THE LIGHT THAT IS FELT.
A tender child of summers three,
Seeking her little bed at night.
Passing on the dark stair timidly—
"O, mother, take my hand," said she,
"And then the dark will all be light."—Whitman

We older children grope our way
From dark behind to dark before.
And only as our hand
Dear Lord, in Thine, the night is day.
And there is light to shine.
Reach downward to the sunless deep,
Wherein are guides as blind as we.
And Faith is small and Hope delaying;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

II.

The steps inaugurated by Confer-ence in the appointment of Dr. Post's Committee on Readjusting Methods of Work are of such importance that the Recorder sends out the following request to Pastors, Deacons and others; to Pastors and Deacons, as such, because their official position makes it obligatory on them to study all questions touching church polity and methods in denominational work. There are in every church others besides the pastor and deacons who are students of these questions and who can aid not a little in securing successful results in the proposed readjustment. Question.—What are some of the more important things to be attained in any given church to make that church an efficient unit in denominational work? Communications along this general line indicated by the above question will be welcomed. If you have not reached conclusions, you must have some questions to ask.

The student of church history knows that polity and methods have played a large part in the success or failure of religious movements and of church work. Students of Seventh-day Baptist history know that systematic and extended consideration of polity and methods as related to the fulfillment of our denominational mission has not been prominent. Such consideration has been marked by its absence. Our development in England came under circumstances which demanded extreme individualism and independence. Similar circumstances have surrounded our history in America. Our denominational ancestors were forced to cultivate these qualities. They shared largely in the Puritan opposition to the ecclesiastical tyranny of the State Church system, whether Catholic or Protestant. Under such conditions it was unavoidable that extreme views should dominate, and that all ideas of "authority" beyond the local church should be kept out of our denominational polity. The commercial element, i. e., membership on the basis of money paid, was promised in almost all of the Missionary Societies which were organized during the last century when our own Societies were developed. This trend increased individualism and weakened denominational polity in some respects. It is well to repeat the fact, that for thirty years past the problem of polity and methods has grown in importance with all Congregational bodies and work. There is no movement in the business world; the trend against individualism has been overwhelming. Men no longer do business as individuals. Firms, companies, corporations and trusts have been evolved to an extent hitherto unthought of. Both evil and good have resulted; in what proportion we cannot yet say.

III.

When men have no great projects in hand, they can get on fairly well as individuals. Single efforts are sufficient for small attempts, but nothing great comes without combinations. One man or family, if persistent and careful, may sustain a good degree of moral vigor and religious life; but a much higher grade is attained when men and families are wisely united in a church. A church, well organized, may accomplish a great work in a given locality, and something outside. But the moment a mission in China or Africa, or in the extended fields at home is undertaken, consolidation of interests and concentration of efforts become a positive requisite to success. A man of conscience and conviction can be a successful Sabbath-keeper anywhere; but when a few men, or many, attempt a world-wide dissemination of Sabbath truth, to which the masses are indifferent or opposed, there can be no adequate success without united conscience and convictions and efforts. God's work does not do itself. He must work among men through men. These, and many similar facts, are at our doors demanding such consideration and such adjustment as we have never given them; and every one who for any reason neglects present demands, shrinks or evades present duties in denominational matters, must pay the penalty of neglect and disobedience.

IV.

One of the important needs in the field of Temperance Reform at the present time is an unprejudiced consideration of the facts of experience. Results which come from efforts along all lines are stronger arguments and more instructive than are fervid appeals and new theories touching a question which is known to be among the most important and the most difficult of reforms. A study of the "Maine Law" ought to provoke careful consideration, revealing, as it does, both strong and weak points in experience.

AN EXEGESIS.

The bearing of these passages upon the Sabbath question is to be determined by the supremely important fact that the Sabbath idea, and its symbol, the seventh or last day of the week, are in no sense Jewish or national, either historically or doctrinally.

1. Gen. 2: 2, 3. The first eleven chapters of Genesis record the beginnings not of Jewish, but of human, history. See Driver, Moulton, "Hastings." Here we find both Sabbath and marriage.

2. Mark 2: 27, 28. Jesus teaches here not only man's superiority to the Sabbath, but the universal nature and design of the Sabbath; and as its Lord, his teaching and practice, not the Moses legislation, are our Sabbath law.

3. That the Sabbath was, historically, of pre-Mosaic origin. See "Hastings," and others.

Of Abraham, the Chaldean, Marcus Dods says: "Certainly he was taught, in common with the whole community to rest on the seventh day; as he was taught to look to the stars with reverence, and to the moon."

4. In New Testament times there were many Gentiles who were not proselytes to Judaism, but whose Sabbath-observance and synagogue attendance made them known not as Jews, but as "devout and God-fearing men." See Acts 10: 22; and 15: 16-26; Hackett on Acts 10: 2; Metcalf, "The Apostolic Age," page 160.

For such reasons as the above, it may be confidently affirmed, I think, that the Sabbath has existence, meaning and use quite outside of all that may be called "Jewish." But that, along with other principles, the Sabbath became part and parcel of the Mosaic system, and took on Jewish features, is another and important thing, as will appear.

Another key to the interpretation of the Scriptures under consideration is the following:

If, as some suppose, they set aside the Seventh-day Sabbath, as such, then they teach no-Sabbathism, pure and simple, whether one's point of view be strict or broad. And
then to urge Sunday-observance upon the authority of apostle, church, or a provi- 
dence in history is contrary to Paul, and a pos-
tible to be reasonable and unreason-
able to call for serious argument.

But there is a more excellent way. There 
were Judaizing teachers and disciples who 
believed in the observance of Jewish days, 
seasons and rites,—the Sabbath and sab-
baths, the feast and fast days, the holy sea-
sons and ceremonies of Messiah and Jud-
ian,—the essential for all who would be fol-
owers of the Messiah and saved in his king-
dom; and it is these persons that Paul has in 
view in the passages cited from Romans, Gal-
atians and Colossians, in which are taught 
not so much rules as fundamental gospel 
principles.

In this light Rom. 14: 1–6 must have sub-
stantially the following meaning:

"One man can piously eat all things suita-
ble, another, only herbs; one man religiously 
regaards one day as holier than others, an-
other every day. Very well; let each man's 
own devotion be satisfied; only do not condemn 
one another's scruples."

The case of the Colossians is a little more 
extreme; and chapter 2: 14, 17 means:

"You have received salvation in Christ 
Jesus alone; let no man, therefore, require of 
you, as essential to religion, the observance of 
other seasons, or the respect of meat or drink, a 
fast day or a new moon, or a sabbath-day, 
which, as parts of the Mosaic system, are a 
shadow of the things to come, in substance, 
in Christ."

The case of the Galatians is still more ex-
reme, for they had been under the spiritu-
ally under the influence of intense Judaizers 
who taught that they must be circumcised and 
keep the law of Moses; and so the lan-
guage here must be stronger still. Chapter 
4: 10, 11 means therefore:

"As though you were again in bondage to 
the weak and beggarly rudiments of religious 
knowledge, ye scrupulously observe days, 
and months, and seasons, and years, as 
though your salvation depends upon it. I 
am afraid of you, lest I have labored among 
you in vain, preaching the gospel of redemp-
tion in Jesus the Crucified."

And if there are those who observe Satur-
day or Sunday, Lent, Good Friday or Easter, 
Baptism, the Lord's Supper, or Church-Mem-
bership, or any outward things, as the ground 
of their salvation, they need to read again 
with greatest care Paul's Epistle to the Gal-
atians.

As to chapter 5: 1, it simply means, in ac-
cord with the foregoing, that they are not 
under bondage to observe any external thing, 
Jewish or heathen, as the means of obtain-
ing pardon of sin and acceptance with God. 
Compare verses 2–6.

But more important still is the teaching of 
Rom. 2: 11; 6: 14; 7: 6; and Matt. 5: 17, 
20. Law, as such, can never be abrogated; 
but we Christians are not under a legal system, 
but a system of grace, and the ministry of the 
Holy Spirit, who sheds abroad the love of 
God in our hearts.

A loving child searches far and wide for a 
growing knowledge of the Father's holy will.

And, for example, finding the Sabbath in 
the beginning of human history; and, doc-
trinally and practically, in Jesus Christ our 
Lord, let us follow him in this also.

A. E. MAIN.

ALFRED, N. Y.

Prayer-Meeting Column.

TOPIC FOR SEPTEMBER 26, 1902.

The quotations given here are from The American Revised Edition of 

Topic.—Divine Hatred.


16 There are six things which Jehovah hates, 
Yea, seven which are an abomination unto him:
17 Haughty eyes, a lying tongue, 
And hands that shed innocent blood;
18 A heart that deviseth evil, 
Feet that are swift in running to mischief,
19 A false witness that uttereth lies, 
And he that soweth discord among brethren.
3 The eyes of Jehovah are in every place, 
Keeping watch on sinners. 
4 The sacrifice of the wicked is an abomination to Jeo-
vah; 
But the prayer of the upright is his delight.
9 The way of the wicked is an abomination to Jehovah; 
But he loveth him that followeth after righteous-
ness.
19 There is grievous correction for him that forsook 
the way; 
And he that hateth reproof shall die.
11 Shed and sheddeth blood are before Jehovah; 
How much more then the children of the children of 
men!
26 Evil devices are an abomination to Jehovah; 
But pleasant words are pure.

Zech. 8: 17.

17 And let none of you devise evil in your hearts 
against his neighbor; and love no false oath: for all 
these are things that I hate, saith Jehovah.

Heb. 1: 8.

8 Thou hast loved righteousness, and hated iniquity; 
Therefore God, thy God, hath anointed thee 
With the oil of gladness above thy fellows.

Rev. 2: 6, 10.

6 But this thou hast, that thou hast the works of the 
Nicollaites, which I also hate. 
10 So hast thou also some that hold the teaching of 
the Nicolaites in like manner.

The word "hate" is strong. It is the ex-
treme of dislike, repulsion, detestation. It is 
catalogued by Paul along with uncleanness, 
 Idolatry, envy, murder, etc., as works of the 
flesh of which he says, "They which do such 
things shall not inherit the kingdom of God." 
Gal. 5: 19–21. To hate what is good, or to 
hate when we ought to love, is sin. But all 
hate is not the same; some hate sin, some 
hate evil, (Psa. 97: 10); to hate covetousness, 
(Prov. 28: 16); to hate uncleanness, (Jude 23).
To hate rightly is a virtue, and to be a "good 
hater" of all evil is an essential characteristic 
of a good Christian. When we speak of God 
as hating we try to express in human speech, 
and in the terms of human passion, the atti-
idue of God toward the things he is said to 
hate. We mean that the thing in question is 
most displeasing to God, arousing in him a 
feeling similar to the feeling we have when we 
say, "I hate it!" We are sure that when 
God hates anything there must be qualities 
that do not delight God; that they are abomi-
nous and just, and the only feelings he ever 
cherishes are in accord with justice. We are 
sure, too, that what he hates we ought also 
to hate. What does God hate? In the texts 
which tell us of hating we find that in every 
case the thing hated is some form of evil, 
whether sin, uncleanness, or, unrighteous 
works. God's hatred is directed against qualities, 
actions, dispositions, not against persons. 
Men often direct their hate against their fel-
lowmen, instead of moral qualities. God 
hates sin, not the sinner; and in this we ought 
to be like him. It often happens in the case 
of sin that the unholy present their quality when 
what is good. We hate that which rebukes our 
defilement, exposes our weakness, or shames 
our selfishness. It is not uncommon to find 
the evil hating the good for no other reason 
but that it is good. Prov. 35: 18. But it is 
most unusual to find hatred of one's soul, 
the wrong without hating the wrong-
doer. A mother can hate the vice which 
is ruining her son, without hating her son. To 
be a good hater of the things God hates is 
evidence of sonship with God.

FROM WEST VIRGINIA.

FAIRS, AND FAIRS.

People are talking politics, cutting corn 
and attending fairs. As to the first of these 
three exercises, they say they are about 
sure of electing their ticket this year, on a 
right, solid platform, with the proper men for 
the offices. With regard to the second point, my 
cornfield is in the parsonage pasture. It is 
a half-acre field. I planted twelve ears of 
seed, and have sold the crop standing for 
$15, and the purchaser expects fifty bushels 
of ears. This is a good corn country.

Lewis county held its annual fair the last 
week in August, and one of my neighbors 
exhibited a horse on that ground that could 
take the prize in a championship in which the 
band played in that movement; and the people 
seemed quite as pleased with the performance as 
they are when they hear their own party 
orator whip the other fellows. Now I did not 
attend that fair, but one of my neighbors 
said he saw more racing there in one day 
than he had ever seen before in that time. 
They must be expanding.

Harrison county held its fair last week. 
They had plenty to drink, except Adam's 
ale. Some good, enthusiastic temperance 
women from the little village of Lost Creek 
went down and had a few barrels of that 
dark liquor in the gate, and stayed by them to 
serve the thirsty and to furnish some suggestions and facts in print. 
Of course, it is more helpful to the vendors of 
hard and soft drinks not to have good, pure 
water handy, such as all railroads furnish 
their patrons. If, therefore, the more 
than the vast messes pulled from 
the pockets and turned to the lips. One fellow 
experienced a slight stroke of shame as he 
tipped his bottle in the presence of our Lost 
Creek Sabbath-school Superintendent, and 
was heard to blurt out these words: "I can't 
take a drink except some preacher or police-
man is near." People who violate both 
the moral and civil law have, or think they have, 
no use for preachers or policemen.

Pastors do sometimes attend these fairs, 
and if they find some one expressing 
surprise, or asking why, they readily answer 
that they are looking after their parishion-
ers. These people would just as soon be 
gone as to go there to see the people. Of course, that is the best 
available apology. A few go with fine stock, 
get premiums, and advertise, each in his own 
line; but why, in the name of common 
decency, don't the managers arrange for 
plenty of pure water? At an ocean summer 
resort I bought a glass of ice cold lemonade 
for one cent. Fairs could surely find a way 
to supply pure water, but they have too 
much neglected that water of life, of which 
our Divine Lord and Master spoke, and 
declared that its effect would be everlasting. 
On the steamer that brought us over the 
river, I heard one fellow saying, "No 
loose dogs allowed." The county fair is 
a good place to advertise both man and beast,
especially the beast in man. It would be good progress in civilization if we could have a law enforced on the fair grounds prohibiting dogs in pants, and wolves in sheep's clothing; yet those who go do not necessarily sanction the bad things because they go. Do they or do they not?

But that was a good Centennial Fair at Ashaway. Everything first-class, temporal and spiritual, provision abundant and royally served. A man who could not find his wants satisfied must have been seriously sick; and yet there may have been some there suffering with acute hyper-criticism. Such cases are very difficult to cure, and it would be a great mercy and blessing if they could be quarantined at safe distance. To be critical in the true and loyal spirit of Christian grace is always proper; but let us be very careful lest we spoil souring. The Bible teaches that a wise man can take reproof and profit by it. Do I come nearer believing what our people believe than I do to what any other denomination believes? Then let my life speak forth this faith, and let me not turn from it. It would be a great experience, it is Divine grace to him who brings grace. To him that hath shall be given." If we go carrying, we come bringing.

While here is a portion of law in human experience, it is only a part of God's provision for the hungry multitude. Let us be ever careful that we continue to cultivate our spiritual soil, lest the good seed sown in our hearts at such times be lost. The highest possible example of the true Christian fair is Divine grace to him who brings grace. To him that hath shall be given." If we go carrying, we come bringing.

In a word further, let me herein testify to the good fare enjoyed in the Lost Creek and Boonchuck neighborhoods. At those places in the hot summer days I have traveled these hills. I love them, I would not leave them; but they seem very permanent, and do not need me. I love the people much. They have been very kind and helpful to me. I would love to continue here home seven years longer; but they see me, and the few others, I hope and pray, may get more help when I have moved. I do not, however, expect to serve a more united people than those have been with us. But I do hope for more good to be done by this change. We are off next week, to be in Walworth Sept. 18. May the Lord give abundant grace.

M. G. S.
the summer circus day, when there must have been at least two thousand, I saw only two men who gave any evidence of being the worse for drink. Neither eye nor ear usually sees enough drunkenness to form an estimate of the number of drunkards in this village of Farmington, the village being composed of about 1,200 persons, is startling to both mind and heart. Easily I have just counted up the names of fourteen men who have seriously injured or wrecked character and career, and irreparable. In Farmington I do not incline to the drunkenness. I told my estimate to a well-known citizen who knows the village, and he said that my number was altogether too small. In this number were doctors, lawyers, merchants, as well as farmers and laborers. A record is a record which makes the spirit sad, for in it thwart the breaking hearts of wives and children, or, what is worse, the throes of hearts that will not break, so trusting and loving and hopeful are they of the reformation that will never be.

Between the first two statements that I have just made—the little apparent drinking and the little apparent drunkenness—and the third statement that there are not the great number of drunkards—exists a contrariness which puzzles me a good deal. Of course one may say that I don't go where drinking and drunkenness are, and that drunkenness does not naturally come where I am. Possibly the remark is more or less true, but it cannot be that it covers all the case. In Farmington I do know of fourteen men who have been the drunkard more than drinking openly, and the little apparent drunkenness—and the In considering this drunkenness. I told my number was three to one hundred and fifty, but there are records of cases of public drunkenness, and the permanent character of the liquor itself may easily explain the condition that the drunkard more than drinking openly, and the other those who have been the村 drunkenness than drinking openly. Neither do I believe that the explanation, at least in part, is three things. The method of drinking by one's self, secretly, much more easily makes the drunkard than drinking openly and in fellowship. He therefore drinks more. And he soon drinks until he does lose himself. It is a remarkable fact that in this village drunkenness is more easily distinguished than in the city. I have passed all my life since the days of boyhood in the three cities of Cambridge, Minneapolis and Cleveland. In these three cities of about 700,000 inhabitants I do not know of fourteen drunkards, but in the village of Farmington I do know of fourteen, and more. But in Farmington it is evident that the drunkard more easily comes in to superficial observation. It is also to be said that the liquors sold in Maine for private consumption and for illegal sale is beastly stuff, or worse than beastly, for no beast would drink it. Men who drink such stuff, of course, disintegrate their intellects, harden their hearts, soften their wills and damn their whole characters. These three facts of solitary drinking, of great ease in discovering the drunkard, and of the beastly and deadly character of the liquor itself may easily explain the contradiction between the lack of apparent drinking and drunkenness and the significant number of drunkards themselves.

On the basis of this statement I wish to say further, I believe in Farmington under the prohibitory law, less liquor is sold than would be sold under a system of high license. In case a high license prevailed in Maine, and was in use in Farmington and the other towns in Franklin county, it is probable that no less than fifty saloons would speedily be established. In not a few cities the proportion of the number of saloons to the number of population is not one saloon to two hundred, but one saloon to one hundred and fifty people. Fifty saloons in the village of Farmington, New Sharon and the surrounding towns would represent an expenditure much larger than the expenditure now made by the town agency together with all the money the saloons charge in a certain fifty saloons, I doubt not, would receive every year $50,000. The amount now received in Farmington and surrounding towns for liquor is not, I believe, more than $15,000, of which about $5,000 is the sum, I presume, which the agent will at this year receive. On the basis of my statement, Farmington is better off under the "Maine Law" than it would be under a license system. On other grounds, too, I believe it is far better off, but the discussion of this consideration would carry me from the field of fact into a field of debate, which is not my present purpose to enter. The Independent.

SEVENTH-DAY BAPTIST FAMILY INTEGRITY.

What shall be our attitude toward the marriage of our children with those of First-day people?

In considering this question, which is of vital importance to us from a denominational standpoint, it will be interesting and instructive for us to consider the history of the people whose experiences we have so frequently guided and inspired us. Eza 9:12, "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their prosperity for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever." We remember the circumstances. The children of Israel had intermarried with the people whom they had come to dispossession, and these people had so led them astray that they neglected and forgot their God. As has always occurred with idolatrous people, their thirst after material pleasures and blessings led them to have such a distorted view of what life had to offer that they bent their energies upon the search for pleasures that in the end drained them of all their resources. With this rapid diminution of stability, and tendency to recognize any fellowship with their Father, and their true lives were slowly becoming extinct when Ezra took the matter in hand. With his clear foresight he saw the spiritual death that was the inevitable development of neglence of the One who had been their life and strength, and with others that were still faithful to their God he devised and executed a plan of campaign that purged the nation of much of the sin that had made such inroads upon it. He adopted the only method that could cure—that of absolute separation from the evil influences. Frequently we are asked what is the result,—the results of the children of Israel in their allegiance to the Scriptural Sabbath, growing up careless and indifferent to their sacred obligations! Can we expect to raise a strong nation from such parents? A house divided against itself cannot stand, and fraught with great possibilities of disaster is a division on the matter of principle.

In a true marriage the parents must be adapted to each other spiritually, mentally and physically; they must have right motives, clear discernment, strong will and a love for God that permeates all theibre of their being and hence. It is for each of us to fulfill this ideal, largely in the measure that we de-
sire and with possible results of which we cannot conceive the magnitude.

Many marriages are based solely on physical attraction, always an uncertain and variable factor and capable of working untold mischief; of a higher grade are those that include mental attraction as well as physical, a union that embraces much larger elements of satisfactory companionship than does the mere animal; but a race that shall embody the qualities necessary to whole-hearted, progressive living and devoted to the common idea of allegiance to God, unifying and ennobling all the traits of body and mind that draw them together. This idea hardly received, I think, the conscious recognition which it deserves and which must be its portion before we can have that most efficiently for the highest interests.

What, then, shall be our attitude toward First-day people? Since we desire to do our best for God we cannot conscientiously contract marriages that will be likely to introduce such serious limitations to progress, while on the other hand to consider unions of persons of different ranks, from which many of us have come, as out of the question, is probably a grave error. It must be remembered that most of the First-day people in the Protestant denominations are such solely through habit and not through conviction; many of them have not the desire to even consider the Sabbath question, but have accepted Sunday as a satisfactory hereditary institution. With such it is our opportunity and duty to review the question, bringing forward all the authority we have for our position, and inviting an equally conscientious defense. If there be an occasion to even investigate the case and decide the question on the same basis, there will probably ensure another convert to the Sabbath; but if he or she will not conscientiously handle the matter, then that is the best possible evidence that a strong, aggressive union cannot take place in that case. Rather should the promises on questions of principle be disavowed, and that there need be no fear that we as a denomination will disintegrate if we confine our marriages to our own ranks and to those likely to enter them. If we cannot so appeal to people that are doing a thing on an illegitimate basis as to induce them to see their errors, then we had better not attempt a closer union,—it would probably be sources of weakness. But as the majority of First-day people never had the matter brought home to them, we certainly have no cause for complaint if we have not done our share toward showing them the error of their ways. Every question of large import, particularly that of their children with their training and equipment for God's and the world's work, should receive the careful, thoughtful consideration of all people, and should be earnestly discussed by them before their marriage; otherwise how can they be sure they will be on a firm unit on this fundamental question which is the basis of the institution of marriage?

I believe that we as Seventh-day Baptists have nothing to fear for our denominational progress if we train our children to embody in their lives the principles we have just outlined. Many mistakes will occur when we first come to the question of the Sabbath, fail to teach our children the importance of the truths of which they are the fortunate sharers; we fail to teach them to talk over with one another the question of how they will train their children. We must all remember our sacred trusts, particularly in this fountain head of denominational strength or weakness,—that our children must be taught that their greatest opportunities and duties lie through marriage and marriage with true mates, with the fundamental purpose of having children that shall be stronger in faith and practice than are they.

Then will our Heavenly Father's work be pushed with greater power and vigor; then will our denomination be an increasing tower of strength in his land; then will we be on the high road to accomplish the magnificent mission which God has in store for us.

Aug. 30, 1902.

GENTLY AGAIN.

It has been a long time since anything has appeared in the columns of the Recorder from this place, except on the line of evangelistic work. So a few items may be of interest to a few at least.

This has been a very prosperous season for fruit growers and when fruit-growers' prosperous success follows in all lines of business.

The number of Seventh-day people has increased so rapidly that our merchants appreciate the fact that it is worth while to take measures to secure their patronage, and so have employed some of our brightest young men as clerks, giving them full liberty on the Sabbath. Our best and truest are the ones employed; so it does pay to be a true Seventh-day Baptist.

Our church-going people were fairly lifted from their seats by surprise on Sabbath morning, a few weeks ago, after the morning service, when O. L. Hurley and Luella Stillman walked to the front and were made one in the bonds of wedlock.

Just before the hour for the C. E. meeting Mr. D. C. Main and Edith Maxson stepped on to the pastor's front porch, and he, in words befitting the occasion, I believe, expressed his hope that these are all excellent young people and are very helpful in church work.

The latest addition to our town are water works, a brick school building, a thirty-room hotel, and a canning plant.

Notwithstanding the price of real estate has more than doubled in the last year, our land-dealers are doing a good business. There is no dentist here; a good one can do a thriving business; splendid location.

Our church-membership is steadily increasing. Several families have come in lately and more are expected. We are most convinced that something can be successfully raised in this section beside "big, red apples" and Elberta peaches, in proof of which you have but to visit our canning plant, which now contains about two car-loads of canned tomatoes, and the season is hardly half gone by. Thirty-eight is the greatest number of heads that have been employed in one day.

If Gentry has had a boom it has been on for a year, and at present there are no indications of a cessation.

The South-Western Association convenes with this church Oct. 9, 10, 11 and 12. We hope for a large attendance from abroad, and pray for a wonderful outpouring of the Spirit.

Don't let visions of the "Arkansaw Traveller" influence any one to stay away. Our "catch-string" always hangs out, and if only in the cold of October, the doors of forty homes will swing wide open to welcome you.

We hope the friends in the North, East, South and West will not disappoint us, but come to the Association.

C. C. V.

LIGHT.

Light furnishes to the scientist his most fascinating study; to the artist, his most delightful subject; to the poet, his most inspiring theme. It made Tyndall, Milton and Corot famous. Everybody is equally familiar with its potent properties and equally ignorant as to its final mysteries. Its touch is as the hand of God when, stealing through the casement at dawn, it banishes the fevered dream, the pursuing care, the bat-like fear, restoring to us life resting beneath celestial benediction.

The followers of Christ are not fulfilling their high calling unless they are shedding abroad in the spiritual world such knowledge, good-cheer and beauty as light bestows. He used of them the same words he used of himself, "The light of the world."

A Christian life solves problems that science cannot teach. It carries with it assurances that do not depend upon logic, or philosophy, or induction. The best defender of the faith is the simplest Christian who follows his Master closely with supreme affection. It does not require any training in the schools to give weight and worth to holy living. No names, no power, no martyrdom.

A child's prayer has melted the heart that stood out stoutly against the persuasions of the orator. There is nothing so light, so bright, and nothing so self-evidencing as goodness.

It is the function and the privilege of a Christian faith to scatter sunshine, good cheer and to smile wherever God's saints pass by. Life takes on a new aspect when the sun returns from his winter exile.

Travelers in the far North tell us that the greatest peril with which Arctic explorers have to contend is the despondency that oppresses them in the absence of light. One needs but to pick up the most finished literature of unbelief, past or present, to see that without light the Christian life is but a sunless world. The Greek drama, the Roman lyric, the Persian quatrain, have all one spirit — gloomy, despairing, hopeless, because there is no light.

When the truth as it is in Jesus is lived by men, life is no longer a dripping creak but a glorious cathedral lit by jeweled windows whose lofty arches resound with "Te Deums."

Light is the power that evokes beauty from the dullest earth. Where the rays are feeble, silent and uncertain, as in Labrador, the flora is pale and evanescent; but as one passes southward every violet, rose and lily takes on a perfection of color not known to the pale regions of the North. So where the light of Christian living shines, every human relation clothes itself with a divine charm. Home life, domestic service, national ambitions, all receive a touch that transforms them into iridescent glory, the radiance of the saint. If the light that is in Christ's followers be darkness, God pity the world deprived of assurance, joy and grace—The Interior.

TRUTH is simple, requiring neither art nor study.—Ammonian.
Missions.

By O. U. Whitford, Cor. Secretary, Western R. I.

Evangelist J. G. Burdick has been sick, some three weeks, and was unable to carry off evangelistic work. He is so far recovered as to be able to hold a series of meetings in Stokes. When through there he goes to Adams Centre, N. Y., to hold evangelistic meetings with Pastor S. S. Powell.

Evangelist M. B. Kelly stopped on his way West at Hornellsville, N. Y., to hold a series of meetings with his old pastorate, the Hornellsville Seventh-day Baptist church. When he closes his meetings there he goes to River Rock church, Wis.

Corrections.—In our account of Missionary Day at Conference, given in the Recorder of Sept. 1, I would make the following corrections: 1. The first convert to us in China was from that place (Lieu-oo) ; Le Erlow and Mrs. Ng is his sister. It should have been: the father of Le Erlow, and Mrs. Ng is the sister of Le Erlow. 2. Mr. Davis said: Have been comparing the percentage of the population of our country with that of the homeland for the past twenty years with the increase in Shanghai church for the same period. In the churches in the homeland it was 5.6 per cent; in our church in Shanghai it was 2.47 per cent. It should read 24.7 per cent (two hundred and forty-seven per cent). That makes quite a different showing.

FOREIGN MISSIONS.

THE CHINA MISSION.

(Continued from last week.)


Again the time is drawing near when our yearly reports should go out from this field. With Mr. Davis in the homeland, who can give you far more satisfactory accounts of the work than we can possibly write, I find little inclination for effort in this direction; however, will try and give a few details. After the usual summer holiday the Girls’ Boarding School re-opened about the middle of August, before Mr. Davis returned in September. There has never been any fixed course of study, hence no students can be said to have properly graduated from the school. This no doubt has been entirely due to fact of the necessity arisen earlier than usual in the management of the school. In May still another of the older pupils, according to her betrothal, was married. This has left only three in the older class.

For various reasons it has not seemed best to take in new pupils this year. Two large Boarding Schools within a mile of our mission furnish much more clothing and require most of their pupils to pay all or part in part for their board. In one of these schools I know they are nearly all from Christian homes. These schools each have a class of English schools, but the scholars pay extra for this. English teaching for girls is not yet in great favor with Christian workers. As an educator said to me: “When a young woman is to come from the better families of Chinese who are able and willing to pay for English, you may be sure that no harm will come to the young girl.”

English, although with the lower classes it is a different question. Among other applications for en- trance this year were two little girls of a farmer teacher. The father of these girls is a farmer, and the pupil comes from the better families of Chinese who are able and willing to pay for English, you may be sure that no harm will come to the young girl. The father was not willing for her to remain. It came to light that the little girl, only ten or eleven years old, had been working in a silk factory, thus bringing in a little to help in the support of the family. This the father was evidently not willing to lose, but rather sacrifice the best interests of his child. The pupil teacher was greatly distressed at their lack of wisdom. The sister of this pupil told me how she was a little child when a child at home, and it was at her own earnest request, that when ten years of age, she was allowed to enter our school. She was one of the older pupils two or three years ago, and I think she really understands the blessings which have come to her through the influence of the gospel as taught in our school. There are thousands of these two little girls in and about Shanghai working in these factories now, so it is exceedingly to the better class, who do not allow their girls to work in these places, or the parents who do not look to the future for reinforcements for our school.

Dr. Do-Sang has continued his work in the school, teaching every afternoon. The pupils who have attended have all expressed a desire to continue their work here. The mission has a necessity for teachers, and the publicity given the school for their work has been very satisfactory.

When Mr. Palmberg decided to move all the hospital and dispensary work to Lieu-oo the Bible-woman, Lucy Danua, had no place to live, so I invited her to come to live in the school, in the capacity of matron. She has four little granddaughters who are pupils needing a good deal of care and discipline, so it seemed quite proper for Mrs. Danua to remain herself. In the meantime, she can give them the chance of being brought up as a Christian and unite with us. This gives us cause for much thankfulness. Mrs. Danua has been a most willing teacher. Owing to the illness of her own relatives, who are all Pagans, she has resisted every influence of the Spirit these many years; now her daughter seems to be leading the way. I believe that the time is near for them to be made free from this bondage. Will you not earnestly pray for this mother and her little daughter?

It has been with a deep feeling of insufficiency that I have attempted to superintend this work another year and am rejoicing in the prospect of Miss Hark's return to this land and her chosen work. I have sympathized deeply with her in her labors and trial and know her heart must be very desolate without her dear father, but I humbly pray that during all these days she may experience the assurance of the blessed Comforter, and that she may find the sweetest and truest comfort in service for the Master.

The four Days Schools have been continued with about the usual intensity of work as in the previous years, which have prevailed to an alarming extent during the winter and spring. Several of the pupils have died, and now choleras, even at this early season, is making great havoc. Going into the native city last Sabbath, I found of the little pupils in the Girls' School who had been stricken down and in a few hours relieved of all suffering. Our hearts are constantly drawn out in sympathy for these people who are so helpless in the midst of all their troubles. They have so little idea of proper sanitary conditions, and when sickness comes, that no matter how many pupils die of the contagious diseases other pupils continue to come with apparent no fear.

At the New Year it was decided that one of the teachers in this city should accompany Dr. Palmberg to Lieu-oo to teach in an English Day School, so the remaining teacher has gone on to take the place of E. M., who has also had an English Night School on his own responsibility. I fear the work has been too heavy. About two weeks ago he was stricken down with a very severe fever. After a few days work in the hospital I was happy to say that to-day his temperature is less and there seems every hope of his recovery. Dr. Do-Sang has continued his work in the same way in the Girls' School at Lokhawa and his wife were baptized about two months ago. Mr. Mei has been a believer many years, but has recently decided to be a Christian. The usual Sabbath-schools in these Days Schools have been held Sabbath morning, and since Mr. Davis' absence Mr. Crofoot has alternated with me in attending them. It is a most peculiar thing to close the Boarding School on the 6th of July, and the Days Schools will take a month's holiday. As I review the work of the year there is sincere regret for work poorly accomplished. The high prices continue, but Mr. Davis for his conscientious presence and help in every time of need.

Report of Boys’ Boarding School by J. W. Crofoot:

Our report will not be quite so full as usual this year, for our work has not reached the same proportions as we of course all miss very much. There I, I think, a slow but sure increase in interest of the appointments of the church, and even the preaching of this brother is now more acceptable. The missionary society has raised during the year about $16,000 United States money, or to be more exact, Mexican which is 25,200 pesos by Chinese.

This money as usual has been partly used in the payment of two women who sometimes go out as Bible-women. The increase in church membership has been eight; Mr. Will and Mrs. Mct., missionaries; Mr. Tong, teacher in the Boys' School, with his wife; three school boys and Alfred Davis. Mr. Tong was educated to do school. With one exception this number is the Baptist church when he entered our employ several years ago, but he has now come to believe in the Seventh-day as the Sabbath, and with his wife joined our church the first week in April. The three school boys who joined the church at the same time are some of those for whom I asked your prayers last year, and been for a long time delaying about baptism and church membership, though they had already professed faith in the Saviour. They continue to need your prayers, as we all do, and we are thankful to know we have them.

Three of the boys left the school at the Chinese New Year, the term for which they were indentured having expired, and were indentured to another, and accompanied Dr. Palmberg to Lieu-oo. One of them divides his forenoon between studying English, helping in teaching English and Chinese, while in the afternoons he is employed in teaching outside the mission. It is somewhat doubtful if I should continue the arrangement with him, as he is a Chinese who has a very indifferent knowledge of the subject is of course not of a good quality, though it is very common. I was anxious to help him get on his feet, but I hope he will walk alone soon. The boy left after being out a couple of months wanted to return to the school to study, remaining at home at night, and I allowed him to do so. With one exception all the boys in the school are in the school no change, so it will not be necessary to repeat them. The numbers are as follows: One, No. 1, was lost; not indentured, 16, and 7 who come in the forenoon to study English only.

During the six months, July to December, 1901, the receipts from tithes exceeded the running expenses of the school, but during the last six months the price of rice has been much higher than ever before, and other prices risen also, and this has exceeded the income by about Mexican 100, or about $40 gold. It has also been necessary to increase the salary of the principal teacher. If the high prices continue I may raise the tuition of those who do not write indentures. I think I could do without making much difference in the great. Though the removal of a medical work has left room for the enlargement of the school, I have not thought it best to enlarge much as yet, chiefly because I do not wish to go to a larger school. We are still in the present state of my knowledge of the Chinese language.

My work in the school has been the same as last year. I have continued teaching the Sabbath-school lesson, and in addition, the weekly examination of the Chinese taught by Mr. Tong. These include five classes in English, four in geography, but in Evidence of Christianity, one in Pilgrim’s Progress and half a dozen in Catechisms. The preparation for this has used nearly all the time I had for study, as the books are not always regularly written. The best of the work is in Wen Li, the classical style, the Evidence of Christianity and three of the arithmetics in the Mandarin dialect and the other arithmetics in the English language. One such study had been herefore almost entirely confined.

The Chinese classics taught by another man, a graduate of the college in California, and a member of the Presbyterians Church, who had been teaching these books for more than a year, chored of May. One Tuesday I was absent from school, and though his absence caused surprise, it did not cause any alarm, but
Olive Oil for Gastric Cases.

When Mr. Tong went on Wednesday to inquire if he was sick he found that he was already dead. The school boys took up a collection of about, Mexican, $30 for his widow and $10 for the boy. The widow died about a month later of diphtheria. Nine of the school boys had the mumps during January. Then one or two times since the withdrawal of the New Woman's Union Mission have very kindly attended to their cases. We have much cause for gratitude in that we have not suffered more, there being annual meeting.

The marriage question is one that has come to me with little uneasiness of late. The boy whom I mentioned above in New Year and afterwards returning, was a month later on account of his health, and I learned after he had been back in the school sometime this year, that he was married at that time. When he returned in 1894, he gave an indication that he should not be betrothed without the permission of the head of the school, but two or three years later it came out that he was betrothed before he came. He narrowly escaped expulsion when that fact became known, I believe. When I learned of his marriage to a girl who was an unconverted one, I was not surprised.

To preserve in a young person enthusiasm for his own church while attending the school of another faith is practically impossible. Enthusiasm demands numbers. It requires a rush of tide, a current of enthusiasm, that school boys are left to swim with rather than against. What enthusiasm our great Young People's Conventions have engendered! Though our home field be small, we return from these great meetings feeling that a mighty host is marching, fighting and working under the Baptist banner. An exciting future life but more permanent and abiding enthusiasm is engendered by college life. A large number of young people are gathered together. The enthusiasm of the classroom, literary society and social circle become church enthusiasm because of the prominence of the denominational idea. The professors and lecturers are prominent religious men. The local church of the same denomination, as the school, is always popular with the students. And thus in the minds of the pupils attending any denominational school the faith of the school is continuously and increasingly magnified. If our young people, therefore, are to be enthusiastic Baptists, they must be educated in a Baptist school.

It is not meant that a college is to teach sectarianism, or that it is to be narrow in its thought. The spiritual mind would be an injury to any young person; but rather that the whole atmosphere, spirit and feeling of any denominational college be hearty, healthy and enthusiastic for that church which the college represents.

It is a well-known fact that where young men and women are thrown together for a period of years, as they are in the associations of college work, many alliances are formed which result in marriage. When such alliances occur between young people of different faiths, either the home must remain divided or one must surrender denominational preferences and convictions for the sake of unity. In such cases the Baptists usually suffer, for the cry that "the things which separate us are not vital" is generally sufficient to satisfy a heart and conscience already alienated from a church for which enthusiasm is no longer felt.

But these college associations do not cease with school life. Even though no such close bond be formed as has just been indicated, yet the associations of college days continue. Alumni associations are organized; occasional reunions are held. Business partnerships are entered into. Each stands ready to help a fellow alumnum and, of her being equal, give his preference over the alumni of other institutions, even over those of his own denomination. School ties have become closer and stronger than church ties. And thus, by the time our children to other schools, we place them in powerful associations in antagonism to Baptist interests, whereas when they are educated in our own schools these associations become one of the main bulwarks of our church.

College men and women are the most influential citizens in every community. It is vital to the life and growth of our denomination that these remain its loyal and enthusiastic supporters.

Moreover, every college looks to its alumni for financial support, and every worthy alumnus feels an obligation to support with his money the alma mater which he loves. If our children are educated in the schools of other denominations, the result is that when God gives them prosperity their money flows into the coffers of those schools in which they have been educated, and the schools of their denomination are left to wade through a sea of academic associations that means to support them. To educate our children in the schools of other faiths is denominational suicide.—The Standard.

Olive Oil for Gastric Cases.

At the international medical congress, Dr. Cohnheim, of Berlin, detailed his experience in the use of large doses of olive oil in cases of severe gastric distress. In his first case the young man had suffered from an injury in the gastric region, and it seemed probable that a traumatic ulcer had resulted. The pain on eating was so great as to make the patient avoid food. A wineglass of olive oil taken before meals gave complete relief. The same remedy was tried in other cases in which stomach discomfort was a prominent symptom. Even in cases of gastric cancer relief was afforded to many patients. Cases of pylorosclerosis with large satisfactorily were secured as far as the alleviation of symptoms was concerned. Besides, the dilatation of the stomach that existed began to diminish, and eventually in some cases disappeared. Cohnheim reports twelve cases of gastric catarrh by this method with uniformly good results whenever the patients bore the oil well. In one or two cases this method of treatment was tried as an absolutely last resort before operation, and it proved successful. Patients who had lost so much in weight as to appear almost cachectic began immediately to gain in weight, and within a couple of months gained from fifteen to thirty pounds.

Professor Mathieu, of Paris, said that in certain of the country parts of both Germany and France olive oil is used as a family remedy for all stomach pains. It is most effective and has a high reputation. In his practice at the Hospital Andral Dr. Mathieu has often used this remedy and knows how efficient it is where less simple remedies have failed. He recommends it with confidence, despite its utter empiricism and lack of claim to any scientific basis.—Dietetic and Hygienic Gazette.

Nature is not a mere image or emblem of the spiritual; it is a working model of the spiritual.—Drummond.
Woman's Work.

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

MY FATHER's HOUSE.

MARIANNE FARMINGHAM.

The Father's house has many rooms,
And each is fair;
And some are watered through gathering glooms
By silent air;
But a bird's nest makes it home,
Whenever the way the children come.

Plenty and peace are everywhere
In his house within.
The rooms are eloquent with prayer,
And sweet serenities, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights are even through darkness shine.
The hour grows late.
Press back the doubts of thy doubt,
And enter—none will cast thee out.

The Woman's Hour at Conference was held the evening after the Sabbath; Mrs. Nettie West, of Milton Junction, Wis., presided at the meeting; Dr. Martha Rose Stillman, of Plainfield, N. J., read a portion of Scripture, and prayer was offered by Dr. F. J. B. Wait, of New York. For the evening was furnished by the Conference choir. The order of exercises followed the printed program, the Treasurer's report being read by Dr. Anne Langworthy Waite, of New York, and the report of the Corresponding Secretary by Mrs. Jessie Briggs Whitford, of Alfred, N. Y.

Miss Platts read an interesting history of the Woman's Board, from its beginning to the present time, and Mrs. M. G. Townsend read a paper, "The Future for Women." Some of these papers and reports have already been published on the Woman's Page, and others will appear at a later date.

Upon the collection which was taken up by eight young ladies, Miss Lyra Babcock, of Rockville, R. I., sang a solo, "The Shepherd's Fold," in a very pleasing manner. The collection taken amounted to $28.

Miss Susie Burdick said in her talk that she would take the occasion to answer the questions that had been so often asked her, "Are you going back to China, and when are you going back to China?" She told of the time, when a student at Wellesley College, the call came to her to go as a missionary to China, and how for two years she had the matter under consideration. Then the question was settled, and in 1889 she started for China with a strong conviction that she was taking up a work that God had given her to do. Much of the time until 1895 she spent in learning the language and becoming familiar with her work. At that time, when it seemed that it was best for her to come home with Dr. Swinney, she left her work with great reluctance, but returned to China in 1896 with renewed zeal and interest in her work.

Again, three and a half years later, she was obliged to return to America on account of the serious illness of her father. Care of this beloved father has kept her in this country ever since, and now that God has called him home new responsibilities are resting upon the daughter, responsibilities that are to her a sacred charge. "When this work is done and the way is open, God willing, it is my purpose to return to my work in China."

Child Training for Christian Living.

MRS. ADRIEL HODGART.

[This paper was read at the North-Western Association in June, 1902, but was delayed in the mail and has only just reached the editorial table, ready for a careful reading, as it is full of good suggestions for all interested in the training of children.—EDITOR OF WOMAN'S PAGE.]

On being asked to write a paper for the Woman's Hour in line with the general topic of the Woman's Work in the church being suggested as a suitable topic, the questions arose, "Has woman any work distinct from that of other church members? If so, what is it, and how related to revival efforts?"

If we regard church work as divided into times of seed-sowing and harvesting, women as mothers have a distinctive work, a work that no other can do so well, namely, that of training the child preparatory to Christian living, and for gathering into the church when the harvest time comes. Considering a revival as a spiritual harvest, a harvest of souls, it is needful that it should be preceded by a time of careful seed-sowing.

Much of this work may be done by the Sabbath-school teacher, and also by teachers in the public schools, who find vast opportunities for sowing where the eyes are open to them. But to the mother belongs pre-eminently the task of preparing the ground for the reception of the seed, that it may neither be scorched and wither away for lack of depth, nor choked by thorns, but rather, falling upon good ground, be a hundred-fold. This has been the case with a child-training school, and as such should it not admit such of these little ones as desire to learn, not omitting to see to it that there shall be no lack of instruction and guidance. We have many illustrious examples of men who were converted in early life, such as Sweet, New Henry, Dr. Watts, President Edwards, etc.

The Bible tells us of several child-Christians. King Josiah at the age of eight years, "fear God." But in the case of such it is natural to suppose that they had earnest, careful mothers. To the nature of a child's character, to the training of the child in early life, God meant for children to come to him, but he meant for mothers to lead them. A great work and a great responsibility is given into the hands of the mother with the life of the child.

It is said that child-training should begin at birth. In this there is a distinction to be made between training and teaching. Teaching, the imparting of knowledge and truth, is also an important part of the mother's work, but we wish rather to consider training in the sense of wisely directing and shaping a child's feelings, thoughts, words and ways, his whole character, as a tree or vine is trained in early life, while young and tender, to conform to the thought of the pruner, to grow into come-}

The truths of salvation are very simple, requiring only the acceptance of the facts of man's sin and Christ's saving grace. Even a child may perceive them. As soon as he is old enough to understand what it is to disobey and be punished for it, he can understand disobedience to the Heavenly Father and patience for sin. With the proper training for it the child should be expected very early to choose the Christian life.

Childhood is the receptive time of life, when impressions are most easily made and most lasting. The time when the little habits are being formed. One has likened the difference between childhood and age to that between a page of type just set up, and a stereotyped page. In the former case it is easy to make alterations. But how difficult in the latter!

The church has been called Christ's training school, and as such should not admit of these little ones as desire to learn, not omitting to see to it that there shall be no lack of instruction and guidance. We have many illustrious examples of men who were converted in early life, such as Sweet, Henry, Dr. Watts, President Edwards, etc.

The Bible tells us of several child-Christians. King Josiah at the age of eight years, "fear God." But in the case of such it is natural to suppose that they had earnest, careful mothers. To the nature of a child's character, to the training of the child in early life, God meant for children to come to him, but he meant for mothers to lead them. A great work and a great responsibility is given into the hands of the mother with the life of the child.

It is said that child-training should begin at birth. In this there is a distinction to be made between training and teaching. Teaching, the imparting of knowledge and truth, is also an important part of the mother's work, but we wish rather to consider training in the sense of wisely directing and shaping a child's feelings, thoughts, words and ways, his whole character, as a tree or vine is trained in early life, while young and tender, to conform to the thought of the pruner, to grow into come-
nearly as possible an impartial view of her child’s character, and try to perceive its faults as well as its possibilities. Then she should work to the end of correcting those faults, or the most serious of them, and of fostering the good traits.

We must guard, however, against allowing ourselves to become impatient over small annoyances, which may arise from what may prove to be the child’s best points, if wisely directed; such incessant activity, a tendency to get into mischief, and the seeking of numerous questions. Often parents consider that because children show decided characteristics, possibly recognized as inherited, they must be reconciled to them, though perhaps with regret, and so no effort is made to overcome them. But it is in this very direction that there is most need of training.

It is a well-known fact that even physical features may be changed, and deformedities overcome, by persistent treatment. Why not mental and spiritual deformities as well? Evil tendencies may be repressed and subdued.

There are various faculties to be cultivated, of which we shall now consider only a few of the most important. The training of the will seems to stand foremost among these. It has been said that the measure of the will power is the measure of personal power. The will is the faculty which chooses between two lines of action. It should early be taught to conform to lines of duty.

When the question is one of choice between right and wrong action, the child can be trained to choose the right itself, that is, without compulsion. With compulsion there is no real choice, and therein lies the distinction between will-breaking and will-lending. How many of the faults which the child must choose for himself, is it to give him the privilege of free choice, influenced by wise instruction—that he may have the consciousness of having voluntarily chosen the right way, instead of the knowledge that he is compelled by an outside power stronger than himself.

There is a stubbornness on the part of some children which rises up in revolt against force of any kind. It is likely to appear later in life in opposition to God’s will unless wisely trained and subdued.

Consider the effect of different modes of treatment of a child, upon the way means of sweets does not prove productive of good results, as in the case of the little boy, who after lying on the floor licking and screaming for awhile said, “Grandma, I want to be pacified, where are the sugar plums?” A child may enough, and in returning from eating what is hurtful to him, and who knows but it may save him from intertemperate habits in future years?

Faith is an attribute which is possessed by the child, but which needs direction. A little child has unquestioning faith in the father and mother and friends, unless taught by sad experience to doubt them. The faith of a child in God is often a rebuke to older Christians. But faith should be directed to a Father who knows and will give what is best, rather than to one who will give us all we may ask for. We hear of faith in prayer, and God is evidently in answer to our requests. The child can come to him with his requests, but the faith should be placed in his love and wisdom, and his desire to give us what is best, just as a child should trust his parent to choose what is best for him. Being taught to expect an answer to prayer is the cure of many disappointments, and has a tendency to shake the faith in God.

A respect for the rights of others, and a desire for their happiness, should early be instilled into the child’s mind and heart. Self-denial for the sake of others is the very essence of the Christ spirit, and the child who learns it is learning one of the most important lessons for Christian living. Giving up the best to playmates, brothers and sisters, going without that others may have, if done voluntarily, is a preparation for the future, and the spirit of self-sacrifice may be cultivated. Also a consideration for the feelings of playmates and refraining from unkind remarks and criticisms is of great value.

All these graces can be more easily developed if the childhood the child is brought up in is not encouraged and nurtured then, what struggles and failures, what discouragements await him when he takes upon himself the name of Christian and allies himself to Christ’s family. Also! how often is it the parents who by their own examples, our unwise advice and sympathy, our lack of judgment, perhaps unwittingly, but none the less surely, are fostering the opposite traits, only too ready to grow and flourish.

In closing let us consider for a moment the difference in the condition of a child trained in the fundamental elements of character, and one who has missed such a preparation, when brought under the influences of a revival of religion. In the one case the child is prepared to choose the right for himself, and be able and to be stable in it when chosen. He has already entered upon the training which will enable him to endure up to the best of his powers, and to be able to withstand temptations, and to consequent remorse and discouragement at having yielded.

What accountability rests with the parent as to the whole trend of the child’s future. It seems to me that James 1:5 might well read, “If any father lack wisdom, let her ask of God, for we have the encouragement of the belief that the promise that he will ‘give liberally’ includes us mothers also.”

FROM REAL LIFE.

“How do you make your corn-pone so light, Mary?”

“Law! ma’am, cornmeal always makes things light.”

“But, what is your recipe?”

“Well, I take some meal and put it in a bowl, and put in some baking-powder.”

“That is what makes it light, then.”

“Oh ho! It’s just the meal and the baking-powder makes it light. Then I take three eggs and beat ‘em stiff.”

“But, Mary, of course, all these eggs and the baking-powder are what make it light.”

“No, ma’am; it’s the meal; it always makes things light.”

“Then why do you put in the eggs and the baking-powder?”

“Why, because mother does.”—American Kitchen.
Young People's Work.

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

"He That Suffereth.

A goodly sight it was to see the large company of Conference guests sitting down at the tables together. It seemed like one big family where mutual love and confidence prevail. Please indeed was it to be waited on by our own young people, daintily and self-respectingly, with that peculiar grace which is found only in service between equals. The ideal plan has been reached. The dining tent has been made self-supporting, but the beautiful hospitality still remains. May the time never a meaner one of the visitors to our great annual gatherings shall be waited on by stranger hands.

In Memory of "The Elder."

One of the most powerful meetings of anniversary week was gotten up quite informally. This was a meeting called in the early evening to pay tribute to President Whitford. As Mr. Titusworth said, in calling the meeting to order, we had not come in memory of President Whitford, or State Superintendent Whitford, nor Rev. W. C. Whitford, D.D., but simply in memory of "the Elder."

I would that I had a stenographic report of what was said there that night. Better still would that I could bring you the atmosphere of the meeting, the mighty undercurrent of deep feeling. Tears streamed down many a manly face, and more than one speaker had to pause for a moment before beginning or in the midst of his speech.

The Elder dead? O, no. A man like that need not die. He lives to-day in ten thousand lives which he has touched. Neither is that all; for there is a higher immortality than that of which George Elliot dreamed when she sang:

"O may I join the choir invisible, Of those immortal dead who live again, In minds made better by their presence."

"Let me also say with George MacDonald, "I came from God, and I'm going back to God, and I won't have any gaps of death in the middle of my life."

Write it Out.

Sit down and tell me what your impressions of Conference were. What do you think about the new Central Advisory Council and the objects which they have set before them? About what the new plans for Christian Endeavor work? Your editor is thinking of many things, but he will wait and see if others do not say them. It was a great Conference, great not so much in what it was, as in what will grow out of it. Those historical papers will have a lasting influence in the busy days and quiet evenings. The new stirrings of denominational life are full of hope and promise of the future.

As Others See Us.

It may interest you to know that W. L. Greene, our newly-appointed Field Secretary in the Western Association, is held in regard in other circles outside of our own. He was a member of the recent Summer Training School at Lake Geneva, famous throughout the West, and became the lion of field day by breaking the school record for the hammer throw at 111 feet 55 inches. In the Bible-class for personal work he was marked 100, the best grade in a class of fifty.

Now this is only one of a large number of our finest young people in the world. They are strong, physically, mentally and spiritually, and we have as much right as the apostle John had in his day to rejoice in the fact. We are not to be distinguished by large numbers; but this work has learned and is still learning to expect something better of Seventh-day Baptists than it expects of others. Let us not be dismayed by this fact, but thankful for it, and let us stand up squarely to the contest.

No Use Arguing With a Seventh-day Baptist.

A Providence daily paper made the gathering at Ashaway an occasion for an editorial, paying us the following tribute, although the connection indicates that the writer did not intend it as a tribute:

"There is no use in arguing with a Seventh-day Baptist on the subject, for he will maintain that the Sabbath began with the creation of the world, and will remain as a divine institution to the end of time; and he will produce texts and instances enough to bolster up a much weaker contention."

The editor takes to argue against the Sabbath by presenting two considerations: first, the denomination is dying out (he says); and second, it is very inconvenient to have two Sundays in the community. He closes with the apparent consciousness that he has made his case. And so he has, from the world's standpoint; for it is the world spirit to weigh convenience and popularity heavier than proof texts from Holy Writ. But what shall the man say who takes the Bible for his standard? Does not the quotation above concede the whole case?"--The Chain Letter.

Of course you understand that the "chain letter" spoken of in the report of the special Conference meeting below, is a news letter. Its purpose is not to raise ten-cent pieces to a church organ or some other worthy object; nor to acquire cancelled postage stamps, in behalf of some unknown invalid; nor is the chief aim of the letter even to invite prayers for missions, although such requests would be very appropriate in our letters. They are rather a means of communication between societies, a chain to bind us together.

The old-fashioned chain letter, bidding you write three copies like it, etc., is still at large, and has reached this desk; but is not, I trust, endorsed by our society. On the contrary, your Editor is of the opinion that it is to be discouraged. It is wasteful, irresponsible, slip-shod, hit-or-miss. Fill in the rest of the adjectives to suit yourself, and gently drop the chain letter in its proper receptacle, the waste basket.

Reflecting Christ's Image.

"How good it seems to come in contact with a religious man or boy! My life would be one constant drudgery, if it were not for the many blessings that Christ bestows on me each day of my life; and the harder I strive for the things of this life; but, how little I am doing for him! How quickly one can tell a Christian by just looking into his face. I would have my face a mirror, reflecting Christ's image."

When you can read sentences like these from the pen of a strong, healthy, athletic young man, it makes you feel hopeful for humanity. He is not studying for the ministry, either, and neither does he expect to, so far as I know. He was not writing for publication, and will be surprised if he sees his own words in print for the encouragement of others who are striving in the same direction.

REPORT OF Y. P. S. C. E. SPECIAL MEETING.

A special meeting for the young people was called by the president of the Permanent Committee, Rev. M. B. Kelly, on Sunday, the fifth day of Conference at P. M., for the purpose of discussing plans for increasing the interest in Christian Endeavor among our young people.

The first subject under discussion was the chain letter plan. It was voted that this plan be continued indefinitely, and that the committee to carry on the work be appointed by the Permanent Committee.

A short but interesting talk was given by our Junior Superintendent, Mrs. Henry M. Maxson, on the importance of Junior work. A vote of thanks was extended to Mrs. Maxson for the good work she had done in preparing the Junior Catechism.

A short talk was given by Rev. L. C. Randolph on the following plans for awakening interest in our C. E. Societies: appointing Field Secretaries, organizing Bible classes, holding a C. E. Convention in connection with General Conference.

After an animated discussion it was voted that we recommend to the Nominating Committee that the Associational Secretaries be appointed to serve as Field Secretaries. The move was approved by Rev. E. B. Saunders, and carried unanimously, that fire be carried back from Conference and put under the right places.

This meeting was continued informally at 8:20 next morning, the topics being the work of the Field Secretaries and the arranging of Bible courses. The discussion was participated in by Rev. L. C. Randolph, W. L. Greene, Eugene Davis, Miss Susie Burdick, Miss Ida Spicer and others.

MIZPAH Z. SHELBURNE, Sec.

THE CANDLE CALLED PATIENCE.

God never leaves us wholly in the dark. When the great light of heaven fails, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope, or revelation, or inspiration seem to darken, when we feel like crying "Why hast thou forsaken me?" then God has given the human heart grace to go by a lesser light. Such a light one of our novelists terms "The Candle of Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should quietly wait for the salvation of Jehovah." Patience is one of the humblest lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, gladly in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith. The candle of patience is more than half the noblest men and women who meet such candles."--S. S. Times.

Evety is fruitful in other sins. It is the soil in which crimes flower.--P. N. Peloubet.
Children's Page.

THE NURSERY CLOCK.

I am sixty years old, and my dark wooden case
Is battered and bruised—there's a crack in my face;
My sister says I want to go, but I still say at "tick-tock.
And the children all love me—my old nursery clock.

Time—flie—flew—tick—touch.

Mother—watch—-over—you—

Father—watch—-over—you—

Even—till—sick.

When the evenings grow long and the firelight grows,
The nursery looks cozy, and queer little shadows
Linger on the faces that have been there.

With the children in bed I hash them to sleep.

Tick—tock—tick—

Wake—babbles—tick—

With the light comes the day.

Time to work—then to play.

Tick—tack—tick.

---Little Folks.

GRETCHEN.

Gretchen was sitting under a plum-tree in the garden, knitting a long, brown stocking.

The ground was beautiful all around her with the white petals of plum blossoms, and her brown, braided hair was flecked with them, too.

She was a little German girl, but she did not live in the "fatherland"; here in America had she been a whole year, with her father and mother, the old grandmother, little Hans, and Karl.

The new house was on the outskirts of a manufacturing town, at the foot of a green, wooded hill. The father had worked now, and they all tried to be happy in this queer, breathless country.

"Gretchen!

It was the mother who called from the open door-slug. "Ya, mutterchen." (Yes, little mother.)

"Gretchen, where is little Hans? Go and seek him, my child."

Gretchen put her knitting in her workbag and hung it on the arm of a wooden chair. Where, indeed, was Hans? Not in the porch snuffing at the path, not in the back-yard by the shadows of the branches promise, but his white as it went up, for it had been steep, like a herp and, like a thought the ascending path.

For an instant for breath, she glanced up the hill for a sight of the transept, then, with a shrike, sprung down the bank of the ravine, through the briers, over the stones. There, on the highest part overhanging, just ready, seemingly, to roll from a height of nine feet or more, down upon sharp stones and staining netles, lay Hans fast asleep.

The moment she saw him with the soft sunlight shining across his face Gretchen thought of a wonderful painting she once looked at, over the sea, of the Christ-child lying in his mother's lap—"Christ-child! " "Oh, the good Jesus was one of those baby like Hans. He will never let him fall," thought Gretchen. "Only let me spread my woolen skirt to catch him—only be in time to spread my woolen skirt, dear Christ."

Gretchen was in time. She stretched wide the skirt of her gown and waited. Hans did not fall. He moved the least bit nearer the edge, perhaps, as he tossed one little arm, but slept on peacefully.

"If I only dared leave to climb and snatch him," muttered Gretchen. "What shall I do? Shall I call the mother? She would scarcely hear."

Still Gretchen did cry with all her might. "Mutter! Mutter!" No one came. With straining eyes fixed on the little sleeper, with widespread arms that began to ache, stood Gretchen. The sun rose higher and higher about her head, as well as a

GRASS.

Hans' hair was flecked with them, Gretchen. The sun rose higher and higher around the outskirts of a garden, and she been a little German girl, but she did not live in the "fatherland;" here in America had she been a whole year, with her father and mother, the old grandmother, little Hans, and Karl.

The new house was on the outskirts of a manufacturing town, at the foot of a green, wooded hill. The father had worked now, and they all tried to be happy in this queer, breathless country.

"Gretchen!

It was the mother who called from the open door-slug. "Ya, mutterchen." (Yes, little mother.)

"Gretchen, where is little Hans? Go and seek him, my child."

Gretchen put her knitting in her workbag and hung it on the arm of a wooden chair. Where, indeed, was Hans? Not in the porch snuffing at the path, not in the back-yard by the shadows of the branches promise, but his white as it went up, for it had been steep, like a herp and, like a thought the ascending path.

For an instant for breath, she glanced up the hill for a sight of the transept, then, with a shrike, sprung down the bank of the ravine, through the briers, over the stones. There, on the highest part overhanging, just ready, seemingly, to roll from a height of nine feet or more, down upon sharp stones and staining netles, lay Hans fast asleep.

The moment she saw him with the soft sunlight shining across his face Gretchen thought of a wonderful painting she once looked at, over the sea, of the Christ-child lying in his mother's lap—"Christ-child! " "Oh, the good Jesus was one of those baby like Hans. He will never let him fall," thought Gretchen. "Only let me spread my woolen skirt to catch him—only be in time to spread my woolen skirt, dear Christ."

Gretchen was in time. She stretched wide the skirt of her gown and waited. Hans did not fall. He moved the least bit nearer the edge, perhaps, as he tossed one little arm, but slept on peacefully.

"If I only dared leave to climb and snatch him," muttered Gretchen. "What shall I do? Shall I call the mother? She would scarcely hear."

Still Gretchen did cry with all her might. "Mutter! Mutter!" No one came. With straining eyes fixed on the little sleeper, with widespread arms that began to ache, stood Gretchen. The sun rose higher and higher about her head, as well as a

GRASS.

Hans' hair was flecked with them, Gretchen. The sun rose higher and higher around the outskirts of a garden, and she been a little German girl, but she did not live in the "fatherland;" here in America had she been a whole year, with her father and mother, the old grandmother, little Hans, and Karl.

The new house was on the outskirts of a manufacturing town, at the foot of a green, wooded hill. The father had worked now, and they all tried to be happy in this queer, breathless country.

"Gretchen!

It was the mother who called from the open door-slug. "Ya, mutterchen." (Yes, little mother.)

"Gretchen, where is little Hans? Go and seek him, my child."

Gretchen put her knitting in her workbag and hung it on the arm of a wooden chair. Where, indeed, was Hans? Not in the porch snuffing at the path, not in the back-yard by the shadows of the branches promise, but his white as it went up, for it had been steep, like a herp and, like a thought the ascending path.

For an instant for breath, she glanced up the hill for a sight of the transept, then, with a shrike, sprung down the bank of the ravine, through the briers, over the stones. There, on the highest part overhanging, just ready, seemingly, to roll from a height of nine feet or more, down upon sharp stones and staining netles, lay Hans fast asleep.

The moment she saw him with the soft sunlight shining across his face Gretchen thought of a wonderful painting she once looked at, over the sea, of the Christ-child lying in his mother's lap—"Christ-child! " "Oh, the good Jesus was one of those baby like Hans. He will never let him fall," thought Gretchen. "Only let me spread my woolen skirt to catch him—only be in time to spread my woolen skirt, dear Christ."

Gretchen was in time. She stretched wide the skirt of her gown and waited. Hans did not fall. He moved the least bit nearer the edge, perhaps, as he tossed one little arm, but slept on peacefully.

"If I only dared leave to climb and snatch him," muttered Gretchen. "What shall I do? Shall I call the mother? She would scarcely hear."

Still Gretchen did cry with all her might. "Mutter! Mutter!" No one came. With straining eyes fixed on the little sleeper, with widespread arms that began to ache, stood Gretchen. The sun rose higher and higher about her head, as well as a
The Luck of the "Drumalis."

A. B. Drummell

He was an old Scots' sailor, and he told me the story in a roaring shipyard beside the dirty Clyde. He spoke in the strong accent of his fatherland, which I shall not attempt to reproduce. He was, moreover, a survival of an era so long gone by, whereas men were superstitious and thought twice before doing a good many things that their twentieth century successors do without hesitation. His yarn impressed me, therefore, as not devoid of interest. I found out afterwards, incidentally, that he had been first mate. Perhaps this accounts for the atmosphere of sagacity which surrounds that individual...

Every ship must start her career with a clean record. So say all seamen, and if they don't know, who should? Three things in particular are dangerous for a new vessel: to be launched on a Friday, to "hang" on the ways, and to turn landward when she takes the water.

Why does the launch makes the luck of the ship. So the seafolk tell us, and who should know better than they? In the great Clyde bank yards of Scotland they have built ships for more than a century, but they are very chary on these points. The old workmen tell strange tales of the sea and its fortunes. Launched on a Friday? Ay, they did that for the "Maxwellton" freighter, and she struck the Virgin Rocks on her first trip—at least that's the story, and not a man of her crew was left to deny it. "Hang" on the ways? Ay, that was the "Emulous" battle ship, and she pinched her bow-plates in a尼斯ay gale, cruising with the Channel Squadron, and they shoved her ashore at Ferrol and spent £30,000 in repairs. Swing shoreward, instead of seaward? Ay, that's the "Drumalis"—but here's the yarn they tell about her.

In truth, the "Drumalis" started with a handicap, her keel being laid down on the thirteenth of the month. She was a four-masted steel sailing ship, designed for speed and heavy freights. They were proud of her in the yard—one of the big concerns at Greenock—indeed, having a quick job, having the lower masts stepped and the hull ready in record time. Then Sandy MacPherson, foreman, fell from the taffrail and mangled himself on the ways.

The yard lay just where the river widens. A successful launch depended largely on the tide. And when the "Drumalis" stood completed, spring-tide came on a Friday. Now the yard-master knew the ancient tradition and would gladly have deferred the launch. But fresh orders were coming in. All his was work. So he gave the order and made a quick job, one of these fell from the break of the poop and split his collar-bone. The owners said he had no business to be standing there. Another slipped on the open deck and snapped his ankle. The owners searched his twenty pounds, incidentally pointing out the folly of giving a ship a bad name. In dry dock the "Drumalis" sat down too hard upon her after keel-blocks, whereby five of them disappeared through the flooring of the dock. The owners carried the matter into court—and lost their case.

But the luck of the "Drumalis" accompanied her. She lost an anchor on the Tail of the Bank—the best anchorage on the Clyde, where no well-conditioned ship would carry away a foc-yarn. At Liverpool the riggers were set to work. One of these fell in the yard master's care, and he was the luck of the ship. At last she was in the trade, and had been first mate. Perhaps this accounts for the atmosphere of sagacity which surrounds that individual.

This time there was no mishap. The "Drumalis" took the water in a thunder of foam. A fine spectacle she made, and some workmen raised a cheer. But their voices died away, for the new vessel swung slowly around until her bow pointed fair up the river.

"Ah, the luck o' the pair barkie," muttered the workmen. "She sways the land and no tae the sea!"

The yard-master cursed the luck. She was out of his hands at last. He watched her being towed away on the ebb tide with a sense of satisfaction, that he had been first mate. Perhaps this accounts for the atmosphere of sagacity which surrounds that individual.

"She's fair rotten wi' bad luck as it is." And he at once developed an alarming case of cholera morbus, which kept him ashore for twenty-four hours. Whereby, as he could not be left behind, they hauled out on Saturday.

The "Drumalis" was a splendid craft of 1,200 tons. Captain Jamie felt proud of her. She came down channel, carrying every stitch they were able to sale. Her speed and handiness surprised him. He began to feel more hopeful about the whole situation.

"But ye'll no forget the barkie's luck," grumbled the First Mate. "It's ill talkin' in-sea thriftin' a way. A'm thinkin' poor luck'll follow us."

And so it did. On the second day, before they were clear of the crowded channel, the wind veered to the south and a thick mist rose out of the sea. Shortly afterward a racing liner came tearing through the fog and scraped off one of her quarter-boats. In the manner of her kind she passed without a stop, being overdue at Southampton and pressed for time. But she left a section of her bridge hanging to the stern of the "Drumalis."

"And it might have been waur," remarked the First Mate, grinning.

Three days out a sailor was injured by a falling block. Ten days, seven cases of dysentery were discovered. The Captain said it was the water. The First Mate said it was the luck of the "Drumalis." This reduced the effective crew to nineteen—a small company for so large a ship. In fine weather they crowded on all sail and let her drive. But fine weather was scarce. Fifteen days out they met a head wind, which rose to a gale in six hours and lasted three days. Evidently the vessel was unaccustomed to working their big vessel. The wire rigging cut like steel rods and the new canvas was as stiff as a board. Thus they drew slowly across the Atlantic and approached the American coast.

Seaward from New York, three hundred miles off the coast, the ocean is scored with strange currents. Here the mighty Gulf Stream trends away from the rugged shores of Nova Scotia and the strong Fundy tides impinge upon it. All the sea in those parts is vexed by baffling conditions. Many a ship has been driven toward the shore, then toward the land, then toward her fate in the vast grip of the mysterious waters. No wonder, then, that the "Drumalis" went out of her course.

On the heels of the storm followed calm and heavy fog. The "Drumalis" lifted softly off the long rollers. The wind howled into the southwest. You could not see the mainmast from the poop, nor the foc'sle from amidships. At noon on the fifth day of thick weather, the First Mate sought the Captain.

"Do ye ken ye're bearings yet?" he asked.

"Can I get my bearings when ye're never a glimpse o' sun the last half week?" retorted the other.

"Then A'm thinkin' there's danger in the air," continued the First Mate. "A'm no sayin' whether it is to be collision, or fire, or just a section of her sheds. But it's come to A in a dream, Captain MacWhan, we're 'by ordinar' in danger. 'Tis the luck o' the 'Drumalis' has followed o'er all the Western Ocean."

"We're drawing up on the Hook," said the Captain; "and where's the danger in that? Man, ye're a'right, or want of sleep. We'll
make New York to-morrow. We'll be docked by night." But he ordered out the deep-sea lead.

The first cast showed 80 fathoms. An hour later they got 75. Still the fog held. The "Drumalis" moved on powerfully with a rustling of huge white sails. Another hour passed.

"Forward there!" called the Captain.

"Hoar your lead!"

"Thirty fadom!" came the song-song accent of the leadman.

"Tis never the American coast that's shoaling up like this," muttered the First Mate into the fog.

"Twenty-five fadom!"

"Stand by! Ready about!" roared the Captain.

"We'll make no coast in a fog like this!"

Slowly the "Drumalis" swung to her rudder and bore away on a new tack. The wind freshened, ruffling the calm water, and the ship heeled slightly. A long-drawn air hummered through the rigging.

"Tis the pair barking for her doom," said the First Mate. "Hark to her now!"

"Five fadom! Breakers ahead! Port yer helm!"

Captain Jamie slung himself bodily on the wheel. The "Drumalis" hesitated, surged forward, wavered half a point. Then she took bottom with a long, rending crash.

Almost simultaneously the fog rolled off the quiet sea. Far away to the north extended a low, gray coastline. Straight ahead a lighthouse stood up from a narrow spit of sand. Shoreward ran a featureless island. Everywhere were stretches of white sand.

"Captain MacLachlan!" cried the First Mate, "you're two hunder mile off yere rightful coorse. You'n Nova Scotia. New York's away down yonder to the south-west. Tis the luck o' the 'Drumalis.' Ye've picked up the Cape Sable Ledges."

The thing was true. With all the wide sea before her, the 'Drumalis' had driven against this grim corner of the land.

The men of Cape Sable say that no ship stranded there has ever got away alive. That night a hill leaped to beat in and the vessel pounded upon the granite boulders until the big hull was full of water. With the first light of morning all hands went off in the boats. By noon the shoals were break- ing for miles outside the derelict. Her tall masts leaned pitifully against the sky, yards akeew and sails flying loose. By sunset the submerged hull lay like a half-tide rock, the surf roaring over it. And three days later the following appeared in the Boston papers:

**WRECK OF SHIP "DRUMALIS."**

For sale, on account of whom it may concern, on Wednesday next, August 11, at 12 o'clock noon, at Yarmouth, N. S., the full of the new four master sailing ship "Drumalis," 1,200 tons register, as she now lies stranded one mile N. E. of Cape Sable Light. Together with all Machinery, Hoisting and Running Gear, Sails, etc., cargo of chalk remaining in ship. All as per schedule to be submitted at time of sale.

But the luck of the "Drumalis" held to the last. A storm came up from the south, across a thousand miles of sea, and raved over the ledges and tore at the strong steel fabric. For twelve hours plates and ribs and bulkheads rumbled and the shattered shanks; then, in the darkness, the tremendous weight of the surges prevailed. The masts went down, the hull parted amidships, and the "Drumalis," found a grave beneath the lonesome tide.

What would you expect? The luck was wrong from the start. So the old Scotman argued with such positiveness that I was fain to agree.—The Independent.

**SALOON-KEEPER'S SOLILOQUY.**

The grog-seller sat by his bar-room fire, with his feet slung high in the air.

To his drunken smokers, one by one, Foolish and fuddled his friends were gone.

"Ho! ho!" said he with a chuckling tone, as the last of them left the door.

"The boors have gnawed my bounty and wine—much good may it do them, the cash is mine!"

"There's Brown, what a jolly dog he is! And he swills the way I like to see.

Let him dash for a half at this reckless rate, and his farm is mine as sure as fate.

"I've a mortgage now on Thompson's lot, what a fool he was to become a not!"

"Gibson has murdered his child, they say, He was a drunk as a hool here yesterday.

And the folks blame me. Why, bless his girzards, if I don't sell him myself bodily on the ground!"

"Let the hussies mind their own affairs, for never have I interfered with theirs.

"Many a lark have I caught in my net; I have these for kicks of a life-time!"

"He, ho! ho!"..."Twas an echoing sound.

Annoyed, the grog-seller looked around. And, lo! in a corner dark and dim Stood an uncoated form with an aspect grim.

Like a galvanized corpse, so pale and wan, Upstart, instant, the horror-struck man.

"Why, what do you fear, my friend?" he said, And he trembled outward and inward.

"Do you think I've come for you? Never fear, You can't be spared for a long while here.

There are hearts to break, there are souls to win From the ways of peace to the paths of sin.

There are homes to rend, there is trust to be turned to hate, There are hands that murder must crimson red, There are to be crushed, there are blights to be shed.

Over the young, the pure and the fair, Till their lives are crushed by the fiend Dreapit.

"This is the work you have done so well, Curing the sick and the well.

"Long will it be, if I have my way, Ere the night of death shall close your day?"

With choking sob and a half-formed scream, The grog-seller waked; it was all a dream.—Unknown.

**OUR COUNTRY COMMERCIALY.**

Information of timely value to the commerce of the country is brought together in the July Summary of Internal Commerce issued by the Treasury Bureau of Statistics.

Of interior trade movements, the Report states that for seven months ending with July, 1902, the receipts of livestock at the five markets of Chicago, Kansas City, Omaha, St. Louis and St. Joseph reached a total of 34,229,973 head for the corresponding period of 1901. There is a difference of 1,101,878 head to be supplied before the receipts of the current year shall have equalied those of last year.

Analysis of stock at cut-meats at the five markets of Chicago, Kansas City, Omaha, St. Joseph and Milwaukee show that on July 31 of the current year there were on hand 209,094,087 pounds. On the corresponding date of the previous year the combined stock consisted of 279,801,545 pounds.

Freight receipts at 121 points on the Great Lakes for the month of July, 1901, were 7,094,685 tons, and for the corresponding period of 1900 there were received 7,682,848 tons at 144 different ports. Shipments from 204 different points for July, 1901, were 7,031,357 tons, and for 1902, 7,436,548 tons from 217 ports. Total shipments for the first seven months of 1901 were 19,633,354 tons, and 26,575,082 tons for the corresponding period of 1902, showing a gain of 7,222,670 tons, or 36.7 per cent; and 16,568,909 tons passed the Sault Ste. Marie Canals against 11,545,192 tons in 1901, and 12,775,240 tons in 1902.

Trade movements at Boston, New York, Philadelphia and Baltimore show that for the first seven months of the current year the receipts of grain, and flour reduced to bushels, at New York were 56,620,630 bushels, compared with 85,510,068 bushels for the corresponding period of last year. At the three other ports of Boston, Philadelphia and Baltimore, the receipts were 57,266,043 bushels, compared with 121,685,795 bushels for the same period of 1901. Of receipts at New York in July of this year, 77 per cent came by rail and 23 per cent by water.

Traffic in iron and steel, originating in Southern producing territory during the first seven months of this year, amounted to 1,531,275 tons, compared with 207,760 tons for the corresponding period of 1901. There has been a decline in this traffic in July, the tonnage of 143,559 tons being the smallest in the course of the current calendar year, but considerable higher than the tonnage of 132,713 tons in July, 1901.

Coal receipts from New Orleans for the month of June by water, as reported by six of the leading coal carriers to tide-water, amounted to 196,497 tons, and for six months ending with June, 3,967,666 tons. Reported shipments from Philadelphia were as follows: For June, 6,245,191 tons; for six months ending with June, 1,271,191 tons. Coastwise coal shipments from Baltimore during June were 172,806 tons, and for six months to the end of June, 1,006,979 tons. The total amount reported from the three ports was 471,905 tons, or 155,914 tons, or 544 for six months ending with June. Coal receipts at Boston, mostly by coastwise lines, for the first seven months of 1901 were 2,661,346 tons. This year's receipts were 2,467,787 tons.

During the half-year to the end of June, 1901, there arrived at San Francisco 13,315,-

222 bushels of wheat. For the half-year to the end of June, 1902, the total receipts were 17,125,773 bushels, being a gain of 20 per cent over the receipts of the preceding year.

**THE LACK OF THE AGE.**

The great lack of this age is spiritual vision. It is the absence of ideals. It is the loss of faith in religion. And religion is better to be a peasant and reverence a king. If we lack faith in God and reverence nothing! All that has been won out of the evolution of the race from the slime of the ocean is the power to look up in holy awe and down in the deep and around on human life with reverence to the thing that is lost, all is lost. This is the great gift of the ages—one to another. It is the lighted torch. A lighted torch (like the roaring fire) each generation, spent with effort, has handed to the next. Will you extinguish it? Shall we be drenched in your own sloth? Shall we pass it to the boys and girls who come after you will you give them a charred coal for a burning flame?—Rev. Frederic Goss, in the Evangelist.
Sabbath School.

CONducted by Sabbath-School Board. 

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

INTERNATIONAL LESSONS. 1902.

THIRD QUARTER.

July 24, The Ten Commandments—Importance of The Ten Commandments, Ex. 34: 7-16.
Aug. 28, God's Children and Abominations—Priestly Rule, Num. 18: 7-32.
Sept. 4, God's Children and Abominations—Judas the Betrayer, Matt. 26: 14-25.
Sept. 25, Review.

LESSON XIII.—REVIEW.

For Sabbath-day, September 27, 1902.

GOLDEN TEXT—'They shall remember the Lord thy God.' Deut. 8: 16.

NOTES.

The lessons of this quarter have had to do with the school's of the children of Israel in the wilderness. The first eight were in the first years of his country, the second year of the Exodus; the last four, in the last year. Of the thirty-eight years of wandering between these two celebrations, he knew very little.

The first lesson gives a striking illustration of God's care for his people. The efficiency of an army depends in a great measure upon the commissary department. Here was shown the body of men and women as well as of fighting men. The manna was given for the sustenance of this whole host. This is but the symbol of God's care for us.

The second and third lessons are concerning the Decalogue, the nucleus of the divine law. These principles of right-living in the sight of God and man are for the human race at all times.

The fourth lesson is an instance of the perversity spirit of the people which manifested itself in disobedience to the law almost as soon as it had been given to them at Sinai.

The fifth lesson gives us a picture of the tabernacle with its sacred furniture. The value of this sacred place and the service connected with it was in teaching the people in regard to the holy character of God, and in a certain way to prepare them for the revelation of Jesus Christ.

The sixth lesson teaches us of the sacred character of God's direction for his service. His precepts are not light things. We learn also of the folly of the use of strong drink.

The seventh lesson tells of Moses's invitation to Hobab to return with the children of Israel. This is a type of the invitations which Christians are to be continually giving to their fellowmen.

The eighth and ninth lessons, like the fourth, give instances of the failure of the people and of the consequences of these failures.

The tenth and eleventh lessons are full of warning and encouragement. God will not leave his people without guidance. If they choose the right, they cannot but prosper.

The twelfth lesson tells of the punishment of Moses for his one short-comings; and of his greatness.

We carefully consider God's dealings with his people of old, we cannot fail to find lessons of profit for ourselves in this age of the world.

THE RESPONSIBILITY OF PARENTS.

It is a very serious question whether the manners of the young men and women are not deteriorated. It is not easy to judge of the manners of a generation, because the standards of the past seem higher, as one looks back, than the standards of the present; and, because, in considering any particular generation, we are in the temptation to separate that aspect from the complete movement of the time, and to be misled with regard to its significance.

There is no doubt that the wide practice of athletics by young men and young women has, on the whole, been extremely beneficial. Athletics is fast making Americans a vigorous race physically; it has furnished a safety-valve for the overplus of vitality which, in the colleges at least, in former days often took the direction of dissipation. It has brought young men and young women together on a basis of mutual esteem, and has made them comrades in a rational way. These gains must be taken into account. On the other hand it has bred an informality, not to say a freedom, of manner on the part of young men toward young women which inhibits a positive and fostered an ease of intercourse which may lead to disastrous results if it is not moderated by the experience of older persons and controlled by the judicial social conventions.

The American girl is trustworthy that it is very difficult for a foreigner to understand her. He finds it quite impossible, looking from the standpoint of his own social traditions, to believe that so much freedom can be combined with entire purity. There is, however, not the slightest question among those who are well informed regarding the essential moral healthfulness of American society.

There will always be exceptions, both in remote country districts and in great cities, to this general statement, but, as a whole, American society is singularly free from social corruption.

But the freedom which the American girl enjoys may be carried too far, and the freedom of the American boy often degenerates into license.

A great many fathers and mothers in this country have practically abdicated their authority, and surrendered a responsibility from which they cannot refuse themselves, although they may dislike it. No father or mother has a right through easy-going complacency, or dislike to exercise authority, to pass over to children that direction of the home which ought to rest, not only on a sympathetic interpretation of the needs of young people by those who are likely to find in them the advance of the experience which you can acquire. The head of a preparatory school for boys said not long ago that it was extremely difficult to enforce the rule against smoking when boys of thirteen frequently drove up to the school from the stationers who sold them, on the floors, tobacco. Every boy of mature physical growth has a right to decide whether he will smoke or not; but no father has any right to let a growing boy smoke, for well-known reasons. That is an authority which he cannot delegate without inflicting a serious injury upon the boy.

The boy's wishes ought not to be consulted in the matter, any more than the wishes of the child who is anxious to play on the edge of a precipice. If the boy of thirteen knew what excessive cigarette-smoking meant, he would never indulge in it, for he has no desire to dwarf himself physically or mentally; and when he grows up and realizes what has happened as the result of his indulgence, he is likely to have anything but a kindly feeling toward smoking. Moreover, careless use of this article has not failed to protect him from his own ignorance.

An Eastern community was shocked recently by a mysterious tragedy in which a young girl and two young men were concerned. That tragedy, whatever its character may be, was made possible by a freedom of intercourse under unusual and improper conditions which ought never to have been permitted. Every girl ought to understand that she is respected in the exact degree in which she is inaccessible to any kind of familiar acquaintance for a woman, if she wishes to secure not only confidence but admiration, to hold herself too sacred; and it is the fundamental duty of every mother to protect her daughter by insisting upon her an adequate idea of the relations between the essential dignity of womanhood and the conventions which protect that dignity in social life. If American society is to preserve in any way the qualities which the best Americans in every generation have instilled into their children, there must be a very deep sense of responsibility on the part of heads of families, to their children, than at present exists. There must be far less license permitted; there must be far more judicious and rational supervision.

The American child is generally regarded by foreigners as the most offensive representation of the children of his country. There is much ground for this opinion. There is very much to justify this opinion, as all can did Americans who see American children in summer hotels and elsewhere must concede. Too many of them are rude, noisy, forward and disrespectful, not only toward their own age mates, but toward others. They reveal the laxity of their own homes in moral discipline and in the teaching of good manners. It will be necessary presently to preach a crusade or organize a movement for the education of American fathers and mothers, if the tradi tions of the American homes are to be preserved, and if American society is to have any distinction either of aim, of taste, or of manners. The Outlook.

CANNED FOOD.

It is amusing enough to discover that cattle rancher, though a thousand cows come up to water at his tanks every day or two, will yet serve condensed milk from cans that come from New Jersey, that his beef bears the stamp of Massachusetts, and his poultry and eggs are imported at enormous prices from Kansas. His butter also comes canned. If it were not for the patent Chinese gardener, even the best-irrigated valleys would be without fresh vegetables. But if the same farmer farming, he does delight in flowers, vines and shade trees. They relieve the monotony of the gray desert, and link him with his old home in the East. He will let his fields be irrigated in time of drought before he will allow the cattle rancher, though a thousand cows come up to water at his tanks every day or two, to be a reflection on his character. If American society is to have any distinction either of aim, of taste, or of manners, it will be necessary presently to preach a crusade or organize a movement for the education of American fathers and mothers, if the traditions of the American homes are to be preserved, and if American society is to have any distinction either of aim, of taste, or of manners. The Outlook.

The Sabbath Recorder.
MARRIAGES.

LYON-BOOTH. At the Seventh-day church, Schiloh, N. J., Aug. 20, 1902, by Pastor E. B. Saunders, Paul F. Arrow of Smyrna, Pa., and Adaline Bam- 
boh, of Schiloh.

STAUB-POMER. At the parsonage, Schiloh, N. J., Aug. 29, 1902, by Pastor E. B. Saunders, Edward, Stanton, 
of Smyley, N. J., and Mary E. Fisher, of Schiloh.

COLEMAN-MOSHER. In Independence, N. Y., Aug. 29, 1902, by Rev. J. K. Church, G. O. Cole- 
am and Margaret E. Mosher, both of Andrav. N. Y.

DEATHS.

Nont upon us or oar sorrow angels
The funeral anthem is a sad-. 
And the chant
God calls our loved ones, but we Ie not why 
They live on earth in thought and deed as tral
-Walter.

Mix. Mrs. Nancy Thurber Mix was born Oct. 12, 1832, 
and died at her home near Bolivar, N. Y., Aug. 29, 1902.

She was united in marriage with John Mix, Dec. 8, 
1849. To them were born two sons and five daughters, 
all of whom were present at her funeral services. Before 
She turned to the Bible Sabbath Mrs. Mix was a member 
of the Methodist church. Three years ago she was bat- 
ted by the writer of this notice while the Quartet 
was holding meetings at Bolivar in connection with the 
Redick Bingham Seventh-day church. Funeral services 
were held at Bolivar on Sabbath afternoon, conducted by 
the pastor of the church, W. D. Allen.

Marshall M. Allen died at his home at Friend- 
ship, N. Y., Aug. 26, 1902, in the 59th year of his 
life.

He was born in the Township of Wilt, Allegany 
Co., N. Y., and was the son of Joseph and Phoe Maxson 
Allen. Two brothers of Maxson and Arthur, and two 
sisters, Mrs. O. L. Whitford, of Webster, R. I., and Mrs. 
Hamilton, of Niles, N. Y., survive him. He was united 
in marriage with Julia Van Velzer, Feb. 22, 1867. To 
them were born two sons and three daughters, who 
with the widow have the sympathy of a large circle of 
friends in their sudden bereavement. During the Civil 
War Mr. Allen enlisted in Co. B., 19th N. Y. State 
Volunteers. He was an enthusiastic supporter of the 
G. A. R., and always sought to cherish the memory of 
departed comrades, help the living, and encourage 
patriotism on the part of all the citizens of his loved 
country. To this end he earnestly endeavored to have 
Memorial and Decoration Day services of a high order 
and well attended. Funeral services were held from 
his home on Friday afternoon, when brief remarks 
were made by Rev. W. D. Burdick and W. J. Sanborn. 
The members of the Ancient & Honorary, A. A. of Friendship, of which 
he was Commander at the time of his death, attended 
the services in a body, six of them serving as bearers, 
and the Post conducting the services at the cemetery.

CONFERENCE EXPENSES.

The apportionment for the expenses of the General Conference this year has been com- 
puted upon the basis of fifteen cents per 
member, as reported in the statistics of the 
churches for last year. That the amount is 
greater than last year is due to the fact that 
the sum of three hundred dollars was appro- 
priated toward paying for the publication of 
the historical papers presented at the Cent- 
ennial Session.

The amount received from the sale of 
meals tickets at the conference was hundred and 
ninety-six dollars. This will probably pay 
all the expenses incurred by the Local Com- 
mittee, with the exception of that for tents, 
seating, etc., which is usually borne by Con- 
ference. In the future it may be wise to 
raise the price of these articles a little higher, in 
order that there may be no regular ex- 

penses chargeable to the churches, except 
for printing Minutes and for the expenses of 
officers and committees.

The Treasurer would be glad to receive 
from the various churches, as soon as possi- 
ble, the amount of the apportionment, in 
order that believe may be paid.

WILLIAM C. WHITFORD, TRES.

ALFRED, N. Y., Sept. 11, 1902.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1896. The Trustees expect that its Endowment and Property will be increased by a Million Dollars in the next three years. To aid in securing this result, a One Hundred Thousand Dollar Campaign is already started. It is a popular subscription to be made up of small gifts. The fund is to be kept in trust, and only the interest used for the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person signing is a contributor to this fund. The names of subscribers are published in this column from this date. All subscriptions of $50 or less are received by W. H. Cranford, Texas, Alfred, N. Y.

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

Proposed Centennial Fund: $100,000.

Amount needed June 1, 1897: $277,001.


George B. Sprague, Westley, L. I.

William H. Reddy, New York, N. Y.


Henry B. S. Hopkins, Wallops Island, Md.

Amount needed to complete: $79,019.

Autumn Term

Milton College.

This term opens Wednesday, Sept. 10, 1902, and continues six weeks, closing Tuesday, Dec. 23, 1902.

Instruction is given to both young men and young women in three principal departments, as follows: Theological, the Modern Classical, and the Science.

Milton Academy is the preparatory school to Milton College, and has proved, from its course leading to those in the College, with an English course in addition, an excellent school for oriental and new life.

In the School of Music four courses are taught: Elementary and Elementary Singing, Music, Voice and Harmonic Science.

Thorough work is done in Bible Study in English, in Oil and China Painting, in Education, and in Athletics and Military Training.

Club boarding, $1.40 per week; board in private families, $3 per week. Including room and board, $3 per week.

For further information, address the

REV. W. C. DALAND, D. D., President,

or Prof. A. WHITFORD, A. M., Registrar,

Milton, Rock Co., N. Y.

Alfred, N. Y.

Salem College.

Situated in the thriving town of Salem, 14 miles west of Buffalo, N. Y., is the property of the State. This school has taken a prominent position among West Female Seminaries. It was founded in 1814, and has for its object the education of young ladies, with an ambition to teach them in a style calculated to form them for useful purposes in life. The school has increased in every respect, and is now one of the most respectable institutions of its kind in the State. At present it contains 100 students, and is entirely supported by the State. Salem College is a coeducational institution.

Tuition and Board $200 per year.

Fall Term opens September 2.

Winter Term opens December 2.

Send for illustrated Catalogue to

Theol. L. Gardiner, President,

SALEM, WEST VIRGINIA.

Seventh-Day Baptist Bureau of Employment and Correspondence.

Rev. W. R. Passmore, Vice-President.

Under control of General Conference, denominational in its scope and purpose.

Application for employment...... 25 cents.

Applicants must correspond directly.

One and two cents stamps received.

To all correspondents, BUREAUX EMPLOYMENT, ALFRED, N. Y.

Business Directory.

PLAINFIELD, N. J.

AMERICAN SABBATH TRACT SOCIETY.

J. P. HUDSON, Proprietor.

P. H. HUDSON, Treasurer.

Rev. A. H. Lawin, Cor.

Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 10 A.M.

The SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

J. P. HUDSON, President, Plainfield, N. J.

J. S. Mays, Vice-President, Plainfield, N. J.

J. J. Troup, Secretary, Plainfield, N. J.

B. R. Travers, Treasurer, Plainfield, N. J.

Promotion of all obligations requested.

The SABBAT LE EVANGELIZING AND DISTRIBUTION SOCIETY.

D. E. Tupper, President, W. H. C. Babcock, Secretary, Plainfield, N. J.

H. W. BISHOP, Treasurer.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October.

W. M. STULLMAN, Counselor at Law, New York City.

Supreme Court, etc.

MILTON, C. A., New York City.

BOULDER COLORADO INVESTMENT CO.

E. C. RANDOLPH, Manager.

BOULDER, COLORADO.

B. S. H. Wheeler, President.

C. W. Babcock, Vice-President.

J. S. H. Babcock, Secretary.

W. E. Babcock, Treasurer.

Capital, $10,000.

Incorporated under the laws of Colorado.

B. S. H. Wheeler, President.

C. W. Babcock, Vice-President.

J. S. H. Babcock, Secretary.

W. E. Babcock, Treasurer.

Incorporated under the laws of Colorado.

MILTON SCHOOL.

Established 1851.


Instruction given in English, Mathematics, Reading, Writing, Arithmetic, Geography, Botany, Chemistry, Book-keeping, Music, and Drawing.

All Aid is gratuitous.

C. M. W. SHAW, President.

T. W. BURDICK, Principal.

J. J. L. CHAPMAN, Principal of the Junior Department.

R. W. POTTER, Assistant Principal.

Annual subscription, $40.

Health, Temperance, and Industry are taught.

Aids are given to students from the State.

匣 R. W. Potter, Superintendent.

The Board of Trustees consists of

P. S. SHAW, President.

J. W. H. Babcock, Vice-President.

S. C. H. Babcock, Treasurer.

E. J. H. Babcock, Secretary.

Aid is given to students from the State.

匣 R. W. Potter, Superintendent.

The Board of Trustees consists of

P. S. SHAW, President.

J. W. H. Babcock, Vice-President.

S. C. H. Babcock, Treasurer.

E. J. H. Babcock, Secretary.

Aid is given to students from the State.

匣 R. W. Potter, Superintendent.

The Board of Trustees consists of

P. S. SHAW, President.

J. W. H. Babcock, Vice-President.

S. C. H. Babcock, Treasurer.

E. J. H. Babcock, Secretary.

Aid is given to students from the State.

匣 R. W. Potter, Superintendent.

The Board of Trustees consists of

P. S. SHAW, President.

J. W. H. Babcock, Vice-President.

S. C. H. Babcock, Treasurer.

E. J. H. Babcock, Secretary.

Aid is given to students from the State.