 boxes of cigarettes, and had saved the covers, and wanted to know whether they gave premiums, same as some tobacco firms do.

They answered him in return, they as yet had not given any premiums, etc., but in his case they would make an exception, and provided he would smoke 1,000 more boxes, they would furnish him a fine coffin.

I have often taken pains to tell my readers what cigarettes are made of. The statements are based on well-known facts which are continuously corroborated by incidental evidence like the following:

A little, red-headed Italian boy, who gave his name as Francis Chicabau, and who said he was eight years old, was brought before Justice White at the Harlem (New York) Police Court recently, charged with being a vagrant. He was barefooted, and had on ragged clothing. He spoke English very imperfectly. The officer said he found the boy gathering cigar stumps from the gutters and sidewalks, and showed Justice White a basket half filled with the butts of old cigars, covered with mud, and water-soaked.

"What do you do with them?" asked the Justice.

"I sell them to a man for ten cents a pound," replied the boy; "but I don't know his name, and they are used in making cigarettes, like they sell in all the stores."

In spite of the many warnings from public and pulpits, cigarette smoking has grown to be one of the money-makers. The habit has increased so rapidly that the use of tobacco in its other forms has very materially decreased. This has been brought about partly from a desire to economize, and partly because of the convenience it offers of "a few whiffs" in leisure moments, as well as because the inhaling of the smoke grates a taste not to be satisfied in any other way. It is said that there are upward of five hundred different brands in the market, most of which are manufactured in New York.

Prominent physicians all unite in declaring that cigarette smoking is much more injurious than cigar smoking, though they alike contain nicotine, one of the most powerful of the "nerve poisons" known. Its virulence is compared to that of prussic acid. It is said to be much more fatal than a pound of arsenic, since the amount of nicotine in amounts too small to be measured are almost instantly killed. It seems to destroy life, not by attacking a few, but all, of the functions essential to it, beginning at the center, the heart. A significant indication of this is that there is no danger of its being counteracted by the system either succumbs or survives. Its depressing action on the heart is by far the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "smoke

we have found some little work for the Master, though it were so quiet and humble, we ought to thank God that we were permitted to stay at home in order to do it. Perhaps some of us have been enabled to go to Conference in the way "Patient Strong's" took her "outings." Those who have helped to make it possible for some one else to go are indeed blessed, and will receive their reward.

I wonder how many of the "Lower Lights" practice the tithing system! We ought to do this, and a little extra once in a while, ten times the amount we would pay for the Lord who has blessed us so abundantly, and who said, "Freely ye have received, freely give." I have a little bank in the form of a Bible into which goes my tithe, which is very convenient, for then there is no danger of it getting mixed up with other funds. I draw upon that for the various calls until it is empty, paying where it seems to be the most needed or where the Spirit directs.

We need to give prayerfully, just as much as in doing any other Christian work. Some Christians give so much, because every ten or ten cents seem so small. They think that they will wait until they have a dollar or so. If those would pay a penny into the Lord's treasury out of every dime, it would amount, in most cases, to a great deal more than it does now.

"Bring ye all the tithes into the store-house." All the tithes don't mean to pay a little once in a while, when we think we can spare it. If the tithe only amounts to a few cents, now and then, and we do not wish to offer such small amounts, they may be kept—conscientiously and sincerely, as the Lord—or an especial place until the desired amount is accumulated.

If we feel that we do not have anything to offer, let us go to the Lord in prayer, asking him to provide a way. There are many gifts acceptable to God besides money; but more money is essential to the various denominational societies; and there are few, if any, who, if willing to practice self-denial or make a sacrifice, could not pay something.

If there are any who have never denied themselves something for the Lord's cause, which had been previously considered necessary, they have not been benefited by the blessing of the sacrifice.

I have known people to go without butter or sugar for a given time, in order to put the price into the Lord's treasury. One young woman paid in the price of a new waist she had contemplated buying and wore her old one. Who would not make a little sacrifice like that for a near and dear relative? And is Jesus less deserving?

It is most essential that we pay systematically. No one could read Secretary Whittord's paragraph in a recent Recorder, with which he begins, "Spasms are not healthy, physically, mentally, religiously, without being impressed with this. In a certain church, some of the members who are washerwomen and factory girls, pay five or ten cents per week, which is more than many of the adult members with comfortable incomes—some of whom pay nothing, or at the end of a year, only a dollar or two. One man who received fifty dollars per month paid three dollars, because he nor his wife had paid nothing during the year, with the air of one who wished to settle up and have it off his conscience!"

Then the King was crowned and enthroned: hence him, high and graceful in shape, studded with diamonds. The two then took the bread and wine at the altar, and made oblations of gold. The Coronation March resounded, the procession streamed down the Abbey, the deed was done. And I, hurrying out to the yard, saw the royal train accompanied by Life Guards, Highlanders, Irish Fusiliers, Colonial mounted infantry, Fijian soldiers, Dyaks, Pathans and Bengal Lancers, and marshaled by Kitchener and Roberts, go by. It was two of the clock.

I write for American readers. This is the twentieth century, and most of the protocol dates back for hundreds of years; yet I think I may say that nothing jarred upon the modern spirit. To modern men in a monarchial land this was not only the statelyst but the somberest of ceremonies. It maintained the traditions and splendors of the historic past, but did not sink against modern good taste. It had been finely planned and organized; no hurry nor flurry marked the movement of the pageant; it was fitted performed.

The two great figures in it were the King and the Archbishop; there was pathos in the ceremonies, at the bourn of life of the monarch newly returned from the brink of death. Church and State, King, Queen and Prince, soldier and politician and philos­opher, all knelt at the altar of Christ. The service was the homage and act of faith of our Lord and people before God.—The Independent.

LOWER LIGHTS.

For Chrestus and the Sabbath.

I hope many of you were privileged to attend Conference this year. I expected to go until a short time before its convention; but it was ordained otherwise. I hope you who went will send in glowing accounts of the various sessions, that the thoughts may be passed on to those who remained at home. I hope you received so much benefit that you will be enabled to do much more for the dear Master and his truth than in any previous year.

As you dear ones who stayed at home, I trust that God has abundantly blessed you as you prayed and thought of those precious seasons of refreshing, and labored for the loved ones about you. What would become of the work at home if everybody went? If

indeed blessed, and will receive their reward.

They kissed his father's cheek, knelt bareheaded, swore obedience: "I, George, Prince of Wales, do become your liegeman of life and limb, and help me God!" And then the son gripped the father's hand, and held it, whispering. "You've accomplished it, sir, in spite of all!" was what he must have said. That unpremeditated gesture gave the impression of family love.

Then the Queen was crowned and enthroned: hence him, high and graceful in shape, studded with diamonds. The two then took the bread and wine at the altar, and made oblations of gold. The Coronation March resounded, the procession streamed down the Abbey, the deed was done. And I, hurrying out to the yard, saw the royal train accompanied by Life Guards, Highlanders, Irish Fusiliers, Colonial mounted infantry, Fijian soldiers, Dyaks, Pathans and Bengal Lancers, and marshaled by Kitchener and Roberts, go by. It was two of the clock.

I write for American readers. This is the twentieth century, and most of the protocol dates back for hundreds of years; yet I think I may say that nothing jarred upon the modern spirit. To modern men in a monarchial land this was not only the statelyst but the somberest of ceremonies. It maintained the traditions and splendors of the historic past, but did not sink against modern good taste. It had been finely planned and organized; no hurry nor flurry marked the movement of the pageant; it was fitted performed.

The two great figures in it were the King and the Archbishop; there was pathos in the ceremonies, at the bourn of life of the monarch newly returned from the brink of death. Church and State, King, Queen and Prince, soldier and politician and philos­opher, all knelt at the altar of Christ. The service was the homage and act of faith of our Lord and people before God.—The Independent.

LOWER LIGHTS.

For Chrestus and the Sabbath.

I hope many of you were privileged to attend Conference this year. I expected to go until a short time before its convention; but it was ordained otherwise. I hope you who went will send in glowing accounts of the various sessions, that the thoughts may be passed on to those who remained at home. I hope you received so much benefit that you will be enabled to do much more for the dear Master and his truth than in any previous year.

As you dear ones who stayed at home, I trust that God has abundantly blessed you as you prayed and thought of those precious seasons of refreshing, and labored for the loved ones about you. What would become of the work at home if everybody went? If
HENRY VAIL DUNHAM.

Dea. Henry V. Dunham was born in the township of Piscataway, N. J., Dec. 27, 1828. He was a descendant of Edmond Dunham, who was one of the founders of the Piscataway Seventh-day Baptist church, and who became the first pastor of the organization in 1705. In his early life, Henry V. Dunham, who was one of a family of eleven children, received educational training in the public school such as was afforded sixty years ago; but that he made good use of his opportunities and trained his intellect, outside and practical success.

At the age of 15 years he became the subject of saving grace, and was baptized by Rev. Walter C. Gillett, uniting with the Seventh-day Baptist church of New Market. During this period of fifty-nine years of his membership he lived an active and consistent Christian life, having the confidence and love of his brethren. He was chosen to the sacred office of Deacon, and at the time of his death was the Senior Deacon of the church. About the time of the adoption of the religion he was placed under the instruction of William Dunn, the father of the late Rev. Eleot M. Dunn, to learn the tailor's trade. At the age of 20 years he went to Alfred, N. Y., where he worked at his trade about one and a half years, and then returned to New Jersey, where he has since resided. For many years Dea. Dunham carried on a successful business in New Market as manufacturer of clothing, giving employment to a good number of his friends and neighbors in that place and in other surrounding localities. Wherever he went, his especial manners and kindness of heart won for him a multitude of friends.

Nov. 10, 1855, he was married to Miss Susan M. Smalley, with whom he has lived in happy companionship until called to the realms of endless day. He leaves a wife and two children: William C. Dunham, of Cuba, N. Y., and Mrs. Alida V. Giles, of Plainfield, N. J.; also an adopted daughter, Miss Leola Henderson Dunham.

DEEP BREATHING.

A physician in Philadelphia who has spent some years of study on longevity, and has made a point of personally investigating hundreds of cases of especially long-lived men and women, announces the secret of the unusual vitality to be:

1. A straight spine.
2. Unusual lung power.
3. Unusual lung power.

What is needed now is the practice of deep breathing in schools. Adults are taking it up everywhere as a therapeutic measure. But, oh, the blindness of the crowd! It is the habit that is needed; the habit of breathing deeply from childhood up.

Once more I give you the method for the practice of deep breathing:

1. Position, standing, hands on hips. Mouth closed. Begin by expanding the abdomen as you inhale, keeping the ribs and chest motionless. When the abdomen is fully distended, expand the ribs and lastly the upper chest. Exhale in corresponding order, clos

ing the breath by drawing in the abdomen and viscera as flatly as possible. Be sure that you exhale completely.

2. Same exercise, practiced lying on the back; should be followed for ten minutes every morning before getting out of bed.

3. Place yourself as No. 1. Before exhaling, however, and while holding the breath, draw in the abdomen and viscera and force all the air into the upper chest. Now make the effort to inhale a little more. Exhale gradually. Never exhale with a rush. This exercise does not for children or beginners. It is essentially curative. It breaks up the habit of constipation.

4. Same exercise lying down.
5. Position standing. Repeat the process exactly as exercise 3; but before exhaling, and while the breath is held in the upper chest, suddenly and forcibly contract the chest walls and ribs and expand the abdomen. Reverse and repeat this process three times before exhaling. This exercise is also curative. It increases the peristaltic action of the intestines and will raise the temperature one degree in ten minutes. If you doubt this, try it. The therapeutic value of this method lies in its efficacy in breaking up or preventing colds, both chronic and acute—Suggestive Therapeutics.

HARNESSING THE SUSQUEHANNA.

Not only will the extensive rapid transit system of Baltimore city and suburbs and the electric lighting of the city be supplied with power from the Susquehanna River, after the Niagara plan, but numerous towns, like Havre de Grace, Elkton, Port Deposit, Belair, and Aberdeen, as well as projected railways between the Susquehanna River and Baltimore, will be furnished with electricity from the same source.

It is the biggest scheme for supplying electrical power, aside from the great Niagara plant. For the operation of the electric car lines alone 32,000 kilowatts, or 42,500 horse-power, will be furnished.

In addition to the power to be furnished for the street railway proposition, there is to be a contract for 10,000 kilowatts, or a little over 13,000 horse-power, for the electric light and power company. The present plans contemplate one development on the Susquehanna River, with a capacity of about 40,000 horse-power, a portion of which will be what is termed non-permanent power.

This, taken in connection with the Baltimore plant of the railway company, which the power company proposes to lease, will give about 60,000 horse-power, part of this being "non-permanent" is used to indicate a power which may not be developed at all times, as, for instance, when the flow in the river reaches its lowest period.

According to the present needs of the railway and lighting companies, the electric energy to be generated, as estimated by the existing plans, will leave, it is understood, a fair margin for furnishing power to a number of manufacturing plants in and outside of Baltimore. After the first generating plant on the Susquehanna shall have been a success, there will be no difficulty in duplicating the plants.

Those who have given some study to the subject explain that at present electric power costs about double that of steam power, but that electric current generated in the Susquehanna River will not cost more than steam now costs, and will possess other advantages.—New York Tribune.
The work closed at Gentry last Sabbath night, Aug. 9. There were seven baptized last Sabbath, all of whom united with the church. There are several others to be baptized, and several First-day people professed conversion, who had not decided what they would do. There is one young married couple, the wife being a daughter of a Sabbath-keeper, who has lived at Gentry for six or seven years. She is very anxious for her husband to keep the Sabbath with her, and we hope he may do so. Then there is another young married woman who had a bright experience, and is now very anxious for her husband. Besides these there was one other young man who claimed conversion. I do not remember any others from the First-day people who professed conversion.

I never experienced such strong pressure from the First-day people anywhere as was brought to bear against us at Gentry. The people were afraid of us, and one of their leading men told Elder Hurley that they had agreed among themselves not to have us. But this same man acknowledged before we were through that the Holy Spirit was surely with us. The Baptists soon ran their course and closed their meetings with a single profession; and they had a good preacher, too, and the sympathy of most of the church people from the First-day churches.

Then before we got through here came the Adventists, and pitched a big tent and many small ones for a ten-days'camp-meeting. They had put out their bills for another place, but I suppose they thought they could reap some of the harvest from our hard labor, so they suddenly changed their plans and came to Gentry. The only thing I fear from them is that they deepen the prejudice of the people toward us.

While the apparent results are not as great as the presence of the people of our society, we can never estimate the far-reaching influence of these meetings upon the people of that country. Certain it is, that we did a great deal of hard work, and I believe we all have the comforting feeling that we did what we considered to be the right thing. With a great many oppressing influences, I feel very grateful that we saw even as great results. That whole section of country is alive on the Sabbath question.

As to the church, I never saw a church more truly quickened than that. There were many remarkable conversions, some of which I have related to you. The quartets did excellent service.

Bro. Hurley and the Ladies' Quartet did valiant service at Bloomfield. Old residents there declared that the community had not experienced such a religious awakening in many years as during the meetings held there the last few weeks.

Elder Whittington, I am coming to be more concerned about the condition of our churches than I am about the unconverted. We must hold up a higher standard of Christianity to the world before we may hope to attract many thinking people to us. When they reason about the value—the pearl of greatest price—they will seek the same thing. Men will come to us.

Fraternally,

M. B. KELLY.

TREASURER'S REPORT.
For the month of Aug., 1902.

Geo. H. UPPEr, Treasurer.

THE SEVENTH DAY BAPTIST MISSIONS.

Dr.

Check in treasury, Aug. 1, 1902 $1,048 23

Disbursements:

Wrestley, R. E. ........................................... 40.00

Miller, Henry Wash. ...................................... 40.00

Dheitfeld, N. J. ........................................... 50.00

Whitefield, N. J. ........................................... 50.00

Adams, Centre, N. Y. .................................... 30.00

First Baptist, L. Y. ........................................ 25.00

Delevan, N. Y. ............................................ 20.00

V. P. R. C., Rockville, R. I. ....................... 150.00

Shibah-wessel, North Loop, Wash. ............. 100.00

Z. B. Cook, Utica, Wash. ................................ 20.00

Total ................................................... 425.23

Balance on hand, Aug. 31, 1902 ............. 622.77

Women's Executive Board:

General Fund ........................................... 85 23

Dr. Palmberg's salary .................................. 11 00

Camping Y. .............................................. 50.00

China Mission ............................................. 40

Hold Unpaid Mission ...................................... 150

Police Mission ............................................ 150

Dental Mission ............................................. 50

Shibah-wessel, North Loop, Wash. ............. 100.00

Total ................................................... 445.73

Cod in treasury, Aug. 31, 1902 ............. 1,068 50

Available for current expenses .................. 50.00 612 28

K. E. O. & E. Geo. H. UPPEr, Treasurer.

FOREIGN MISSIONS.

THE CHINA MISSION.

The laborers on the China field the past year have been the Rev. D. H. Davis, D. D., and his wife; Mr. Jay W. Crofoot and wife; and Dr. Rosa W. Palmberg part of the year.

Dr. Palmberg was in the home land from December 22, 1900, to January 4, 1902.

Havina fully recovered her health and strength, she returned to China, sailing from San Francisco, Cal., on the steamship America Maru, January 4, 1902, and arrived in Shanghai on the morning of January 30, 1902, after a voyage of twenty-six days. In accordance with the arrangement made with the Board, she moved the Medical Mission to Lien-ao, arriving there February 28, 1902.

Dr. Davis, on account of health, previously rented a house for it. Two days after her arrival she opened a school with five pupils to teach English, charging a tuition of $2 a month, to make it self-supporting. On March 19, having become well settled, she began to treat the sick. She is not alone in the dispensary, and in the town, eight Chinese Seventh-day Baptists, members of the church at Shanghai. The Rev. D. H. Davis wishing to visit his aged mother, and needing rest and recuperation, the Board granted him a leave of absence. He sailed from Shanghai April 28, 1902, and at Moji, Japan, he took the steamship Shinano, of the Nippon-Hsen-Kisha line for Seattle. He arrived at his mother's, at New London, N. Y., May 27, having been one month and one day on his journey. Mr. Davis, whom we are not able to reach at present, was a member of our Centennial Convention and to our Anniversary, intends to return to Shanghai some time next December.

This item marked "cash" was paid at the General Conference, on the Treasurer's account. Her daughter, the same to be sufficiently that he himself cannot read it. He will communicate to her personally, and the donor will make his or her acquaintance.

Miss Susie M. Burwick proposes to return to her work in China as soon as she can arrange satisfactorily the business interests left her by her father, so that she can go back with a mind as free from care about them as possible. How long it will take her to do this, she does not yet know.

There have been added to our church in Shanghai eight members. Among them is a native Chinese teacher of ability, who became a convert to the Sabbath.

The following is the Annual Report of the Shanghai Seventh-day Baptist Missionary Association to the Seventh-day Baptist Missionary Society:

Dear Brethren and Sisters:

During the present year nothing has occurred to prevent continued effort in the prosecution of our mission work, and in some respects the work has been more encouraging than in previous years.

The church has been increased by the addition of eight to its membership. Of this number three were boys from our Boarding School, who had more or less active in prayer-meetings held in the school, and had for some time been on our list of inquirers. We were all very glad that they were willing to take this step. Two were very dear boys, for whom I am glad to see that joy it was to receive this, our last child, into the fellowship of the church of Christ. Two others were an elderly married couple. This may have had some influence on those who saw them. If it was.
Another inquirer is a silversmith living within the walls of the native city. He first became interested favorably with the gospel when receiving medical treat­ment from Dr. Goddard, who was at that time attending night school taught by one of the former pupils in our Boys' Boarding School, and with him frequently at­tended church services. He expressed a great interest until he now desires to become a member of the church.

There are a number of young women who have at­tended our church services and seemed much interested; we pray that their interest may continue until the enter­ing of the Word shall give them the light of life divine. Other cases of young men are so encouraging and full of promise that renting quarters for her medical work, which was an article in 'the Sabbath Recorder.'

The Sabbath was fixed for America.

We had prayed that it might be a people need, to make our Sabbath-day services, which to this end all our hearts so that we shall be willing to place ourselves, and all we have, at the service of the Christ whom we profess to love and serve, and thus hasten the glad day when the nations of the earth shall be given to him for his in­heritance.

(REV. P. HUNTING.
Rev. J. P. Hunting, son of Enoch and Joanna Hobart Hunting, was born at Eden, Mt. Desert Island, Maine, June 1, 1824, and died at Alfred, N. Y., Aug. 24, 1902, aged 78 years.

He was from a family of twelve children, five of whom survive him. Two brothers, one of whom is a twin, and three sisters are still living, one sister residing in the state of Maine. The others are in the West.

His first theological training was in the Bangor Theological Seminary, but he gradu­ated from Newton about 1846, and entered upon his first pastorate about 1850. Eld. Hunting held two First-Day Baptist pastor­ates in the state of Maine, the places not defi­nitely known to the family. But in conse­quence of failing health he resigned his charges and went to his parents, who had, in the meantime, removed to New York. Here he did some missionary work under direction of boards of his own denomination.

He was thrice married. His first wife was Mary Lord, to whom he was united in mar­riage Feb. 1, 1851. His second marriage occurred in October, 1857, to Jeannette Ab­bott, whose home was near Alfred, N. Y.

Eld. Hunting was married to Miss Lucetta Coon Dec. 16, 1861. To them were born six children, five of whom survive him.

Arthur C., in whose family he was most kindly cared for during his last sickness, resides in Alfred, N. Y. is also a resident of the same town. Irving A. has his resi­dence in New Market, N. J., and is connected with the Potter Press Works. Mrs. Gerard Deely resides in Vienna, Oneida Co., N. Y.

Miss Parelle is a pupil nurse in the Erie County Hospital at Buffalo. This daughter, well fitted for the position, had the special care of her father during his fatal illness.

About the year 1859, being in poor health, he was in attendance at the Glen Haven Wa­ter Cure for treatment.

While here his attention was first seriously called to the question of the Bible Sabbath.

At this time a revival was in progress at Scott, N. Y., and he, being greatly interested in such work, attended. While there, visiting at the home of Dea. John Barber, he read an article in the Sabbath Recorder, written by that stalwart defender of Sabbath truth, Eld. Lucius Cran dall, in which he set forth in his usual strong, clear style the Bible view of the Sabbath question.

Elder Hunting had read much concerning the views of Seven-Day Baptists, but in all he had taught there was no such thing as a Sabbath of rest, which to his mind was a fatal defect, but in Eld. Lucius' article there was no "chopping logic," but a clear, straightforward set­ting forth of Scripture truth. Eld. Hunting became convinced of his own error, embraced the Sabbath, and from ever afterward an able defender of a complete Bible.

His first pastorate in the Seventh-Day Bapt­ist denomination was at West Edmeston, N.Y. It is also thought by the family that he was also for a time pastor of the Second Brook­field church.

At about the year 1865 he took a course of medical training at a Homeopathic school in New York City, from which he gradu­ated with honor, and afterward practiced his profession at Welton, Iowa, and at other places in the West.

Eld. Hunting was an omniscience reader, blessed with a retentive memory, which being faithfully used ranked him among the best educated men of his time.

He was what might be called an original thinker, very critical in his methods of treat­ing any subject he had under consideration, throwing the whole weight of his own person­ality into the enforcement of his own opin­ions. Strictly denominational not being sectarian, zealous without being fanatical. It speaks volumes in favor of Eld. Hunting, and his wife's faithfulness in rearing their pre­sentation, rearing so large a family of children, who, without exception, have grown to man and womanhood so true and faithful to the principles of right living.

In the death of Eld. Hunting the world lost a profound thinker; the church a loyal member; his family a kind and loving father.

Since 1885, he with his family have resided in Alfred, N. Y. .

He goes to his reward at a ripe old age, leaving behind a family of children and a numerous circle of friends and relatives, who will ever kindly cherish the memory of a well­spent life.

His funeral services were held in the First Alfred church Aug. 27, 1902. In the absence of the pastor, Rev. B. F. Rogers conducted the exercises.

B. F. R.

RAT PROGNOSTICATORS.

The old superstition, which has grown into an adage, that rats desert a ship which is no longer seaworthy, is still an article of faith with the fresh-water sailors of the Great Lakes. Superstitious instances seem to justify this belief. Here is one. The Vernon was a three-master which did a tramp business. Built in Buffalo in 1880, she was for many years regarded as one of the best craft on the lakes.

Late in the fall, about fifteen years ago, a man left a captain's log, and reloaded with package freight for Chi­cago. She was about to sail one rough No­vember night, when the crew refused to sail, but the captain was ob­stinate, shipped a fresh crew, and sailed forthwith. The ship was lost with all hands.
non-resident women on their list of members, and the bond of love and sympathy is strengthened. During the last year, this Committee has arranged for the preparation of two papers on denominational history, the Friday evening prayer-meeting being given up to the reading and discussion of the same. Feeling the weight of the burden of debt resting on the Tract Board, they made a special canvass of the church during the last year. No one gave a large sum, but all gave something, and they succeeded in raising a little more than was needed.

Communication, not only with non-resident members but also with shut-ins and those who for various reasons are unable to attend the regular meetings of the church, was strongly urged by Mrs. Van Horn, or Brookfield, as a good line of work. She thought it might prove a good plan to make of these two classes associate members. In some churches it has proved a good plan to write to these members just before communion; I once heard Sabbath, so that if they cannot be present, they are represented at the covenant meeting or communion by a letter or a message of interest.

It was stated by Dr. Lewis, at the Conference a year ago, that only about one-third of our people are regular subscribers to the Recorder. It was suggested at this meeting that this was a work for the women, and if one agent, and that one a woman, should be appointed in every church, we should be able to materially increase the list of subscribers.

Systematic giving was urged as the best way to raise all necessary money.

In connection with the discussion of the need of helpers on the China field, Mrs. Geo. H. Babcock spoke of the immoral and unsanitary condition of the Chinese cities, the only remedy for which is the preaching, teaching, and practicing of the Christian religion.

These informal gatherings were largely attended by women, who represented very many of the ladies' societies throughout the denomination. They will go back to their homes and societies helped and strengthened by the suggestions here received, and it is believed that these meetings will be a means of good to many who were absent as well as to those who were present.

WOMAN FOR THE FUTURE.

Mrs. M. G. Townsend.

Read at Woman's Hour at Conference.

It was a fact that a seeker for truth will walk by its direction, be guided by its rays, and fight, if need be, for its victory; for truth is like a noontide sun, shedding its illuminating rays, and piercing the veil of darkness, that it may appear to the naked eye in its wealth of beauty and majestic excellence. Knowledge is but a curse, devoid of truth, the staff with which wisdom guards her steps. Humanity could not be elevated except by following the dictation of the truth, which leads men to be patriotic, philanthropic, inventive and oratorical, making him a laborer in the fields of noblest action.

Roscoe, the famous French writer, when speaking of woman, said, "Her glory is in being unknown unless her capabilities, and her large intelligence, exhibiting as well his great selfish ambition in confining power and glory to his own sex alone.

Fortunately for woman, the storm of men-
misfortunes of parents no longer deprive the children of opportunity for the acquirement of knowledge, nor does the ignorance, greed, bigotry, or negligence of the parents deprive the child of this privilege and right to the rudiments of education. Provision is now made for the higher education at public expense, and there is every reason to believe that the period of attendance required will be increased, until all doors will be thrown open without price.

The importance of educating girls as well as boys, formerly not recognized at all, is now freely conceded; and in recent years much thought and labor have been given by the wisest educators and foremost philanthropists of the civilized world to the subject of extending the higher opportunities to all people. Among the plans devised to reach those who for any reason cannot come to the schools are the correspondence methods of study. Of the value of this correspondence work, as carried on by our great universities and other organizations, no one has personal knowledge of the University mission work than those who have otherwise have made little or no progress in the beauties and harmonies of God's Word have been assisted in their studies, encouraged and guided in systematic work.

The greatest of all organizations for this purpose is that known as University Extension, and altogether new is the idea which it has been growing in the minds of scholars who have earnestly desired to bring the advantage of liberal culture within the reach of people of all ages and of both sexes; and since the people, on account of the social and economic conditions of the times, can no longer go to the universities, the university must be taken to the people.

That the people are intellectually hungry is manifest from the great number of study classes and clubs.

The women of England have from the first taken the deepest interest in this movement, and women of birth and education have been among the first to avail themselves of the advantages offered thereby.

Women become everywhere not only the recipients of the instructions offered, but are active in the organizations of centers, augmenting the privileges and possibilities of these means.

While it is not intended to take the place of college training, and must lack much which the university can supply, yet it is intended that so far as it goes it is strictly first class and those who cannot go to places of learning may be aided at home to the utmost of their desire or capacity to receive.

This must appeal to American women even more strongly than to those of England. In view of all the opportunities that are here open to women, and in view of the constantly increased responsibilities upon them, the need of the most liberal training is imperative.

Here is an opportunity to make up deficiencies and to pursue studies in any direction: Physical Culture, Child Training that teaches the laws of heredity and includes what every mother should know; Sociology, a study of the problems of social life that are every day confronting women of families; Legal Statutes relating to woman as property holder or her rights should she be left to guide the bark that contains their husbands, and so enable her to grasp the rudder with strong hands and direct her ship successfully into a safe harbor.

This can all be accomplished without interfering with the duties of home, church, or society. It is safe to say that the majority of these women are not only ready, but are eager to put into practice the knowledge which they have thus acquired.

Thus far, few women have offered themselves as instructors or lecturers in this inviting field, although many of them are especially qualified to do so in their favorite studies.

It is but a little over thirty years since a great university opened its doors to women students, and it is much less than that since anything like an adequate advantage has been at the command of women who seek a thorough training.

Women in mature life, surrounded by many cares, have not forgotten how they realized, with sorrow, that their school days were over when they had advanced just far enough to know they had made a beginning. They vividly remember how they saw their brothers prepare for college, they silently brushed away the unseen tears, and bravely turned to face a life of intellectual privation.

These women have not lost their intellectual hunger, though many of them do wear gray hairs to-day. They are turning with avidity to gather the intellectual food now within their reach. Educated women, who appreciate their own happier lot, will be earnest and quick in their endeavor to bring whatever is best within the reach of these, their sisters.

It is not my purpose, at this time, to make practical suggestions. These will readily occur to all who give thought to the matter, as they may gather in their Home Mission, Aid, or Benevolent Societies. Some of them, Westerly, First Alfred, and Milton, are already studying the University work from the Christ's, and all our Societies can adopt such lines of study as will be most helpful to them.

They can make themselves especially useful in establishing centers and promoting the work in their immediate neighborhoods. They can bring our own denominational truths and work at home and abroad before the people and help to uplift humanity.

New wishes, new hopes, sweet desires, have turned to face the future with a new faith. They know that they have a field, a whole day with nothing to do but help others.

"Let us see how many helps we can give to-day," was a frequent morning remark of this mother's, and she was very watchful for an opportunity herself to help the children.

"Let me help you, dear," as a little lad struggled into his overcoat, or "I'll help look," if a book or ball had wandered away.

Talking things over together, the first mother said, "Oh, I haven't time to wait on the children; let them look out for themselves and not expect to be waited on." To which the second mother made answer, "Don't you think they learn to be selfish that way? I do things for my children, and expect them to do for me and others."

"But it's too much trouble," said the first mother.

"Better take your trouble now than by and by," replied the other. And the years proved her wisdom.

"Your children seem so glad to help you," said a friend, "I have to drive mine to get any help at all."

The other side of the story came through the window where the mothers were sitting. Their children were at play outside. Evidently some plans were under discussion, and one mother's boy said: "You ask my mother and I'll ask yours, and maybe they'll let us go."

The other mother's boy replied, "Why don't we each ask our own?"

"My mother'll say 'Yes' to you quicker'n she will to me," replied the first voice.

"My mother wouldn't," half indignantly replied the other. "She says she would do more for her own boy than for any boy on earth."

And the mothers looked at each other.

VANITY IN PENGUINS.

They are very vain birds, and if one has a black spot on his white waistcoat it is a matter of disgust to the others, and, clean birds as they are, they generally hurry off to a muddy pool or to the sea when dirt has spoiled their appearance.

It was curious to see some of them at times when they indulged in their morning bath in the water on top of the field; the least movement could easily be distinguished. - From Birds of Farthest South, by Frank Leslie's.
Young People's Work.

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

The Development of Young People's Work in the Seventh-Day Baptist Denomination.

Read at Young People's Hour at Conference, 1902.

Young people's work and young people themselves are now such prominent factors in the Christian church that we often lose sight of the fact that the conditions of twenty-five years ago were totally different from those of the present time. The last quarter of a century has witnessed the development of this branch of the church's work, and it has in many ways a remarkable instance of the rapid growth, the enthusiastic grasp after new methods, and the putting forward of younger men and women to places of responsibility, which characterizes the twentieth century in matters secular as well as sacred. And while the movement has not proved the unmixed blessing which the reading of mere statistics might indicate,—that it has marked a decided advance step to meet the crisis in the church's work and the need of a power for good, there can be no question.

In the early days the activities of the church were in the hands of men and women of mature years; the ministers were the dignified and very often venerable counsellors and admonishers of youth; the pillars of the church were men and women of sober maturity; and it was the voices of these which were heard in the prayer-meeting—not those of the young people. Later the Sabbath-school was instituted for the specific instruction and guidance of children and youth, but it is within a comparatively recent time that young men and women have taken active church work. Now the younger men are sought for the ministry, young men and women take the lead in church affairs, and the presence of young people in the prayer-meeting is the rule, not the exception.

The conservation and direction of the energies of the younger people of the church was the unsolved problem which faced the pastors and leaders of two decades ago. Among our own people, the attempt at solution was made by a man who was known as a progressive leader, and who afterwards proved himself, by his generous gifts to our educational institutions, a true friend to young people—Mr. Gebrge H. Babcock. He worked out the idea of a young people's society which should be identified with church work, at the same time giving place for social enjoyment and literary activity. This society was called the Excel Band, and through his influence it was instituted in many of our churches about the year 1881. It had a pledge, and in purpose if not method, was quite parallel to the Y. P. S. C. E., which began in the Congregational church at about the same time.

The beginning of the Y. P. S. C. E. was quite unpretentious,—the plan originating in the mind of a pastor who wished to find a channel for the enthusiasm of his young people. When, in February, 1881, the Rev. F. E. Clark put his idea for this purpose into effect, the organization of the first Y. P. S. C. E. in his church in Portland, Me., he was building better than he knew. The plan was one which appealed to those interested in the welfare of young people, as a practical solution of the problem, and it was tried in other churches with decided success. From the local and experimental stage, the growth of the Christian Endeavor idea presents a well-known, but, nevertheless, almost phenomenal, picture of the success of a movement which started with the millions, whose influence has been felt in nearly every religious denomination and has extended around the world.

It was in October, 1884, three years after the original society was organized, that the first Seventh-Day Baptist Y. P. S. C. E. was formed in West Virginia; this was followed by Waterford, Ashaway, West Hallock and Alfred, within the year, so that the close of 1885 found us with five societies having 219 members.

Meanwhile, the Y. P. S. C. E. had been extending in other denominations, and the United Society had been formed, so that, although originating in a Congregational church, it was not looked upon as belonging to that denomination exclusively, but all churches felt free to adopt the plan, the methods being generally in their application.

Among the different Excel Bands, previously mentioned, had been filling the need which the Y. P. S. C. E. met, and many churches not having the Excel Band had held prayer-meetings for young people, so that the transition to the Y. P. S. C. E. was not an abrupt one. For at least three years several churches maintained both the Y. P. S. C. E. and the Excel Band, but the latter soon gave way, as the Y. P. S. C. E. grew in popularity and as the merit of its methods came to be recognized.

It is interesting to note that while the church of the East were the first to adopt the Christian Endeavor idea, its growth in the earlier years was most rapid in the Northwest, from 1886 to '88 nine societies having been formed in that Association.

Considering the denomination as a whole, the greatest growth was from 1887 to 1894, when, on the average, six societies were organized each year, and the number increased from 11 to 55, and the total membership from 494 to 2,619, this marking its highest point, according to not always reliable reports.

In 1891 the first Junior Society was formed at North Loup, Neb. The following year saw the Juniors established at Milton, Ashaway and Alfred. From that time the growth has been steady, until now there are reported 35 Societies, Junior and Intermediate, having a membership of 813. The Junior work has been largely systematized and strengthened since the addition to the Permanent Committee of a General Superintendent of Junior Work, Mrs. Henry M. Maxson having been appointed to that office in 1900.

As to the present distribution of the Young People's Societies, the North-West has the largest number of Senior Societies, 15, with next to the highest average membership, 49; the average membership of the Societies of the Western Association being 50. The North-West also has more Junior Societies than any other Association, the number being 13. The activity of the young people in the South and South-Eastern Associations is not indicated not alone by these figures, but by the reports of the work of their Societies.

In the South-Eastern Association the young people have been especially active, and, since the formation of the first Seventh-Day Baptist Christian Endeavor Society in that section in 1889 they have appreciated the help and impetus of organization. The Sabbath Society has been prominently identified with the state work and was instrumental in forming the West Virginia State Society. Upon its invitation the Y. P. S. C. E.'s of all denominations met with the Sabbath Society when the state organization was perfected in 1891.

The Rhode Island Societies have also been prominent in the State Christian Endeavor work, at one time the Ashaway Society being the largest in the state. In 1893, the Rev. W. C. Daland, who was pastor of the Westervy church at the time, was President of the Rhode Island State Union.

The Milton Society, with the other Societies of Southern Wisconsin, have been prominent in district union work; the Alfred, Westervy and Plainfield Societies have figured largely in the Christian Endeavor work in their localities. In fact, all our Societies have co-operated in local union, district and state Christian Endeavor affairs, and have worked side by side with the Endeavorers of other denominations in making these organizations successful.

The International Convention of 1892, held in New York, was especially marked for us by the large number of Seventh-day Baptists in attendance, and the Seventh-day Baptist Rally, held in Plainfield. Meetings of the different denominations, which became a feature of the International Conventions, were first held on an extensive scale at this time, and that of the Seventh-day Baptists was held at Plainfield. Upon the invitation of that Society, all of the Seventh-day Baptists in attendance at the Convention spent the last day of the meeting, and an inspiring rally was held, addressed by our most prominent Christian Endeavor workers. This was the most enjoyable feature of the great Convention to those who were present, and was a source of courage and inspiration in Christian Endeavor work for our denomination.

Following the New York Convention, there was an interesting correspondence between Dr. A. H. Lewis and the officers of the United Society, growing out of the fact that our Christian Endeavor Societies were not recognized in the official program by a place on the roll of denominations. Dr. Lewis called the attention of Dr. Clark, the President of the United Society, to this, and the subsequent correspondence developed the fact that the omission was intentional. An official letter from the General Secretary stated that, while the United Society welcomed the Seventh-day, Baptist Christian Endeavor Societies, it could not consistently grant them recognition, officially, in conventions, nor give them representation on the Board of Trustees, stating as reasons for such decision that we had refused to sign petitions for the Sunday closing of the World's Fair, and that our position on the question of the Sabbath was directly opposed to that of the United Society in its efforts to promote better Sunday observance. This statement from an official source in the Christian Endeavor Society was hard to digest for many of our young people, but, upon mature thought, considering the fact that the United Society had refused us as a denomination that for which we had never asked; and, feeling secure as to the points in question,
those who had the matter in hand dropped it, and the affair was ended. Since then the Christian Endeavor movement has had as loyal support, locally, among Seventh-day Baptists as before, and the Society has held its place as a true and practical work for the promotion of missionary work for young people throughout the denomination.

The influence of the Christian Endeavor movement in developing the interest of young people in church and denominational affairs was felt even before the organization of Societies became general among our churches, and it was largely in deference to this recognized tendency that the General Conference changed the date of its session from September to August, in order not to conflict with the school year. The first Conference in August was held in Leonardsville in 1888, and the attendance of young people was marked. Since that time there has been an increasing interest in denominational work upon the part of the young people, shown by their presence at Conference and their participation in its exercises.

At the Conference of 1888, a committee was appointed to consider the matter of denominational organization of the young people, which would tend to strengthen their interest and make united action in denominational work possible. Among those who urged this action were B. C. Davis, L. C. Randolph and Miss Susie Burdick, prominent Christian Endeavor workers. The following year, 1889, this committee, whose Chairman was Dr. A. E. Main, presented to the Conference a report which recommended the appointment of a permanent committee of young people, which should consist of three members, located near each other, as the executive officers, and Associational members representing different sections. This committee, besides seeking to promote general Christian culture among our young people, was to endeavor to promote united action in lines with our various denominational enterprises. In accordance with the recommendations of the Conference appointed the first Permanent Committee, locating it in Leonardsville, N. Y., with W. C. Daland, President; Agnes Babcock, Secretary; W. C. Whittord, Treasurer.

The work of the committee at the beginning was, to a great extent, tentative and experimental, as the ground was new; but the interest of the young people in denominational matters was strengthened, and they were soon prepared to unite their efforts in enterprises which were afterwards successfully carried on.

In 1891, the Permanent Committee pledged the support of Rev. J. L. Huffman, who was employed by the Missionary Board, as a missionary of the scheme of life saving on the Mississippi River, in connection with his work, to the young people and organized a number of Christian Endeavor Societies in the one and one-half years that he was thus engaged.

In 1892, the Tract Depository work in New York and Chicago received the particular interest and active support of the Permanent Committee, both in contributions and in the work of securing mailing lists and in the distribution of Sabbath literature.

In 1893, the Student Evangelist Movement claimed their attention, and in 1895 one-half of the salary of Dr. Rosa Palmberg, Medical Missionary to China, was pledged.

These are the distinctive lines of work in which the Permanent Committee has led our young people during the past thirteen years. These exist; but not less important have been its constant efforts to increase the contributions of the young people to the general benevolent work of the denomination, to keep them informed as to all lines of work and the reporting of their denominational spirit among the young people.

The funds reported by the Treasurer of the Permanent Committee are to a certain extent an index of the work accomplished. Beginning with $148.64 the first year, the amounts rapidly increased, until in 1897 there was reported $1,311.66 going through his hands. This does not represent the total amounts raised by the Young People’s Societies, as all does not go through the Permanent Committee treasury. For the last ten years the reports show a total average of $1,737.16 paid out each year by all our young people’s societies.

The funds have been used by different Societies in carrying on special work in addition to that supported by the Permanent Committee. Individual Societies have taken up the various lines of denominational enterprise; the Gold Coast Mission, Sabbath School, Evangelism, Correspondence School, Student Evangelist Work, Mepham Mission for Sailors have all received special contributions at different times. The societies also contribute to local work; one Society clothes and educates a girl at Alfred; another helps support a young woman in Italy; the first section of another publishes a little paper in the interests of Christian Endeavor; another starts a building fund, and has the satisfaction of seeing a church building completed, largely through its efforts.

The local work which has had the greatest development and the most special mention is that of the Societies having their center at Milton. In 1889, the Local Union of Seventh-day Baptist Christian Endeavor Societies of Southern Wisconsin appointed a committee to assist in organizing Y. P. S. C. E.’s, and to do work in needy churches. This committee did local work, along this line, helped to re-establish at least one church, and gave very welcome assistance to other weak ones. The Union paid the traveling expenses of L. C. Randolph and E. B. Saunders in carrying out this work. Growing out of these efforts and under the patronage of a friend of young people, Mr. I. J. Orford, in the summer of 1892, six young men, students at Morgan Park Seminary, went out to spend their vacation in evangelistic work. They were L. C. Randolph, G. B. Shaw, T. J. VanHorn, P. E. Peterson, D. B. Cono and W. D. Burdick. Their work was so successful that the following year three quartets were sent out from Milton. This work was then taken up by the Missionary Board, and from it their evangelistic work has been largely extended. In 1900 nine quartets were sent out from Milton, and then, the cross has been the chief thing, the sublime thing; so much so that Christians, as they have looked at it, have said what the apostle said, and said from the heart, “God forbid that we should glory in the cross of Christ.”—Christian Standard.

April 17, 1902.

CHRIST IN US.

The Christ fills the whole sphere of a Christian’s being; he is in all the hopes, the faith, the joys of a Christian’s life. This neither has been, nor can be, said of any other being, the head of an hundred years which have elapsed since that first day, so far off, to the children of the Most High, that ever was proclaimed in the language of man. There is something peculiar in the gospel in this respect, that it brings men not into contact with a dogma, but into union and communion with a living being—that Being the Son of God, the Saviour of the world. If men look backward, in the way in which they have already looked, they hear the name of Christ in every promise; they see the glory and likeness of Christ reflected from every type. Every harp from Miriam’s to Malachi’s resounds the name, every hymn from the earliest to the last is the mirror of his beauty; all the facts of history, all the phenomena of the past are but presignificant signs and foreshadows of his advent, till all light becomes the dawn of his rising, and all sounds but the footfall of the approach of him who came to suffer and will come to reign. During the nineteen hundred years which have elapsed since that fact—that great central fact in the annals of time and eternity—the death of Christ, occurred, he has been all and in all in the sufferings of his people, and in their consolations too.

In the land and fall of empires, the rising and decadence of churches, Christ’s presence, Christ’s Book, Christ’s principles, Christ’s precepts, have been predominant. Take Christianity from the world, and there will be a blank behind too terrible for man to gaze on.

That one fact, that Jesus died upon the cross, has more altered the aspect, and changed the history, and directed the currents of human events, than all the triumphs of all military heroes added together. Erase, then, that name from the earth, and its brightness in the world would be disenchanted. Silence that sound which is the key-note of all our songs, and the harmonies of the world would be thrown into confusion. Take the Bible from us, and we should only learn, by the terrible gap that is left behind, what a mighty blessing, what a glorious possession, has been that which we have given up. Take that in your days, and then, the cross has been the chief thing, the sublime thing; so much so that Christians, as they have looked at it, have said what the apostle said, and said from the heart, “God forbid that we should glory in the cross of Christ.”—Christian Standard.
Children's Page.

A CHICKEN STORY.

Once there was a little chicken, and he used to go for a pickin', All among the biddy hens to get his food.

"Two little little fellows, Pump and doway, soft and yellow, But he never thought that anything was good.

He would bitterly complain, Whenever it did rain, Or if the dew was very wet with dew. He didn't like the cold, And, if the truth be told, He just found fault with everything that grew.

So the other little chickens Thought they'd put him in a fix, And they would not longer play with you. You're so very gloomy and sour We know now a happy home. When we might be a jolly, happy crew.

So they left him all alone, Sitting perched upon a stone. And they would not speak to him a single word. But they were very kind When he did make up his mind

That he would really be a better bird.
—Child-Garden.

WHAT TED REMEMBERED.

Teddy was out in the back yard playing with Johnnie Gibbs. They were playing streetboat, and had just had a dreadful disaster when mamma came to the door.

"I want you to go down street for me, Teddy," she said. "I must have some baking-powder and vanilla before I can finish my baking."

"But I'm all smashed up, mamma," answered Teddy from under a pile of rubbish. "They'll pull me out 'fore long, and find out if I'm killed or not. If ain't p'raits I can go bime-by."

Mamma laughed. "I don't see how I can wait, my son. Judging from appearances, I do not think you are killed; and I can join the baking party, and help you out. I want my baking-powder as soon as possible."

Ted crawled slowly out. "I wish things could be made without things," he said rather vaguely. "Or else I wish papa would keep a store himself right here at home, then I wouldn't always have to stop right in the most intrusting place. Couldn't you anyhow get along without 'em?"

"No, my dear; but, if you go right along quickly, you will soon be back. As a general rule, I want my little boy to do errands for me, he loves me; but since you were in such a critical condition, I will give you two pennies to spend. Now don't forget, Teddy, baking-powder and vanilla. Say it over five times, to be sure."

"Bakin'-powder and verniller—I won't forget, see if I do—bakin'-powder and verniller. Do you care what kind of candy I get ?"

"No, just what you like, if it comes within your means. What is it you are to get for me?"

"Bakin'-powder and verniller. Won't for­get, me."

"Perhaps not, but say it over to yourself on the way, and go as quickly as you can."

Down the road ran Ted. "Bakin'-powder—I'll get a candy cigar,—verniller—and p'rape a chocolate mouse. Bakin'-powder—I don't know but I'd rather have just taffy; it takes less to eat it, 'cause it sticks to your teeth. What was the other thing mamma wanted? I should like a whole pound of candy once. Oh, dear! I can't remember what the other thing was; an' I kept saying it like everything! Well, if I get one, maybe she can get along without the other. I'll ask Mr. Clark what he supposes it was; maybe he will remember it for me. I'm most think I won't get the cigar, after all. I'd have more fun I guess, if it was all one kind. When you can't have much of a thing, you just git goin', and it's gone. I'm going to get all taffy."

Having settled the momentous question in his mind, Ted flew over the ground.

"I want—two cents' worth of taffy," he said rather breathlessly as he bounded into the store.

"All right," answered Mr. Clark, pleasantly. "Anything else?"

Ted's face grew blank. Yeah, sir—my mother she wants—why, she wants—something. I kept saying it over and over, and I don't see anyway how I forgot. It was something to be right about.

"Sugar, spices, extracts, soda?" questioned Mr. Clark; but Ted shook his head.

"I think you had better run right back and find out. Shall I keep your candy for you until you come back?"

"No, sir, thank you. I think it will kind of encourage me to have it with me."

"All right," said Mr. Clark, laughing. So Ted trudged back home; and somehow it seemed much longer to him this time, in spite of his encouragement.

"Hurry!" called mamma from the door. "I'm waiting for the baking-powder."

"There," exclaimed Ted. "I knew what 'twas! only, you see, I couldn't think, and Mr. Clark couldn't, either. I said it over lots of times; and what was the other?"

"Oh, Ted Arnold, you did not go and forget, did you?"

"Why, no, I don't think I really forgot 'em. I remembered the candy, but somehow I couldn't think what the names of the other two things were."

"Oh," said mamma, in funny tone, "I see —a distinction without any difference, wasn't it? Well, now you go right back; and I will keep your candy for you. If you do not remember this time, you cannot have it at all. Baking-powder and vanilla."

And now—wasn't it funny?—Ted remembered this time without the least trouble.

"Hereafter," said mamma, "I will not pay you until you get home, I think."—Exchange.

PAPA'S MISTAKE.

Papa distinctly said, the other day, "Teddy, when I'm asleep as sound, The earth keeps turning over all the time, And every morning it's been half-way round."

I thought how grand to see the big round world, But turning past this window in the hall, And here I'm up at four o'clock to watch, And there is nothing going by at all.

I thought that deserts, palm-trees and giraffe Might just be passing by the time I came; And now and then such interesting things Here's this old yellow roses, just the same."

—Century Magazine.

THE KINGFISHER'S KINDERGARTEN.

The next lesson was more interesting, the lesson of catching fish. The school was a quiet, shallow pool with a muddy bottom, against which the fish showed clearly, and with a convenient stub leaning over it from which to swoop. The old birds had caught a school of minnows, killed them, and dropped them there and there under the stem. Then they brought the young birds, showed them their game, and told them, by repeated examples, to dive and get it.

The little fellows were hungry and took to the sport keenly; but one was timid, and only after the mother had twice dived and brought up a fish—which she showed to the timid one and then dropped back in a most tantalizing way—did she muster up resolution to take the plunge. William J. Long, in Country Life in America.
FROM MY POINT OF VIEW.

It is time that ministers realized the bad taste of trying to be funny at the expense of denominational rivalries and politics, and using the Scriptures for purposes of punning or joking in public. If a speaker forgets the dignity of his calling and indulges in this cheap and worn-out humor, then it is time that audiences—certainly those composed of ministers—should put their heads together and talk to them in private. Nothing would stop the habit so quickly.

A marked instance occurred recently in connection with a farewell dinner. More than once I have had to bang my head, as a Baptist minister, as a man can do to take up another man's statement for criticism, and then mislead the central point of the statement and criticize what it does not say. Be sure you get the point before you make your attack. No one can rightly object to fair criticism, but to complain when the critic holds the author responsible for what is the critic's misconception and not the author's meaning. Perhaps there is no fairer or safer way than to read before your audience the exact language which you propose to answer; give the audience chance to know whether the strictures are deserved and germane to the point. But that method would spoil many a criticism just as exact study of Scripture spoils many a sermon based on dislocated texts.—Exchanged.

THE IMAGE OF CHRIST.

To be a Christian is to be like Christ. We are "made partakers of the divine nature," "Christ is formed in us the hope of glory," "In him is life, and the life is the light of men," "We shall be like him, for we shall see him as he is." What precious assurances are these! God wants us to be upright and stately in character. How may this be?

A sculptor had a friend who was somewhat stooped in form. It was a constant grief to the artist. He made a beautiful statuette, and presented it to his friend. Day by day, as the deformed man stood in its presence surveying its symmetry and beauty, he would naturally take the likeness, and straighten himself up, until at last he was relieved of his deformity.

God saw us stooped, warped and deformed with sin. He gave us the perfect life of Jesus for our daily model. He will take from us all our deformities. We will straighten ourselves by the power of the Holy Spirit. "In his presence there is fullness of joy, and at his right hand there are pleasures forevermore." "Soul of mine, continue pleading: his wrath is turned away from me: I accept the cross of Jesus, That thou may'rt be satisfied. I what? saith he. When I awoke in his likeness."—Christian Standard.

IT ISN'T WORTH A BAUBEE.

"It isn't worth a baubee" is an expression which we heard many times without knowing just exactly what it meant. We did not know what a baubee was, nor what its value. We assumed that it must be of small value, and that anything not worth a baubee must be quite valueless. An interesting and intel- ligent Scotch gentleman not long ago told us the origin of the expression which is interesting enough to relate to our readers.

When Mary Stuart, Queen of Scots, was born at Linlithgow Palace, December 8, 1542, her father, James V., commemorated the event by ordering a small half-penny coin to be struck, which had on one side the picture of the royal baby. In time it came to be known as the "baby coin," which in the pecu- liar di- alect of the Scotch was called "baubee," and to which in later periods another "e" was added, thus giving the word its last syllable. When, therefore, we say a thing is not worth a "baubee" we mean that it is not worth a half-penny, or one cent.—Methodist Protestant.
Sabbath School.

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Edited by

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INTERNATIONAL LESSONS. 1902

THIRD QUARTER.

LESSON XII.—THE DEATH OF MOSES.

For Sabbath day, September 29, 1902.

LEONARD TINSLEY, A.B.,

Editor.

INTRODUCTION.

We come now to the account of the death of Moses, the man of God. There was before him no leader, that could compare with him, and since his time no leader of Israel has excelled him. Isaiah, Jeremiah and Elijah were great men, but Moses was superior to them. It is not merely as a Hebrew prophet that he is to be reckoned as great. He had a genius and ability that made him the first of the modern leaders of men. He is inferior alone to the God-man Jesus Christ, of whom he was in certain respects a type.

His greatness rests in the fact of his humble dependenc upon God. He was endowed with great natural ability and had the best training of the world's day afforded; yet he hesitated even when God himself commanded him to lead the Israelites out of Egypt. He distrusted himself and trusted implicitly in God. He said: "If thy people go not with me, carry me not up hence." With this perfect trust in God, Moses led out of Egypt tribes of Israel, the very life of whose nation was committed to him; and his perversity he made them a nation; in spite of the dangers of the wilderness and the hostility of their enemies, he led them to the land of promise. Aaron and Miriam turned against him, and when he was taken from earthly life, Aaron and Miriam turned against him, and when he was taken from earthly life, Korah and Dathan and Abiram rebelled against his leadership; they and their followers were overthrown, and Moses's authority was not shaken.

It was through this same implicit trust in God that Moses became the great lawgiver. He understood the mind of God.

Yet with all his greatness there was one defect in the character of Moses. He sinned in the sight of God at Meribah [Num. 20: 10-13]. The record of this sin and its consequence to Moses is an indelible evidence of the truth of the Biblical narrative. No writer of myth would ever have admitted an imperfection in the character of this great hero.

At first thought the punishment which came for this sin seems altogether disproportionate. But we must remember that with the view of God which Moses had he erred grievously in the presence of light. What in another man might seem a small fault could not be so small in his case. Paul, with his high ideal of God and of holiness, called himself a wretched sinner.

Thus—The death of Moses was in the early part of the last month of the fourth year of the Exodus.

PLACE.—Upon Mount Pi'leb or Nebi in the land of Moab.

PERSONS.—Moses and Joshua, and the children of Israel.

OUTLINE.


2. Death of Moses. v. 5-8.

3. The Successor of Moses. v. 9.


NOTES.

1. The plains of Moab. That is, the level region between the Arnon and the Jabbok, lying just north of the Dead Sea. Here the children of Israel were encamped. Unto Mount Nebo, to the top of Pis gah, or Pisgah, is probably the same place. (Deut. 4: 45.)

The editor of this chapter has evidently put together distinct narratives of Moses's death. The two names are used separately in ch. 27 and 32: 40. The mountain is probably the same as the modern Nebo, the top of which is 3,005 feet above the Dead Sea. Over against Jericho, that is, opposite to Jericho, which was on the western side of the Jordan. Jehovah showed him all the land of Gilead. It is much better to put a pause after "land," and to understand that word as referring to the whole of the land of Canaan. The word "of" has been here improperly grammaticalized. This Gilead is the first of several particular portions of the land mentioned. The description is general, and Moses passes around to his left. Gilead is the region east of the upper Jordan and the Sea of Galilee. Unto Dan. This expression does not refer to the preceding verse. The word "unto" here is used of the partition of the land, but is not used of the separate part, as it is in Numb. 34: 1-12. It was in Gilead that the Transjordan was mentioned, but the city at the northern extremity of Palestine. An observer upon Pisgah could not actually see this place. A little unusual is not refer to the region of Dothan. The word "just" here is used especially intimtate acquaintance with God. The Lord The Lord knew face to face. (Deut. 33: 12.)

A most highly respected citizen as was attested by the large concourse of people who attended his funeral and followed after him. 3. South and Plain are both spelled with capital letters in the American Revision, as they are used as proper names. See note on v. 29, lesson 8. If they were translated literally they would be the "dry region," and the "circle," but they are used technically of the southern Judes, and of the expansion of the Jordan valley at the mouth of the river. The word "circle" should be omitted. God "showed" unto Moses the plains of Moab. The site of this city is much disputed. It was near the southern or the northern end of the Dead Sea. This is the land which I spake unto Abraham, etc. (Gen. 12: 3, 7). See Gen. 15: 18, 20, Jer. 11: 22-25, Jer. 32: 29-32, Jer. 34: 2, 11, 15, 19, Jer. 49: 11, Jer. 50: 46, Jer. 51: 27, Jer. 51: 46, Jer. 51: 49. Not refer to the name of Eshkosh, but to the South. A comparison of Numb. 12: 12, and other passages is much necessary. This was his punishment. 5. The sons of Jehovah, Moses is very often spoken of by this honorable title. According to the word of Jehovah. That is, in accordance with his decree or command.

6. And he buried him. That is, God buried him. In the valley with his fathers. In the same valley in which, according to ch. 3: 29 and 4: 40, Moses was of the inheritance of the children of Esau and was buried in Eliphaz the son of Esau. The graves of the patriarchs were not solemnly marked. So worthy a servant of Jehovah was honored by an especially unique burial. Unto this day, our authors evidently wrote a long while after the event occurred. Not his natural force abated. Literally "Nor had his freshness fled." His sight was good, and he was in all bodily vigor. 8. Wept for Moses thirty days. Compare the similar period of mourning in the case of Aaron. Num. 20: 29.

9. And Joshua the son of Nun was filled of the spirit of wisdom. Wisdom is evidently here used of the practical ability to do that which Moses had laid his hands upon him. Compare Numb. 27: 18, 23. Joshua had already been officially installed as the successor of Moses. Harassed unto him. The people accepted him without question. He had already shown ability as a military commander. And there hath not arisen a prophet since in Israel like unto Moses, who knew face to face. (Deut. 34: 10.)

11. In all signs and wonders, etc. A phrase and verse of the very useful description words in other later books of the Bible. The miracles wrought by Moses in Egypt were not equaled by succeeding prophets. 12. In all the mighty hand. Referring to the great power of God, since the power is often spoken of as the source of the power which Moses had. Jehovah spake unto Moses face to face, as a man speaketh unto his friend. Exod. 33: 11.

13. In all signs and wonders, etc. As his habit, and laughingly referred to his face to face. The unique position of Moses as a prophet is shown by his especially intimate acquaintance with God. Other prophets received messages from God; but Jehovah spake unto Moses face to face, as a man speaketh unto his friend.

At a New England society dinner some years ago, Mark Twain had just finished a bit of oration, Mr. Evans arose, shook both his hands into his trousers pockets, as is his habit, and laughingly remarked: "Doesn't it strike this company as a little unusual that a professional humorist should be funny?" Mark Twain waited until he saw the laughter had subsided, and then drawed out: "Doesn't it strike this company as a little unusual that a lawyer should have his hands in his own pockets?"
### Popular Science.

**Sequoia.**

Sequoia was a Cherokee Indian, who invented an alphabet and taught it to his tribe, after whom the name "Sequoia" was given to a family of coniferous trees of enormous size, found only in two species, both in California. One or the other of the species has been found in all the main ranges of the Rocky mountains, and in the Sierra Nevada, a distance of 2,000 miles. The tallest tree found, a section of which we examined at the World's Fair in 1883 at Chicago, was 325 feet high. A tree 11 feet in diameter had 1,200 counted rings. That tree, of course, had stood 1,200 years, if not a double fraction as its ring formation before the second or third year.

The wood of these conifers is a tough material, and is a prominent item in the local products of California. The tall, the body of which, Cal., the wood of such trees is found, is merely a fraction of 1 cent per pound, and by the retailer to the people at 5 cent per pound.

Glucose is produced by the action of acids, certain fermenters, and other reagents. The two best varieties known are distinguished by their action on polarized light; one turns the plane of polarization to the right and the other to the left.

It is true that glucose has a sweetish taste, and that it reduces the sweetness, that in most cases they exceeded the normal level, and that the imported varieties were unusually small, though a careful examination of the details of the month's report of manufacturers shows that in most cases they exceeded those of the corresponding month of last year. Importations of manufacturers' materials continue to form the chief of the increasing imports. The total importation of manufacturers' materials for the seven months ending with July is $252,305,050, against $221,577,600 in the corresponding months of last year, while the total exportation of manufactures is $245,756,052, against $236,093,429 in the corresponding months of last year.

Manufacture of Glucose, with which to adulterate Sugar.

The Agricultural Department at Washington, D.C., was lately informed of a case of a large number of the manufacture of Glucose, as well known, is used for adulterating sugar.

As glucose is made mostly from Indian corn, the reply came, "that 35,000,000 bushels of Indian corn were consumed annually in this country."

It is true that glucose has a sweetish taste, from one-sixteenth to one-eighth of that of cane or beet sugar, but when mixed with sugar and granulated, it cannot easily be detected by taste, except by experts.

Science came to the aid of the adulterer in the property to make it white, by treating it with molasses, blue, (the same as the laundress blue her clothes to make them white), and frequently in their haste to use the glucose fail to wash it out, hence, we can often detect its presence in large amounts by a blue shade cast over the whole of ten or more pounds.

This glucose reduces the value of the corn product but a very trifl e, as the glucose, when ready to be added to the sugar, is valued at only half a cent a pound by the refiners.

The 35,000,000 bushels of corn are supposed to yield 9,450,000 tons of glucose, which at half a cent a pound goes to swell the bulk of sugar sold to the trade at 45 cents per pound, and by the retailer to the people at 5 cent per pound.

Glucose is produced by the action of acids, certain fermenters, and other reagents. The two best varieties known are distinguished by their action on polarized light; one turns the plane of polarization to the right and the other to the left.

Our Country Commercially.

The details of the July exports have just been made public by the Treasury Bureau of Statistics. They show that the exportation of manufactures is greater than in July of last year and form an unusually large percentage of the total exports. This is due to the fact that the very small exportations of corn and other cereals have made the total of July's exportations unusually small, though a careful examination of the details of the month's report of manufacturers shows that in most cases they exceeded those of the corresponding month of last year. Importations of manufacturers' materials continue to form the chief of the increasing imports. The total importation of manufacturers' materials for the seven months ending with July is $252,305,050, against $221,577,600 in the corresponding months of last year, while the total exportation of manufactures is $245,756,052, against $236,093,429 in the corresponding months of last year.

The tables which follow show the detailed statements of imports and exports for the month of July, 1902, compared with July of the preceding year.

Exports by Great Classes during month of July:

<table>
<thead>
<tr>
<th>Class</th>
<th>July 1902</th>
<th>July 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food and Animals</td>
<td>$18,770,570</td>
<td>$18,331,167</td>
</tr>
<tr>
<td>Vehicles</td>
<td>$2,388,766</td>
<td>$2,781,690</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>$7,705,714</td>
<td>$8,495,480</td>
</tr>
<tr>
<td>Larboard, etc</td>
<td>$12,951,916</td>
<td>$15,187,313</td>
</tr>
<tr>
<td>Total Imports</td>
<td>$73,392,435</td>
<td>$79,193,443</td>
</tr>
</tbody>
</table>

### Special Notices.

**Lion Coffee**

Every pound of LION COFFEE has just the same strength and flavor. You can't rely on coffee sold in bulk. The air-tight, sealed package keeps LION COFFEE fresh and pure.

**North-Western Track Depository.**

A full supply of the publications of the American SabbathTract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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

All are cordially invited.

**The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, 13 Randolph street between State street and Wabash avenue, at 2 o'clock P.M.** Strangers are most cordially welcomed.

W. D. WILSON, Pastor,

516 W. Monroe St.

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

**The Portville, Shingle House and Hebron churches will hold their Quarterly Meeting with the Hebron Centre church, beginning Friday evening, Sept. 12, 1902. The church at Hebron Centre will be dedicated during these meetings. The program will be arranged at the beginning of the meeting. Everybody is cordially invited to attend.**

L. B. BALL, Clerk.

**The Seventh-day Baptist Church of Hornellsville, N.Y., holds regular services in their new church, corner Genesee and Washington streets. Preaching at 2:30 P.M. Sabbath-school at 3:30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.**

I. L. COTTRELL, Pastor.

29 Ransom St.

**Having accepted the Presidency of Milton College, Milton, Rock county, Wisconsin (U.S.A.), I expect to remove to that place and take up the duties of my office at once. Accordingly, on or after September 10th my address will be as indicated. Kindly take notice of this and oblige. Very sincerely yours, William C. Daland.**

---

**AN SPECIAL BARGAIN.**

A limited supply of saucers and plates is prepared for Milton College, Wisconsin. At opportunity for Seventh-day party. Correspondence solicited. Address A. B. JONES, Milton Junction, Wis. Reference, W. B. West, Milton Junction, Wis.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1896. The Board of Directors has established a Centennial Fund to which subscriptions are invited. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is hereby established. It is requested that subscriptions be made up of many small amounts, and that the proceeds of the fund be used exclusively for the purpose of promoting the educational interests of the University.

J. F. Hubbard, President.

ALFRED UNIVERSITY.

SIXTH-DAY BAPTIST MEMORIAL ART SOCIETY.

OFFICE—175 E. Main St., Nashville, Tenn.

J. W. SHELTON, President.

Burlington, N. C., May 23, 1892.

TO THE FRIENDS OF ALFRED UNIVERSITY:

The object of this society is to aid the funds of Alfred, and to promote the interests and success of that institution. The present subscription period is open until July 1, 1892.

J. W. GARDINER, President.

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