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

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THREE MEASURES.

Rev. Asher Anderson, D. D., Secre­
tary of the Congregational Na­
tional Council, has compiled an
important array of figures touch­ing
the payment of ministers in Congrega­
tional churches. He says that the re­ports
for the year 1901 show that there were 5,604
Congregational churches of which 4,435 re­ported as to salaries. The totals are:

 Churches paid salaries from $300 to $500: 1,785 from $500 to $1,000: 637 from $1,001 to $2,000; 140 from $2,001 to $5,000; 46 from $5,001 to $10,000: 12 from $10,001 to $5,000.

Probably these figures from one deno­mination are a fair index of the state of things among Protestants in general. Every one knows that when the demands now made up­on the theological students and ministers are considered, no other profession is so under­paid as is the Christian ministry. On this point Secretary Anderson says:

"Surely there is no financial attraction to encourage young men to study for the Gos­pel ministry. The large majority must begin with salaries of $1,000 and less, after having spent seven years in preparation, all of which time they might have been earning something, with the probability that at the period of entering upon the ministry they would have been earning a larger income than they will ever receive in that calling. The charge that the ministry is selfish is far from the truth."

No just estimate of the Christian ministry in general will fail to grant that there is no profession in which unselfishness is more prominent. Churches owe it to themselves quite as much as to the ministers who serve them, that they be liberally supported. No man can do good work,—to say nothing of best work,—who is hampered and hedged in by financial difficulties. That ministers as a class are "poor financiers" is utterly at vari­ance with the facts. No people accomplish as much on the same income as do ministers and ministers' wives. Lawyers and physi­cians, of whom less rather than more is de­manded by way of promotion than is de­manded of candidates for the ministry, are supported far better than are those to whom the highest interests of society are entrusted, and who are often condemned soundly if they do not accomplish the impossible in making worldly-minded men and frivolous women model saints. Facts like these presented by Secretary Anderson are trumpet-tongued in demanding better financial support for the Christian ministry. If the average minister does good work in spite of financial difficul­ties, the wrong of putting that necessity upon him is none the less, and the final ill results to him and those whom he serves cannot be avoided.

The Jewish New Year began at sunset, October 1. This Rosh HaShahah service is the blowing of the ram's horn, or Shofar, calling the Israelites to worship. The New Year marks the beginning of a series of Jewish autumn holy days forming a prominent season of solemnity and devotion. Ten days after the first day of the year, on Sabbath, October 11, occurs the Day of Atonement (Yom Kippur), the great fast day of the Jews, and on Thursday, October 15, five days thereafter, begins the Harvest Festival (Suc­coth), ending on October 23.

No one can become familiar with the history of these sacred days in Jewish history with­out being deeply impressed with the fact that the idea of sacred days, representing God, and religious obligations, is an essential feature of all permanent religious systems. In this fact is found one of the abiding argu­ments for the unchanged Sabbath of Jeho­vah.

The descendant of a Virginia lawyer, self-educated, a Methodist circuit rider, a Bible society agent, an editor of Sunday-school periodicals, literary editor and editor-in-chief of the New York Independent, pastor of the Church of Christian Endeavor, Brooklyn, and author of works of fiction, juvenilia and his­tories of the United States, Edward Eggleston, died at his summer home, Lake George, N. Y., early in September, aged 84. There was a time when Mr. Eggleston, by his gifts of narrative, his charm as a thinker and writer on religious and educational themes, and his profound spirit of altruism was quite a notable figure in our national life, wielding considerable influence through his spoken and written word. At a time when American fiction was almost exclusively confined to depicting the life of the colonies or states along the coast, his books, The Hoosier Schoolmaster, The Hoosier Schoolboy, The Mystery of Metropo­lisville and the Circuit Rider, came like a fresh wave of ozone from the prairies to brace the mind and heart of America and open the eyes of men to the best aspects of life in the

The Value of the Recorder.

We hope that all our readers will remem­ber that item in the late annual report of the Tract Society which showed that if the unpaid subscriptions due to the Recorder had been paid, the report would have showed a credit balance of $2,000 instead of a debit of $1,500. If your subscription is paid you have good reason for asking your neighbors whether they are in arrears. If it is not paid you should hasten its payment and use that fact as an argument with those who are de­linquent. The value of the Recorder to indi­viduals and to the denomination is beyond question, and those who fail to support it as it deserves, and as is their duty, fall into double wrong. In this connection please read "The Need of Religious Journalism" on another page.

A CORRESPONDENT from the North­west,—Dodge Center, Minn.—to whom the Recorder was sent as a wedding gift, writes as follows:

I see that the time for which my Recorder was to be sent has expired. Now we shall be at home with our parents for the next two years. It seems entirely unnecessary for us to have two papers. So you need not send the paper to us. However, we wish to show our interest in the Recorder and our appreciation of it, as well as of the work of the Society in general. Therefore I enclose $2.00 which you may place in the Recorder fund, or else send it to some needy person, just as you think best. Just as soon as we are by ourselves again we will by all means have the Recorder in our own home.

Such expressions of interest in the Recorder and the work of the Tract Society are full of help and encouragement, and the good that will come to some one else, who will read the Recorder, because of the above, will be one of the unknown treasures which the writers of the letter have laid up for themselves to be revealed in God's own time and way.

The Need of Religious Journalism.

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The writer once hand to mouth, "character Seen Us."

As England, Spain, etc. It is often said that the late war with was highly association, which visited the United 1,905,000 also in‐

1,000,000 in the United States is greater than in Europe, and especially English eyes it is less difficult from the, 1881, reported 88,626, English citizen and manufacturer, the 484,550,390, and formed in the same way,-we see magnificent results,

In 1881 to 1902, growing share which they form in the total imports. The Bureau of Statistics dis‐tributes the imports into five great groups, namely: 1. Articles of food and animals. 2. Articles in a crude condition which enter into the various processes of domestic industry. 3. Articles wholly or partially manufactured for use as materials in the manufacture of other things, for use in manufacturing, things of the two classes of arti‐cles for use in manufacturing, those "in a crude condition," and those "wholly or partially manufactured for use as materials in the manufactures and mechanic arts," it is found that the total value of imports for use in manufacturing, which amounted in 1881 to $217,571,551, were, in 1902, $418,776,681, or practically double those of 1881. They formed in 1881 33.44 per cent of the total imports, and in 1902 45.36 per cent of the total imports. This phenomenal growth becomes the more striking when it is compared with the growth in importation of all other articles than those for use in manufactu‐ring. The table in the Report of the Chief of the Bureau of Statistics, which sets forth the imports by years of the great groups above referred to, shows the value of "imports other than manufacturers' ma‐terials" amounted in 1881 to $433,047,448, and in 1902 to $484,550,390, and formed in 1881, 66.56 per cent of the total imports, and in 1902 but 53.64 per cent of the total im‐ports. Thus, while importations of manufacturers' materials have practically doubled from 1881 to 1902, importations of articles other than manufacturers' materials have in‐creased but about 12 per cent.

If the foregoing be compared with other general facts, it will be seen that our nation is becoming a great food-producing center of the world. The inflow of manufactured arti‐cles is far less, comparatively, than the out‐flow of food products. We are illustrating the fact that a nation of farmers possesses superior interest and works for the improving of the agriculture and cultural interests of the nation would be of great good in many ways.

Go ahead, and without these, best results are im‐possible. In the realm of industry "Godli‐ness is profitable."
shored, and that is available for us all? The answer is found in the words of the closing verses of the lesson, which give the secret of his victory, and it may be, ours: "Wherefore we faint not, but though our outward man perish, our inward man is renewed day by day; ... while we look not at the things which are seen, but at the things which are not seen." This is but another way of stating the truth which John put in the words, "This is the victory which overcometh the world, even our faith."

Faith gives the Christian a larger universe than the man of the world possesses. It acts as a new sense, enlarging the boundaries of life for the believer, just as the power of locomotion and the physical senses enlarge the boundaries of the bird's world over that of the plant. President Allen loved to talk of the Faith Faculty. Faith recognizes things as real that the natural man knows nothing about. By it the believer is brought into relationship and correspondence with the spiritual world and these things come to him as substantial facts as the present and material. He lives under the power of the world to come. He walks with the unseen God, and feels the presence of the world to come. He walks with the unseen God, and feels the presence of the world to come. He walks with the unseen God, and feels the presence of the world to come. He walks with the unseen God, and feels the presence of the world to come. He walks with the unseen God, and feels the presence of the world to come.

The plurality of elders in every church, especially in the larger churches, would call out some of the best working talent in the church, afford the pastor a strong body of helpers; all whom the word had sufficiently discerned, would maintain a working force in the church, under the direction of the pastor, who would keep in motion, more or less, a perennial stream of activities, holding Bible readings, conducting prayer-meetings over a wide extent of territory within and without the church, visiting, distributing tracts and other printed matter, conversing, holding meetings for Bible study, teaching the catechism—for I am looking for the day when we shall have a Seventh-day Baptist catechism! Let me say that I consider our present one an admirable beginning—and collecting and administering our denominational finances, so far as the local church is concerned.

In active co-operation with these elders I would have an order of deacons. Such a body of consecrated workers in all our churches would wonderfully increase the stream of beneficence flowing into the treasuries of our denominational societies. It would be quite necessary that the pastor have an oversight over all this work, that there might be able to maintain a training-class, whenever needed, for his workers for all the different lines of his work.

The office of elder, as we now view it, presupposes that our elders may be, or are, pastors of churches. This was not the New Testament conception. Paul ordained elders in every church. This was the conception of the eldership, which I believe to be the true one, and which must have been one of the factors in the rapid dissemination of Christianness over the Roman Empire, would greatly broaden one view of the sacred offices of the Christian ministry. The pastor would be just as truly an elder as his helpers, the episcopus inter pares, "the bishop among his equals." Elders and bishops, which latter signifies "overseers," were convertible terms originally. Thus the bishop surrounded by his elders. All pastors are at present bishops, from the New Testament standpoint, but we have not yet the plurality of elders.

Gomust have loved the plain people; he made so many of them.—Abraham Lincoln.

The SABBATH RECORDER.

CONFERENCE MINUTES.

At the recent session of Conference in Asha-
way, it was voted that the minutes, exhaustive of the historical papers, should be printed at once and distributed in the usual manner, and that later the papers and minutes should be published together as a historical compilation of permanent value.

The minutes will be issued soon, and I wish to call general attention now to the important volume that is to follow later. Every Sabbath-keeping family ought to possess a copy of it as a history of the cause we represent; and I shall have put so low ($1) that it is possible for every family to have it.

We wish to print 2,000 copies, but it is desirable that before printing we should know pretty nearly how many will be taken; accordingly, the Committee is planning to send at an early date, to the pastor of each church, subscription circulars with an appeal that he shall arrange that each member of his church shall have opportunity to subscribe for one or more copies.

Lone Sabbath-keepers and those remote from a church may send subscriptions direct to Urra S. Boggs, 3029 Fifth Ave., New York. The book will be delivered post paid, when ready.

HENRY M. MANSON,
Chairman of Publication Committee.

TRACT SOCIETY—TREASURER'S RECEIPTS.

September, 1902.

Mrs. N. H. Turner, Rockford, Ill......... $ 2.00
Z. W. Crutcho, Newburgh, Idaho......... 15.46
Mrs. Sarah Harley, Wellton, Idaho...... 1.00

Churches:

Horsemilled, Lue, Iowa........................... 5.00

Edna, Iowa......................................... 2.50

Mildray, Iowa.................................... 2.50

Bolton, Iowa...................................... 2.50

Albion, Iowa...................................... 2.50

The text has been reformatted to include the page number, author names, and section titles. The content has been transcribed into a readable format, with proper capitalization and punctuation added for clarity.
was working with them. This text was a forcible reminder to Balak and all his subjects that God was with the Israelites; and therefore all the machinations of man against them would be vain.

We are here to-day to celebrate what God hath wrought among us as a people. We are here to learn the lessons that God would teach us from our past. Some one has wisely said, "He who regards not the past, cares little for the present and less for the future."

This Centennial Anniversary should give us a higher regard for our past and greater hope for the future, because we may here the better see the wondrous ways in which God has led us.

Anniversaries ever have been and ever will be our teachers. The little girl calling her friends together to celebrate with her fifth anniversary is on the way to knowledge. She has begun to mark the meaning of the years as they come and go. The children of Israel held their three great annual feasts, and in them learned what God had wrought. True words were those uttered by Mr. McKinley last September, in that great, last memorable speech he made to the people at the Exposition in Buffalo, when he said, "Expositions are the time-keepers of progress." And if expositions mark the progress that man hath made in material and intellectual things, our religious anniversaries as truly mark what God hath wrought for us in moral and spiritual attainments. For we are not here to-day to celebrate the progress we have made in material things. As happy as the comparison may be to us of the poor and simple homes of a hundred years ago with the large and broad homes to-day; as cheerful as the thought may be that we have discarded the ox cart and now take our journeys in the palace or Pullman car; and as awe-inspiring as may be the many material changes we have witnessed on land and sea within the century, it is not of these we must think and speak to-day. It is of greater wonders than these.

Neither do we celebrate to-day our moral and spiritual perfections, for we have them not. It would have been vain for priest or prophet to have claimed that the Israelites had no faults, and had benefited no sins. For all that they might say could not blot out the record that the children of Israel had often wandered far from God and duty. The facts remained that they had complained of Moses and of God. They had longed for the baths and garlicks and flesh-pots of Egypt. They had been guilty of making and worshiping the golden calf. They deserved not the protection they enjoyed. God could as easily and as justly have blotted them from the face of the earth as you, by a turn of the lid, blow away a troublesome fly. The wonder was not at their perfections, but that God could see any possibility of good in them, and could forgive them, and had preserved them in spite of their weaknesses and sins. And so the wonder to me is not Numbers one nor numbers two, but that we are as many as we are; yea, that we exist at all. Seeing the many things that have crowded upon us from without, and the inconsistencies from within, the many numbered with us whose hearts are not with the Lord, who knoweth that God hath preserved us as a people. It is a miracle of divine grace that we are here to-day.

And if we look for what God hath wrought for us we shall find that grace manifested in places and ways usually unsought and unseen by man. It will not be seen so much in our more splendid homes, in our thriving industries, in our manifold material comforts, or even in our more compact organization of church and school, as in the exorcising of bearing and self-sacrificing spirit of our forefathers.

Not a child is born, not a mind grows, not a soul develops, not a church prospers, not a denomination endures, not a reformation without pain, sorrow and suffering. Man's greatest teacher and of all his suffering and weakness and sins. And could forgive young men and women and boys and girls, walked six, eight, or ten miles, and how others went long distances with ox teams to attend "meeting" upon the Sabbath. We have heard of how they used to drive a hundred miles with ox teams to attend the "Great Sabbatarian Yearly Meeting." And when these sturdy men and women pushed through the wilderness westward, they went, not so much to make themselves rich in this world's goods, as to make Christian homes, to establish Christian schools. They went prepared to do these things at whatever cost. Witnessing their perseverence in and endurance for the truth of God in the midst of the most adverse circumstances, we can but say, Behold "what hath God wrought?" None but an infinite God could have kept them. None but an infinite God can keep us to-day under the changed circumstances in which we live. With faith divine they founded the home, the school and the church, that the whole truth of God might be taught.

God hath preserved our schools, not for the sake of the schools, not that the teachers in them might have a place for service, not that young men and women going from them might fill important places in governmental, professional, or industrial affairs; but that the boys and girls wending their way, getting intellectual culture, they might get heart culture that shall fit them for sticking to the truth of God forever. We praise God because in these days he hath put it into the hearts of so many of our fathers and mothers to take their boys and girls from the large opportunities offered in the High Schools and place them under larger opportunities offered in our denominational Colleges. Not larger because of material advantages, but far larger because of moral and religious advantages. We rejoice because there are so many who prefer to sacrifice the material advantage offered their children now than to sacrifice the children themselves to the world a few years later.

God hath wondrously wrought in that he has gathered into his family many who go to the uttermost parts of the earth as his missionaries to proclaim his entire truth when there could be no natural expectation that large numbers would soon be converted through their preaching. The self-sacrificing spirit of these Christ-like missionaries, like Jesus Christ, in home and foreign lands declare to us what God is doing in human hearts to-day. God hath been very kind and merciful unto us in preserving our churches when things without and worse things within threatened their destruction. We marveled at the goodness of God when, in the midst of those things, we discover so many homes that are homes of prayer, homes where God's name is revered, his Word is read, and his commandments observed. We rejoice because there are so many lives that are devoted to the Lord and his work, everywhere they go, for God and his holy Word. The voices and lives of our young men and young women foremost for the truth and love of God in home and church, and school, and state, declare to us in no mistake terms what God hath wrought.

God hath chosen us to stand among other denominations much as the children of Israel stood among other nations, and here we shall stand. Great honor and dignity hath God placed upon us in calling us to stand for such spiritual things as we have been led to fight for the truth that can not lie in ideal training, nor in our wealth, not in our numbers. We look to these things in vain for victory. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." We shall win by our willingness to be filled with the Holy Ghost. We follow the track that our forefathers trod, the track of toil and sacrifice for the sake of Christ and his truth. By willingness to obey his Word even at the cost of business or life itself.

We cannot do otherwise than look into the future for a moment. Coming on the train last week from Waterloo, I overheard two men, sitting a little ahead, talking about Seventh-day Baptists. They were, apparently, business men, and thought they were looking at the question from a business standpoint. I judged that they were Seventh-day Baptists. One said to the other, "These Seventh-day Baptists have got to go pretty soon. They cannot last much longer. Everything indicates that they are near the end of their history." Poor, deluded man! I thought, Have you read the words of the prophet in reference to the query and hope of the Monabites of old? They hoped for the early destruction of the Isrealites. The prophet answered them according to the Word of God, that the history of the children of Israel had but just begun. They would continue until the Monabites. One said to the other, "These Seventh-day Baptists have got to go pretty soon. They cannot last much longer. Everything indicates that they are near the end of their history." Poor, deluded man! I thought.
my voice and lips, let them always sing thy praise—never worldly songs; grant that I may be always ready to speak for thee. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, oh Lord, my strength and my redeemer. Take my cares, Lord; let me be listening to something which will help me to be a more worthy follower of thee. I give my eyes to thee; I would use them to see opportunities to do good, and to study good literature. In the umpire’s seat of my life, I have two enemies to carry me on errands of mercy. I will not weary them in making fashionable visits. Where I am called to go, whether into the humble cottage, or into the pretentious mansion, I will do something for thee, following the example of my Saviour, who went about doing good.

This, of course, is only to give you an idea; as I said, make an inventory, consecrating one after another to Jesus; then he will consecrate you to his service, and you will live in the atmosphere of God. You will not be worried by these small trials; they will seem to you as egg-shells, which you can easily crush.

"Oh, thank you so much!" exclaimed the other, gratefully. "I did not understand how to become consecrated before. I have often said that I am consecrated, and have said that I would consecrate myself, in our C. E., prayer-meetings; but I never made the offering in such a thoughtful way."

"Prayers without thoughts never to heaven go," said the great Shakespeare, and it is true," replied her friend, with a smile. "In order to have joy in God’s service, we must give him whole-hearted service—Christ, filling the heart, and self out. Then we will seldom be tempted to frown or look melancholy.

ANGELINE ABBEY.

THE SABBATH RECORDER.

Our Country Commercially.

Commercial conditions in the United States are now the subject of very close attention by the financial and commercial journals of Europe. A copy of the London Financier, just received by the Treasury Bureau of Statistics, discusses in great detail commercial and industrial conditions in the Southern ports of the United States and their bearing upon the manufactures and commerce of Europe, and especially of Great Britain. Commenting upon the reduction in exports during the last fiscal year, it says:

"This large decrease is chiefly owing to the partial failure of the Indian corn crop last year, and partly owing to the decrease in the value of iron and steel goods exported. The exports of all kinds of iron and steel, with the exception of iron ore, amounted last year to $117,319,360. This last year (1902) they fell to only $98,625,562, showing a falling off of $18,766,738.

"This shortage of certain iron and steel goods in proportion to the demand is chiefly due to the great prosperity of the railways. It is estimated by steel rail manufacturers that the railways in the United States will require at least 2,000,000 tons of steel rails for the year ending June 30, 1903. Orders for 1,000,000 tons have already been given. It is said that 1,250,000 tons of the 2,000,000 tons will be required for renewals, the remainder being used for new extensions. Another great factor in the iron and steel trade is the agricultural implement industry. A third is the unprecedented demand for steel in the building of dwellings and factories. The total imports of iron and steel goods amounted to $27,180,247, as compared with $17,874,730 in 1901, an increase of $9,305,458. This increase is general throughout the whole list of articles, but is largest, as regards raw and semi-manufactured materials. Notwithstanding the high prices in England for raw iron and steel, prices have been kept at a reasonable level. This has been largely due to the United States Steel Corporation, who firmly refused to raise their prices unduly.

"This policy has doubtless caused a prolongation of the period of great prosperity, encouraging greater consumption. As long as the United States continues in its present prosperous condition, absorbing all it can produce in the way of iron and steel, British manufacturers need not fear serious competition. But this prosperity cannot last indefinitely. The home demand must fall off to a greater or lesser extent when, owing to the present increase of output all over the country, we shall probably see an overproduction everywhere. Preparations are being made to meet this contingency, so that when supply greatly exceeds demand in America everything will be in readiness to carry the surplus to Europe and other countries more economically than before. British manufacturers should, therefore, put their houses in order meanwhile.

"A notable feature of the imports is the large proportion of manufacturers’ materials, as compared with what may be considered as luxuries. Thus, raw cotton, silk, wool, fibres, tobacco, hides, rubber, tin, copper and chemicals form the bulk of the importations of raw materials for use in manufacturing. In nearly all of these a comparison of the quantities and value of the importations of 1902 with those of preceding years shows that the increase in quantity is greater than the increase in value."

"While the whole country is in a condition of great prosperity, perhaps it is more noticeable, comparatively speaking, in the South than in any other part. Not that the Southern States are really more prosperous than the Northern, but the contrast is so much greater in the South than what it was a few years ago. The increase in exports and imports in the principal Southern ports in the last two years is a reflection of the growth of commerce and trade. Railway traveling has been very much improved, and the railway companies are assisting the farmers and manufacturers, knowing that their profits depend upon the resources of the South, and as a consequence no effort is being spared to encourage the development of the industries along the various lines. The development of the oil industry has demands for steel, and the South, which only has it brought immense sums of money, but the low cost of oil has caused it to be used as fuel on steamships, locomotives, etc., reducing costs of manufacture and transport to an inconsiderable extent.

ALWAYS BE AS SOLICITOUS TO SHUN ABOUT AS ASIDIOUS TO DESERVE IT.—E. R. CHESTERFIELD.

"A true life is just a living in the tent for Christ until we go to the mansion with Christ."—T. L. Coyle.

CONFIDENCE is a plant of slow growth in an aged bosom.—WILLIAM PITTS.
Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

Humbled as the silence that follows praise
In the mystic peace of the autumn haze,
That is complete, and touched with gold,
Wreath of hill and vale in its tangled bronze,
Harvest is the sunshine kissed
To violet, amber and amethyst;
Or blown by the breeze as it breaks through the woods.

From the meadows shorn and the woodlands gray.

A new field of work for women that has been opened of late is that of Inspector of Tenement Houses in New York City. The office is one that requires a good degree of ability and intelligence, and calls for rare tact and a clear judgment. A salary of $125 a month is paid for this work, and it is expected that much good will be accomplished through this means toward better living among the dwellers of the tenements.

A woman has recently been made Sanitary Inspector of the city of Orange, N. J. She will not only look after the general sanitary condition of the city, but will endeavor to teach the people how to keep their homes so as to better conform to the laws of health and good living.

Another position that has also recently been opened to women is that of Assistant Superintendent and House of Refuge for Women at Hudson, N. Y. Candidates for this place must pass a civil service examination. For years many men and women have been urging the appointment of women to such positions as these, and the success of these women will be watched with great interest.

HISTORY OF THE WOMAN'S BOARD.

Anna Tiffany Platt.

So far as can be learned from the earliest records, the first person upon this continent to begin the observance of the Bible Sabbath, March 11, 1671, was a woman, Tacy Hubbard, wile of Samuel Hubbard, who commenced its observance a little later. The two were prominent members of the first Seventh-day Baptist church of Newport; but before their separation from the First-day Baptist church when they, with several others, were called to account for abstaining themselves from the "breaking of bread," it was Tacy Hubbard, who, before the stern assemblage, "generously numbered themselves consecutively 1, 2 and 3, with great clearness and force. Among the forefathers of our people, men of sterling worth, intellectually and spiritually, eminently fitted to stand shoulder to shoulder, as they did, with Roger Williams, in the maintenance of religious liberty, let this pre-eminent foremother retain her first place—ever first, down through the generations of loyal successors, in reverence and affection. (Every family of Seventh-day Baptist daughters ought to have a Tacy.)

Since that auspicious beginning, the women of our denomination have never ceased to stand fearlessly for their conscientious convictions of right and righteousness, and side by side with their brothers, to work valiantly and efficiently for all that has made for the strengthening and enlargement of the interest of our people.

In the first company of missionaries to China, it was the gifted pen of Mrs. Lucy Clarke Carpenter, pointed with the devotion of a pure, lofty, consecrated spirit, which touched the entire denomination with a thrill of missionary ardor which has never been, and we trust never will be, lost.

Mrs. Ann Lyon, in her grief at the loss of her talented, only son, made the first large gift to Alfred University, in the establishment of the Industrial Mechanics Department as its memorial. Other and larger benefactions have since been received; here led the way.

Outwardly, Milton College was founded by Joseph Goodrich; the real, true foundation was laid in the of prayers the saintly woman, his wife, Nancy Goodrich, of blessed memory, whose devout spirit is preserved in the institution today.

In later years, a desire has been growing in the minds of many of the most active and progressive of our women that, like the women of other denominations, might be organized, especially for missionary work; that we, too, might have our Woman's Board,—believing that by this means we would be more universally enlisted in the work being carried on by our people at large.

ORGANIZATION.

This thought had entered into conversation and correspondence, and finally culminated in the calling of an informal meeting of the women in attendance upon the General Conference at Lost Creek, W. Va, in 1884, to consider the advisability of such a measure. Previous to this session thus called for, there might have been something definite upon which to take action. Mrs. L. A. Platts, then Secretaries of the Conference, drew up a very simple plan for the organization of such a Board. This was approved by the meeting, which was fully attended by both ladies and gentlemen, and was presented by Miss Mary F. Bailey, Secretary of the Board, to the Conference, which adopted the plan and referred the nomination of the contemplated Board to its own regular Committee on Nominations. This plan, with some slight modifications as to the officering, has remained the working plan of the Board, and in its relations to the Conference during the past eighteen years.

Since its organization the Woman's Board has been courteously and cordially recognized by similar bodies, and has been ably represented in International and World Conferences by such delegates as Miss Bailey, Dr. F. J. B. Wait, Mrs. George B. Veedek, and others.

LOCATION.

The Board was located for the first two years at Alfred, during which time, as stated in its first Report to Conference, 1885, the effort made was principally to secure the cooperation of existing Ladies' Societies, the formation of such societies in all churches where they did not already exist, and to make of these societies strong radiating centers for the work of the Master in the home churches and outward throughout the denomination. This first Report showed a creditable beginning and a column of numbers established and several new Societies organized. During the second year it became more apparent that the ruling spirit of the movement represented in the founding of the Board was Miss Bailey, of the Northwest; that she was privileged with rare judgment and force for organizing the workings of similar organizations in other denominations, and that her native abilities and force of character developing powerfully through this channel, were making of her the natural leader of our body of women. Accordingly, an urgent request was forwarded to the Conference at Milton that the Board might be located there, with Miss Bailey as Corresponding Secretary. This was done by the Nominating Committee, and for sixteen years Milton ladies have done the work of the Board; Miss Bailey filling the position of Corresponding Secretary with extraordinary ability until a few months before her death, in the spring of 1897.

RECOVER WORK.

About the time of the removal to Milton the Tract Society was publishing that bright little paper, The Light of Home, and the Woman's Board procured for it large lists of names, and addressed them for mailing, reviewing the Society of considerable expense and much effect. Miss Bailey also became connected with it editorially, having charge of the Home Department. This little paper was discontinued after a time, but during the spring of '88 a Department of Woman's Work was opened in the Sab bath Recorder, occupying about one page of that paper. This was very ably conducted by Miss Bailey, chiefly along missionary lines, her fertile pen furnishing most of the material for the page, and her own personal enthusiasm arousing general interest and zeal. After her death, the Board appointed as its editor of the page Mrs. Rebecca Tashworth Rogers, who greatly endeared herself to our women by her gentle, loving fidelity. After seven years of faithful service, falling health compelled her to relinquish the work, in which, like her predecessor, not only had she carried on its exactions, she had taken great pleasure. The Board was again fortunate in securing the present incumbent, Mrs. Henry M. Maxson, who, joining culture and refinement to a broad view-point, continues to hold firmly to the cord that three closely together and keeps Societies, isolated Sabbath-keeping women and all in touch with each other.

MISSIONARY TO SHANGHAI.

The pressing need upon the China field for a lady to have sole charge of the girl's school work appealed strongly to our women, and Miss Bailey opened correspondence upon the subject with Misses of Alfred. Under date of Jan. 21, 1888, then at Wellesley College, Miss Burdick writes: "It is the work for me I am sure that I shall do it gladly, joyfully." In November of the same year she committed herself fully to that work. Carefully drawn agreements had been made between the Woman's Board and the Missionary Board relative to their mutual relations and obligations in sending out missionaries, and in February, '89, the Missionary Board duly appointed Miss Burdick to the China field as Miss Bailey's successor. The women of the denomination, through the Woman's Board, becoming responsible for her support. At the Annual Session of the Missionary Society at the Second Alfred church, in August, '89, in a tender farewell address, Miss Burdick was congratulated on her foreign missionary work, leaving the homeland for her field of labor in November of that year. Since then she has been the successful and beloved missionary of all our people, though we women claim her as belonging, in a very near and dear sense, to us.

FOREIGN AND HOME MISSION BOXES.

Early in the history of the Board, regular systematic correspondence was taken up with our China missionaries. This led to the
wish to do something practical in their work, and this to the sending of what was called the Christmas Box, including articles for the missionaries themselves, and such things as might be useful to them, for others, in the prosecution of work. Miss Sarah Velthuysen, of Haarlem, Holland, has been remembered in the same way. Acknowledgment of the good cheer and practical help thus received naturally turned the eyes of our women toward the Home Mission fields, where occasional work of that kind had been done and where it would be equally as beneficial as upon the foreign field. Accordingly, boxes, or Christmas gifts of money, under the direction of the Board, have been sent to different points, by different Societies, changing about from year to year, and in the year 1890 aggregating in value on the home field over one thousand dollars. In carrying forward this work mention should be made of the following ladies who have been especially helpful: Mrs. C. E. W. Weadon, Weston, R. I.; Mrs. L. A. Crandall, Leonardville, N. Y.; and Dr. P. J. B. Wait, New York City.

Thank-offering boxes.

For several years, thank-offering boxes were distributed by the Board and used with much spiritual profit to the individual worker and also with material benefit to the treasury of the work. They have grown into a force and been taken up in many Societies. The first box, sent after the Board assembled, was given by Miss Sarah Velthuysen, of Haarlem, Holland, with a request that it be used, if possible, to send a nurse for hospital work abroad. This box was accepted at the meeting of the Board, and the money collected in it was placed in a special box and sent to the Missionaries. The money collected in the box was nearly $200, and has been used as a fund for hospital work in the foreign field.

Natural Helpers.

Our women have always been deeply interested in the Medical Mission, at Shanghai, and contributed from the first to the support of Dr. Swinney. Her work increased upon her hands, until she was carrying a burden of labor almost superhuman; and a request to send her a nurse for hospital work bore heavily upon all hearts. Under the urgency of this call Miss Rosa Palmborg was impelled to offer herself with the understanding that she be given time to take the training necessary for the position. She finally took a full course of medical study, and so qualified herself not only to be the helper of Dr. Swinney, but to take her place, which she is doing so nobly at the present time. The Woman's Board wished her to go out for them, but the Young People, through their Permanent Committee, insisted that she be considered their charge and special representative on the foreign field, and our Board yielded.

Early in '91, two native Chinese women of marked ability and experience gave themselves unreservedly to the help of Dr. Swinney. These were Lucy Tong and Mrs. Ng, the sister of Erlow. These two women had been accustomed to receive high wages as amahs, or nurses, in the families of foreigners. As helpers to the mission, they were paid receive a comparatively slight remuneration, that their influence with their countrywomen might not be lessened through the imputation of any mercenary motive. The payment of the salary of these two women has been joyfully given by our Board, year by year. Others now take the place of Mrs. Ng, who is incapacitated for active service by partial paralysis. Living near Dr. Palmborg's new station, she is regarded by her as a dear friend and counsellor.

Education Fund.

The young women among our people who are dependent upon their own resources in obtaining an education are compelled to surmount greater difficulties than our young men. The re-requirements required for a young woman to complete a course of study in either of our schools, when she must needs earn her own means, is so great as many times to discourage to the extent of the abandonment of the purpose. This is particularly true of the Northwest, where the location of the Board has given abundant occasion for observation. Four years ago, in 1897 and 1898, the Board asked for contributions to a fund for the assistance of such persons in paying tuition in each of our schools, and has continued this line of work since that time.

The sums raised for this purpose have not been large, but by this means many most worthy young ladies have been enabled to begin and to remain in school who must otherwise have been compelled to prolong indefiniteness by drop their course altogether. Mrs. Whitford, who was always on the alert for occasions to inspire, encourage, and help students, told the writer that, during a recent recent term, sixteen young women in Milton College, some of them our very best students, and who must be helped in this way if they remained in school, were being assisted. We strongly commend this line of work to all our women.

Finances of the Board.

Despite the difficulty experienced from the beginning, of securing the entire co-operation of all our Ladies Societies, and that these personal gifts from many of our women are not made through our treasury, the financial showing of the Board for the eighteen years of its existence has been, we are profoundly confident, far beyond what would have been possible for our women who are members in the organizing agency. It has united our forces, directed in our planning and given a new and powerful impetus to our efforts. For the first few years, while organization was necessarily incomplete, estimates of values and actual receipts were so uncertain as to be valueless. Including these estimates, the amount raised by our women aggregates $53,877.45, while the amount of money passed through our treasury, beginning with the report in 1897, is $39,609.71.

The general fund of our denominational societies have received regular unappropriated contributions, and many special sums have been raised, such as $1,000 to increase Dr. Swinney's dispensary facilities, the sum necessary for her return to the homeland for rest, outfits for missionaries, a fund of over $1,100 to send the teacher for the boys' school, $1,000 to diminish the debt of the Missionary Society, various amounts to send Recorders to lone Sabbath-keepers, the work for African women, and others which need not be mentioned, but which have touched hearts and buoyed the hands of our women. In consequence there is no lack of increased giving.

Association Hour.

At the sessions of the Associations in the spring of 1886, the interests of the Woman's Board were presented successively by Mrs. O. U. Whitford, in the Eastern; Rev. Perie F. Randolph, in the Central; Mrs. Platts, in the Western; and in the North-Western was held a "Deliberation on the Organization of a Woman's Missionary Board," led by Miss Bailey. In the following Spring presentations of plans and aims were again made before these bodies, and these have continued, until the "Woman's Hour" is a recognized, legitimate part of each Association program, arranged for and presided over by the Associate Secretary.

Conference Sessions.

The first Report of the Board to the Conference, 1885, was made as a part of the business of the evening of Wednesday. The Corresponding Secretary included in her own Report of the Treasurer, only a very small sum of money having passed through her hands, the work of the Societies being almost entirely reported to the Board. Much had been accomplished in the first year, and a most hopeful outlook was expressed. The second Report, in 1886, was made on the evening of the first day of Conference, and was organized by a presented Mrs. A. H. Lewis treated ably of "How the Woman's Board Can Aid in the Work of the Tract Society;" and Mrs. O. U. Whitford, of "What Can the Woman's Board Do for Missions?" On the adoption of the Report, Dr. A. H. Lewis spoke, emphasizing the importance and possibilities of woman's work for the Master. So began the series of women's sessions in the Conference, to which has been given the best thought of the ablest minds among our women, and which is anticipated by the lady delegates to Conference as a means of information, inspiration and encouragement in our own special work. For several years, the evening after the Sabbath has been given to this department of the Conference.

Conclusion.

Such, in brief outline, is the history of the Woman's Board. Of the unwritten history, the anxious planning, the painful solicitude, the earnest, united prayers of our body of women, secured through the use of the prayer-calendars, the glad fruition of hope, long deferred, the looking forward to the opportunities of the future with unaltering trust, who shall speak?

With unshaken faith in the purpose and ability of our women, born of the manifold experience of the past, we confidently leave the unfoldings of the future in their hands; believing that they will be directed and blessed by Him who is all-patient, all-loving and all-powerful.

Managing Officers of the Board.

President—Mrs. L. A. Hull, 2 years; Mrs. H. S. Clarke, 6 years; Mrs. O. U. Whitford, 2 years; Mrs. J. B. Morton, 3 years; Mrs. L. A. Platts, 3 years.

Honorary President—Mrs. H. S. Clarke, 4 years.

Corresponding Secretaries—Mrs. L. A. Platts, 2 years; Miss Mary F. Bailey, 1 year; Mrs. O. U. Whitford, 1 year; Mrs. Albert Whitford, 9 years.

Recording Secretaries (Made a separate office in 1886)—Mrs. C. M. Ellis, 8 years; Mrs. E. M. Dunn, 5 years; Mrs. E. E. Ellis, 5 years.

Treasurers—Miss Susie M. Bardick, 2 years; Mrs. M. E. Post, 1 year; Miss Nella G. Ingham, 6 years; Miss B. S. Campbell, 1 year; Elizabeth E. Stackhouse, 2 years; Mrs. George E. R. Rose, 5 years; Mrs. L. A. Platts, 2 years.
Seventh-day evening, September 13, 1902.

Thoughts of another which I would be unwilling to personal, and measure life by the latent influence I learn for the wealth for the good it can do; to choose in each case see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but to let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's gain; to harbor no thought of another which I would be unwilling that other should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no more than those who do wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed; to worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and person that helps men to love one another.

William DeWitt Hyde.

Read the above over carefully and see if there is not a good deal of true living packed into a small space. A young man said last night that he did not agree with the resolution "to harbor no thought of another which I would be unwilling that other should know." I do not think, however, that President Hyde would have us go about telling everybody what we think of them. He would cherish no thoughts of another which he would be unwilling that other should know, if occasion demanded. It is a good thought to bear in mind that it is evolution of unlovely thoughts which hover about the doorway seeking admission when the light of social scrutiny is turned off. It would be interesting to trace out parallel texts to each thought, and see how these are really New Testament ideals in a little different form of statement. I suspect that the author is saturated with the Bible ideals; has, as it were, assimilated them into his life. He has issued the coin with the mint stamp of his own individuality, but the gold was mined in the Book of books.

A Christian Endeavor Lecture Course.

The Wide Awake Society of the First Verona church has inaugurated a lecture course for the season. Not all of you who read may be able to attend; but you all may find stimulating ideas in the lectures of what others are doing. We copy the intellectual menu provided from the next folder sent us by the chairman of the Social Committee. He is evidently one of those chairmen who are not content to follow the old routine, but is looking about for new rules of utility.

May his text increase.

No. 2. "Social Life and Customs in the Celestial Empire." David H. Davis, D. D., of the Seventh-day Baptist Mission, Shanghai, China. Seventh-day evening, October 1, 1902.

No. 3. "Travels in the Holy Land!" Booth Gillett Davis, Ph. D., President of Alfred University. Seventh-day evening, October 25, 1902.


No. 5. "As Evening of Mirth." Mr. Harley Bessemer, Seventh-day evening, December 13, 1902.

Appropriate music, instrumental and vocal, arranged with each number.

Come and enjoy such opportunities as were never before offered in this way. Invite your friends. Single tickets, 20c.

JUNIOR WORK.

A. G. DAVIS.

One of the interesting features of Conference was the Junior work. Junior Superintendent, Mrs. H. M. Maxson, called the Junior Workers together, and the suggestions that were given were very helpful. You who could not attend that meeting will want to hear about it, and we who were there can review with profit the points brought forth. The following are some of the things mentioned:

1. Have the Junior Christian Endeavorers in each class make up as many questions as can be handled (three to six usually). This drill work is to be accomplished by the Superintendent of each Society.

2. Secure the new Catechism. (You can obtain as many copies as needed for your Society by addressing the Superintendent.)

3. Have the Juniors drilled each Sabbath in the Catechism, taking up as many questions as can be handled (three to six usually). They will help us to make our work count for the Master.

4. Secure the little book entitled "The Life of Christ." (Write to Mrs. Maxson concerning it.)

The three books are divided into classes, with a competent teacher for each class. Spend some time each Sabbath studying this book.

This Conference meeting for Junior Workers was very practical. It gave us some clear-cut points. Bear these points in mind.

The CATECHISM: LIFE OF CHRIST.

Dr. Davis.

The Catechisms, mentioned by Dr. Davis, have been sent to the Junior Superintendents, and Sabbath-school Superintendents where no Junior Society exists. If any of you fail to receive them, please let us hear from you, and we will see that you are supplied. It is hoped that a thorough study will be made of the Catechism by all our children and young people.

As said in Mr. Shaw's letter in last week's Recorder, the Catechisms are free, so far as the printing goes, but no provision has been made for the expense of distribution. It is desirable that each Society or school using the book shall make a contribution that shall at least cover the cost of postage. Extra copies can be obtained as desired by sending request, with the necessary postage, to the Recorder office.

"Lessons on the Life of Jesus, by Rev. Geo. B. Stewart," consists of two courses of forty lessons each. The price is ten cents each; $1 a dozen; the book can be obtained from the United Society of Christian Endeavor, Tremont Temple, Boston, Mass. Work is admirably suited for Junior Societies wishing to take up a systematic study of the Life of Christ.

THE CATECHISM: LIFE OF CHRIST.

Dr. Davis.

Those who are so indifferent to advancement and everything else, that they constitute a drag on the car of progress; those who are interested in the spiritual growth of others, but are untrained, unbalanced, people who, when once an ideal or a supposed ideal gets possession of their erratic minds, are determined that society shall immediately adopt it, though the act instantly disorganize our whole system, and endanger the whole have found our well-balanced, well-trained original

ORIGINALITY.

Oration before the Commencement Session of the Orpahian Lyceum, Alfred University, June 31, 1902.

Originality is the faculty which enables man to discover the fundamental principles underlying the same and actions of life, and thereby to recognize and to follow noble ideals, and to escape the slavery to environment, which is the lot of the lowest forms of life. It is a gift to man which distinguishes him from, and places him far above, the rest of creation. What is the value of originality in the world's economy? and what is its relation to education and to the student? This ability to produce new ideas through the power of thought is the mightiest factor in the world's progress. Let us digress a moment. A great unmeasured eternity of time lies in the past, another lies in the future. The world has evolved through one great unknown and is traveling toward another. We are advancing from that which has been and is to that might be. The question is, how this evolution is slowly, surely and unpityingly rejecting the weak, the un fitted and the incompetent, and perpetuating the physically, mentally and morally strong and competent. This conflict resulting in the survival of the fittest was waged in the distant past on a purely physical basis. This was doubtless true of its relation to the human race, but in the course of events this has all changed, and the law of the survival of the fittest in human society has passed into the realm of ideas. Instead of the battlefields where the brute strength of a tribe or clan met its first and final test, and decided its future position among its neighbors, we have the battlefields of ideas. Congress, our state legislative halls, conventions in endless variety, the pulpits, the press, the platform are fields where these mighty conflicts are waged. Here ideas collide with each other, ideas supersede each other, ideas are added to and modify each other, until the survivors, when put into practice, are likely to win the wisest policies. Under the circumstances it is evident that it is evolution of ideas which is so supreme which possesses the greatest number of trained original thinkers in any line, and allows the fullest, freest and widest discussion of their ideas. This is an age of ideas; the demand for ideas is pre-eminent. Wherever the highest mental activity prevails, coupled with recognition of, and loyalty to, a Creator and his eternal laws, there will occur the quickest changes in society, there will evolution have its richest and most fruitful field, there will the greatest progress be made, and there will the glorious millennium sun shed its first bright rays.

People fall into three classes according to their attitude toward progress. Those who are so indifferent to advancement and everything else, that they constitute a drag on the car of progress; those who are interested in the spiritual growth of others, but are untrained, unbalanced, people who, when once an ideal or a supposed ideal gets possession of their erratic minds, are determined that society shall immediately adopt it, though the act instantly disorganize our whole system, and endanger the whole...
Let us not be narrow. Let us not mistake the appearance of utility in our education, but let us utilize every interest of school life—the text book, the conversation, the religious society, the athletic field and the lyceum—to the degree that will best provide us with what we want—an education. Let us get a real Vocation. It must soon reach the leadership to take rest after having borne the burden and heat of the day. Where are the leaders of the next generation? Where are the men who will continue the investigation of the laws of the physical world, harness nature more perfectly for man's service, and contribute to the advancement of his material welfare? Where are the men with trained mind and originality, who will solve our complex political and social problems, questions of tariff, education, concentrated wealth, and colonial possessions? Where are the men who will steer the bark of democracy safely through the shoals of a critical industrial era; men who will champion the grand principles of individual liberty, for which was “fired the shot heard 'round the world,” and for which the world says “the word and the way” was? Where are the men with deep conviction and thundering voice, with all their God-given powers firmly anchored to the Rock of Ages, men who can measure the ever-changing facts and theories of life, by the eternal principles of right and truth; men who can stem the tide of atheism and false philosophy which is sweeping like an overwhelming flood over our great universities, and avert the threatened blow to our religious and democratic ideals, the roots of our national life? These are serious questions society is asking, and an answer to them will be involved in our last general question. What is the relation of originality and progress to education, and to us as students? Society has a right to expect an answer to her appeal from her schools. She has dotted this fair land with schools and colleges, endowed them from her treasures, and made us the kind of men and women the world demands; a great mind is not always a great thinker. A walking encyclopedia may be useful in his place at the show of some great thinker, but he is not exerting the highest faculty of the human mind. A man has no right to be merely a storage battery when he can be a dynamo!
PRESTON PULLED HIMSELF INDIGNANTLY AWAY. I WANT THEM TO HEAR ME. THEY’VE LOST YOU AND THEY’VE GOTTEN TO GO FOR THE TRAIN RIGHT OFF.

"PRAPS THEY’VE LOST ME, BUT I AIN’T LOST THEM," PRESTON STARED. "THEY’LL GO—HE BEGAN. "LEM’EN GO," SAID WILLIAM. "I’M GON’ TO STAY RIGHT HERE.

"YOU—YOU’LL GET HUNGRY.

"DON’T NEVER FEEL AS IF I’D BE HUNGRY AGAIN, YOU GAVE ME SO MUCH DINNER. S’POSE I WILL, BUT I GUESS I CAN GIT ALONG, I THINKING ABOUT SOMETHING I’M GON’ TO DO." HE NODDED MYSTERY.

"WHAT’LL YOUR MOTHER SAY? WON’T SHE WORRY?"

"NO," SAID THE BOY—HE LOOKED AWAY PRESTON—"SHE’S DEAD. SHE LIVED IN THE COUNTRY ONCE, THOUGH; SHE TOLD ME ABOUT IT. JIM LIKES BRICK STREETS WITH LOTS OF DOORSTEPS, BUT I LIKE STONES THAT GROW OUT OF THE GROUND AND TREES. JUST LAY DOWN AND SEE THE SKY BETWEEN THE LEAVES.

"I CAN’T LIE DOWN AND SEE SOMETHING FOR YOU OUT IN THE GRASS.""

Preston sighed loudly. "All right, go and tell ‘em and then they’ll make me go back with ‘em. I’ve been trying to get lost all day. But when I fell off the step of the barge, they stopped me, and Mrs. Brown came running down the road to pick me up. Thought she’d think I was killed and leave me, but she didn’t. Shouldn’t you think you’d want to stay with me here?"

"And get lost too?" asked Preston. The boy nodded. "I s’pose ‘they’re gone now, anyway,” when he saw Preston standing on the ground and watched the sky between the leaves.

But presently the blue beyond the green turned a dark purplish; a sudden light flamed through the woods, and there was a sound as if some great building had fallen out of the sky. Then Preston said:

"Are you strickened?" he cried.

"No," said Preston, glad of a chance to appear brave. "I ain’t afraid. God’ll take care of us."

"Let’s—let’s go somewhere," panted the boy, and the next moment he was running through the wood. Preston did not want to be left alone, so he followed after the boy, who ran straight toward the Wiltons’ house, across their lawn and up to their side door.

The boy opened the door and disappeared, but Preston ran the bell and waited for the maid to let him in. When he came into the handsome dining-room, William Atkins, wet and out of breath, was standing by the door saying to the lady and gentleman who were sitting at the table:

"If you’d like to hire me, I’ll run that clicking thing for you out in the grass."

"I have a very good man, thank you," said Mr. Wilton; he had kind eyes, though his voice sounded sharp.

William Atkins stood in the pretty room, at Mrs. Wilton’s sweet and lovely face. "If he doesn’t want a man—praps you’d like a boy," he said, and tried to smile.

"Why, there’s Preston," said Mr. Wilton, suddenly. "Preston, who is this boy?"

"He—he’s a boy," began Preston. "And when they went back, he—he’d lost; they—he lost him. Didn’t they?"

William nodded at William and William nodded at him.

"I saw the barge go by here just before the rain," said Mr. Wilton. "But you can get back to the city alone, can’t you, if we get you to the station? They’re probably worrying about you."

Preston cried out in dismay, "Oh, he doesn’t want to go back, he got lost on purpose."

"1—I—didn’t s’pose anybody’d care where I went to," put in William; "I haven’t got any folks. Thought I’d live in the woods. I didn’t know it thundered so loud in the country."

"Preston," said Mrs. Wilton’s soft voice, "won’t you and your friend sit down and have some dinner with us? You can get out into the kitchen first to wash."

"Yes, I—thank you," said Preston, starting toward the door of the kitchen. William started to follow him, then stopped.

"I—guess—if you don’t mind—seein I’ve had one square meal, to-day, I’ll take my dinner with me so as to save it till to-morrow. If you don’t want me to hire me to run that thing in the grass."

"Well, wash up first," said Mr. Wilton, suddenly. "I never hire anybody with dirty hands."

"Now," said Mr. Wilton when the boys returned from the kitchen, you sit down and have one square meal and I’ll see that you have enough to-morrow."

But after that he asked William so many questions that only a boy could have known how to answer them and eat at the same time.

Their meal was finished just as it stopped raining, and Mr. Wilton said: "Now, Preston, I’ll harness you and drive you home."

Preston rose. "I’ve been thinking," he began hesitatingly. "That praps mother’d let him sleep in our hall bed-room."

William jumped up with a smile, but Mr. Wilton turned on him.

"I thought you were going to mow my lawn for me. If I hire a man I expect him to live here."

William stammered, opened-eyed. "I—I didn’t know you wanted a man."

"But I want a boy, William," said Mrs. Wilton, softly, "and I don’t want you to get lost again."

"O, I—ain’t the kind to get lost unless I want to," said William, smiling broadly. "Guess I never shall again, now I’ve found you."

—Congregationalist.

FUN IN THE TROPICS.

J. L. HARBOR.

One is not quite sure whether the negro of Jamaica laughs on principle or provocation, but the visitor to that beautiful island is sure to note the fact that there is a great deal of laughter among the negroes who form considerably more than nine-tenths of the population of the entire island. A look or a word is enough to bring a smile to the faces of the blacks, and it takes very little to set them off. Liquid laugher is the order of the day in the market-places and in tiny bamboo huts in which they live, and it is certain that there must be some sense of humor where there is so much merriment.

Some of the things that amuse these ebony natives of Jamaica do affect the rascals of the American visitor, and compensate him in part for the mal de mer he is apt to suffer

[Vol. LVIII. No. 40.]

THE SABBATH RECORDER.
THE SABBATH RECORDER.

Oct. 6, 1902.

A native preacher thus expresses himself in regard to the consciousness of male and female offenders: "The heart of men is desperately wicked and deceitful above all things; but the female, them are worse."

That marriage does not always result in unalloyed happiness in Jamaica is evidenced by this significant proverb of Jamaica origin: "Marriage has teeth."

The writer asked a well-dressed black man whom he met on the street in Kingston whether he knew where a certain place was. "Yes, mistah."

"Where is it, please?"

"Go down de road a li'l piece, den tu'off not so ve'ya far, den keep on up de hill not so ve'ya far, and dat de place."

And he went on his way, feeling that he had made the way clear enough to me.—Christian Endeavor World.

A BLESSING IN DISGUISE.

Most men make mistakes about their afflictions. They consider them distinct losses and misfortunes. Many look on them as evidences of the displeasure of God. Even Christians fall in this error. We often hear men and women in the furnace of affliction say, "We do not know what we have done that the Lord should afflict us in this way." Such reflections show that those who indulge in them have not learned the lesson of affliction at all. Tribulation is, in many cases, an evidence of God's favor. "Whom the Lord loveth he chasteneth."

"What son is he whom the father chasteneth not."

"Why then, should the children of the Heavenly Father be surprised when afflictions come upon them as though some strange thing happened unto them? Or why should they become discouraged and depressed, as though God had concealed his face or withdrawn his favor? Why not rather say when the scorching fire kindle about us, "Surely the Lord loveth us with a supreme love or he would not scorch us in this way."" (Is 10:20.)

"Whom the Lord loveth he chasteneth."

Affliction is a blessing when it drives the soul to God. It does not always produce this result.

In time of storm some of the passengers on board the imperiled ship cry to the Lord in the haven of his mercy. When a city is devastated by the plague some of the citizens assemble together for humiliation and prayer, while others become more wicked and profane. A sore bereavement will melt the heart of one and cause him to repent and pray, while it will harden the heart of another and make him more rebellious. Thousands of wanderers have been turned back to the Father's house by the sore famine which is sure to visit the land of the wicked. When affliction causes us to relax our hold on the things which are seen and fix our affections on those things which eye hath not seen, it is a great blessing.

To all those whose attitude toward God is one of submission and confidence every loss, every pain, every sorrow is a blessing. "All things work together for the good of them that love God."

"Tribulation worketh patience; and patience experience; and experience, hope."

Therefore we glory in tribulation. Loss is gain, pain is pleasure, sorrow is joy, everything is good. It is the discipline of God that transfigures us all. Who has not discovered in his own life the softening, refining, beautifying influence of affliction? Where is the Christian who has not been made better by the darkest experiences?

Let no one become confused by the apostle's declaration that "we glory in tribulations." Some one will say, "This is not my experience. I groan in tribulation. I fear there is no way to be saved, and even if there is, it is a hasty conclusion. It is not every holy man that can sing and shout while in the fires. Fire burns. The thorn pierces. The flesh is sensitive. The nerves quiver and throb. Grief is natural, and to repress it is not wholesome."

The apostle does not teach us to stop dead in the face of these trials and secret our sorrow. It is nature's method of relieving the pent-up agony of the soul. "No chastisement for the present seemeth to be joyous, but grievous."

The apostle does not teach us to be excepted from the discordant influences of death, disease, and disaster. "Therefore, as unto the suffering of Christ, be rejoice also of like glory. If ye be afflicted, be also rejoiced; so that you suffer, be joyful." (Rom. 8:17, 22.)

MODERN LEBANON CEDARS.

At an elevation of about 6,000 feet above the sea, on the left of the road to Baalbek, is a group of the noblest specimens of the vegetable kingdom in the East, which are believed to be thousands of years old and the remnant of the far-famed cedars of Lebanon, of which David and Solomon made use. The heights of Lebanon are covered with these huge trees, cut from which came the timbers for the temple.

... •

Of all the mighty forests which formerly covered the slopes of Lebanon only five remain to-day, and they are limited in area. The best authorities are sure that the trees which alone for their antiquity are found near the town of Becherre at an altitude of 6,300 feet, and are known as "The Cedars of God." These cedars of Lebanon which he hath planted; and according to the botanists, who count their age by the circles in their trunks, they are 3,000 or 4,000 years old. Like the immortal cliffs that tower above them, they have watched the passage of a procession of kings down the centuries led by David, Solomon and Hiram, with a rear guard commanded by Kaiser William II of Germany.

They are not so large nor so lofty as the great trees of California, but their antiquity and associations make them the most sacred and the most interesting groves in the world, and pilgrims come here to worship them. The best authorities are sure that we make no mistake when we revere them as the survivors of that forest whence Hiram obtained the timber for Solomon's Temple. The logs must have been carried down to the coast by hand, conveyed by sea in rafts to Jaffa, and then hauled over the mountains to Jerusalem.

It is said that 30,000 men were at work
in the forest for twelve years and relieved each other every month in bodies of 10,000 men, who were organized and managed like an army. David obtained here the timber for his palace, and Zerubbabel in constructing the second temple. The timbers in the temple of Dionysus, at Ephesus, and in the temples at Hulanke came from the same forests, and we know that the Phenicians shipped much cedar to Greece, to Egypt, and to other places on the coast of the Mediterranean, not only before but for centuries after the days of Hiram, the mighty king of Tyre.

The remaining forest consists of about 400 trees. The tallest exceeds 100 feet, and the largest is 56 feet in circumference.

In the midst of the forest is a small chapel in which the Maronites worship and where they hold great feasts on the Anniversary of the Transfiguration and other ecclesiastical holidays. Below the forest is a beautiful lake, about half a mile in length and a quarter of a mile in breadth, fed by innumerable springs that gush from the surrounding rocks. Upon the bank was once a temple to Venus, and according to mythology (and the same story is told of the Egyptian goddess Isis), that amiable lady took refuge here when she fled from the Typhon who had killed Adonis, and transferred herself into a fish. Her daughter, Dorcets, was her companion, and suffered a similar fate.—Chicago Record-Herald.

Our Reading Room.

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

PLAINFIELD, N. J.—Our Sabbath-school held a very interesting Rally Day service last Sabbath in which the most cordial invitation had been sent to all the members of the school and many of their friends, to which about one hundred and sixty responded.

"God’s Care" was the key note of the service. His care for the children of Israel was shown in the review of each lesson of the quarter by different ones of the school. The story of the birth and boyhood of Moses was well told by one of the children, Hannah Shaw.

The lesson on the death of Moses was made very impressive as the superintendent sang "After the Toil is Over." The music was a prominent feature of the entire service. Our usual offering was taken in the interest of the Sabbath School Board, amounting to over twelve dollars.

The Superintendent, D. E. Titusworth, gave a hearty welcome and a cordial invitation to those present whose names were called. The roll book of the members of the School or of the Home Department. He stated that during the summer months God had graciously spared His care for the children of Israel was shown about one hundred and sixty responded.

"What Rally Day means" was told by the Assistant Superintendent, H. M. Martin. The Superintendent spoke of President Roosevelt's interest in Rally Day. He then asked, "What has shown God's care over our nation?" The answer was, "In the preservation of the President’s life," and Boardman Mosher told the facts of the recent accident to the President's party. A prayer of thanksgiving was then offered and a petition for his complete restoration. The school also voted to send a letter of congratulation to President Roosevelt. The services closed with the enthusiastic singing of "America."

Pastor Shaw has gone this week to West Virginia, in the interest of the Sabbath School Board.

J. D. ROOPER.

Oct. 1, 1902.

COWAN, TENN.—We have just closed a series of meetings, conducted by Eld. W. H. Goodey, at the Gari Schoolhouse, in which many had been converted, and a general revival of religious interest has taken place. These have been days of feasting on the love of God, and a time of increasing love among his children. Much has been gained through the earnest labors of Bro. Goodey, and the people have been greatly blessed by his labors. He has urged all men to obey God in all things; he has secured the confidence and esteem of the people, and we hope he will come to us again. We desire the prayers of our Seventh-day Baptist brethren, that we may grow in grace and increase in the fellowship of Christ.

Eleven were baptized and covenanted together to take the Bible as their rule of faith and practice.

I have been reading the Recorder for two years and like it very much.

L. A. M. Ross.

Sept. 21, 1902.

FLORIDA.

Brother M. B. Kelly, in his letter to Elder Whitford, strikes the key-note when he says, "I am coming to be more concerned about our churches than I am about the unconverted. We must hold up a higher standard of Christian fellowship to the world before we may hope to attract thinking people to us. When they really see that we have something of superior value—the pearl of great price—their will accept the same thing, and I wish to thank our brother for expressing his convictions in the manner he has. I, too, have had the same views and concern about our churches for some years. Now, as we are thinking of a readjustment of church and denomination policy, would it not be an opportune time for us to examine the foundation on which rests our superstructure, and see if we cannot enlarge and strengthen the same by encouraging greater faith in God, and a deeper work of consecration?"

On my desk is a paper edited and published some three-score years ago by Elder James Daily of Salt Lake City. It was a writer deploring the fact that few of his converts remained. This paper contains a short sermon, the text of which is, "Let us go up at once and possess it, for we are well able to overcome it."

Twenty years more time has elapsed since the publication of this paper than was wasted by the Israelites in the wilderness. Can we as a people say that we are in possession of this goodly, spiritual land? Have the giants, the walled cities, been overcome, and God given the glory? or are we still singing, "I will go to wonder, Lord I feel it, Prone to leave the God I love?"

Truly, judgment must begin at the house of God.

We desire and pray for pentecostal blessings, but are we willing to pay pentecostal prices? If we are willing to take that lonely tramp up to Mt. Moriah and then build an altar and offer up our Isaac, our best, our all, and want the blessing for the glory of God, we believe that in such cases the pearl of great price will be found; the altar sanctifies the gift, we are told. The faith to believe together with the willingness to pay the price finds the precious gem. Jesus tells us that he costs all we have to possess, also, "Whosoever is not willing of you that for nought not all he hath cannot be my disciple."

We may be a follower of him without paying so great a price, but to have the disciple relationship we must sacrifice all, be it little or much. This relationship sometimes comes through trials, sorrow and affliction of various kinds. Our Heavenly Father allows them to come upon us that we might learn this one great lesson and come in closer touch with, and know him.

When we adopt pentecostal methods, expect to receive pentecostal power until we receive pentecostal power, then it is certain we shall have pentecostal results. Without this power we are told that our worship only has the form of godliness.

One church member having this more abundantly, we may as a people say that we were the first to leave the God I know, and who found him alone and we as a people say that we were the first to leave the God I know, and who found him alone and who are willing to pay pentecostal prices.

D. D. R.

DAYTONA, Fla., Sept. 22, 1902.

MERCHANTS OF HAPPINESS.

REV. GEO. T. LEONARD.

"Sonny," said Uncle Eben, "don you neber was yoh time tryin' ter define what happiness is. It kin be anything fum a million dollars down to a circus ticket. Eben it had about right. Happiness is seldom or never purchased, but is given, and he who, in our appreciation of it, is most blessedly enjoyed and very helpfully shared. One of the best definitions of happiness was that of the genial Autocrat of the Breakfast Table, when, with a smile at his wife as together they sat before the fire, he said, "Happiness is four feet on the fender." To a friend who came to console him on the death of his wife, and who found him alone before the fire, he said, with a sad shake of his gray hair, "Only two feet on the fender now."

Happiness is not a thing of the self alone. It is hard to build a cherry fire with onestick, and you have only yourself and warm your heart by your own life to realize what a poor, smoldering stick you are. Happiness is not a thing of the ego but of the cosmos. It is
the ego giving itself for the good of the cosmos and the cosmos crying, "Well done. I like that." Did you ever feel bad when somebody patted you on the back, or laid their hand on your head and said, "Good for you! God bless you!" Not a bit of it. If ever you felt good, you knew you did the right thing, did the thing that was happiness. Somebody knew you were alive, was glad you were alive, and was good enough to tell you so. Eyes like to know that their existence is realized. You do, don't you? Then, you are capable of producing happiness in the world, and if you do not manufacture and distribute all you can of it, it would serve you just right if you never enjoyed a bit of it yourself. You are a good share of the cosmos to each ego about you. Put them on the back. Put your hand with blessing on their heads. Full pennies or dollars from your pocket and help them on in the world. Be a cheerupodist. They are merchants of happiness, and they who make others happy are the only fools in the world who have happiness.

The greatest mistake of people who want to be happy is in the seeking of happiness. It is a quest as vain as that for the fountain of eternal youth. Not seeking but giving is the method of attaining happiness. To pursue happiness is to chase a shadow, and they are hand as likely to find happiness in the feet yours with your eyes in the air rather than watching where you plant your heels. It is thus unsought that innumerable opportunities come to us to share our finds with those about us, and as we share we find that the goddes of happiness is liberated and spreads her wings and makes us aware of future enjoyable hours and days with us.

The happiest folks in all the world are not those who are helped, but the helpers. We enjoy the lift, but the satisfaction of lifting is far sweeter than in case of any amount of adored load. It is blessed to receive, but far more sweet to behold the face of another in joy of tears in the giver's eyes came from the deepest fountain. readily answer, "No." Well, then, should you expect more unless you do your level best not to curse but bless the throng about you? Happiness is not to be found where people most often seek it. As long ago as the days of Epictetus they heard such words as these: "You must teach men that happiness is not in strength, for Myro and Ocellius were not happy; not in wealth, for Cressus was not happy; not in power, for the consuls are not happy; not in all these together, for Nero and Sardanapalus and Agamemnon sighed and wept and tore their hair and wore their heads in circumstances and the dopes of semblances." Were the Greek living to-day, I am sure he would as eagerly observe that happiness is not to be sought in an ice cream parlor, or theater, or dance-hall, or circus. It comes not to the spirit with heavenly delights, feeding the soul with celestial manns, and making us to joy in the Lord and rejoice in his good work. Nor in the qualities that are attached to the cosmos, but from the creator of the cosmos. It is God glorifying the ego with his indwelling, filling him with the spirit of his light, feeding the soul with celestial manns, and making us to joy in the Lord and rejoice in his good work. It is our happy responsibility to live this truth out. But the joy of the Lord, not merely the happiness of right living, which rang its cheer in the ears of Haydn, was by him put oft for us to know. Said he, when once the poet Carpini asked him how it was that his church music was always cheerful and melodious with joy:

"I cannot make it otherwise. I am according to the thoughts I feel; when I think upon God my heart is so full of joy that notes dance and leap, as it were, from my pen, since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

MARRIAGES.

FROST—DOVNA BODNEY. — At the home of the bride's par-
en, and Mrs. H. O. Good, at Silver Creek, Sept. 10, 1892, by Rev. G. H. Fitz Randolph, Mr. George Frost and Miss Dovna Bodney, of the place, Ark., and Miss Mae Gran-
berry, of Fonke, Ark.

YANHORSE—ASHLEY. — At the home of Pastor Barbeck, and Mrs. H. A. Ashely, in Allston, Barbertown, N. Y., by Mr. Arthur L. YanHorse and Miss Hattie E. Ashley, both of the place, Junction, Wis.

DAVIS—HYDE. — At Verona Mills, N. Y., Sept. 27, 1892, by Rev. L. D. Burdick, Mr. Henry E. Davis and Miss Flora W. Hyde, both of New London, N. Y.

DEATHS.

Miss Lena Green, daughter of Wm. and Mary E. Allen Green, and wife of G. H. peach, who was born in Berli re, N. Y., May 25, 1811, and died Sep-
23, 1892, at the home of her son, Alvaro J., of Canisteo, N. Y.

She was married in the year 1832, and became the mother of eight children, three of whom are still living: Alvaro J.; Mrs. Elvira I. Howland, of Seattle, Wash., and Mrs. Mercy A. Holt, of Norwich, Conn. Most of her early life was spent in Jefferson County, N. Y. In 1840 she moved to Alfred, N. Y. Here she came to the samedom. Mr. Green died in 1850, and in 1860 Mrs. Green returned to Jefferson County, which was her home until the death of her youngest daughter, nine years ago, since which time she has lived with her other chidren. It is supposed she held her church membership at the time of her death with the Adams Seventh-day Baptist church of Adams Centre, N. Y. She was much attached to her church and people, a woman strong in body, in intellect, and in religious faith. She has seen much sorrow in her long life of ninety-one years, having been a widow forty-three years. She also lost five children, two of them by accident, but she did not murmur. Much of the time of her last few days was spent in audible prayer, until at last she came to her grave, as a shock of corn cometh in its season.

BARENS—Blanchard A. Barber was born in Delayer, Madison County, N. Y., Aug. 7, 1827, and entered in the Main Settlement, Sept. 8, 1892, aged 75 years.

In 1845 he moved with his father's family to what is known as Barber-town, near Fortville, N. Y. He lived in this vicinity fifty-seven years. In 1849 he mar-
ried Miss Olive A. Hamilton. She and three children sur-
vecm. He was converted and baptized under the
shelves of Rev. Phineas Crandall in 1852, and united

with the Portville Seventh-day Baptist church. He was
ordained deacon of this church Sept. 8, 1874. He faith-
fully performed the duties of that office for twenty-
fourth anniversary of his ordination, when the Lord called him from the church militant to the church tri-
ual. Bro. Barber was a good friend to the church and community, and will be greatly missed. He had been in feeble health for some time. The funeral service was at Montauk, Sept. 11, 1902, conducted by the writer, who preached from Isa. 38: 1 and Rev. 21: 5.

CONGER.—Marion Amelia Marsh Conger, daughter of Isaac and Abigail Moore March, was born Nov. 2, 1841, and departed this life Sept. 2, 1902.

Dec. 17, 1855, she was married to Jeremiah Conger. She was one of the branches of the family of David Conger, who was a contractor and engineer, and a noted example of the gentleman and the industrious man. He was always ready to help her loved ones, and a ready helper in the helper about in times of sickness and sorrow. She was a faith-

ful member of the~o~er church and always devoted to the church she loved. The First Veron church loses a faithful member and worker.
Jehovah. There must have perished through the providence of concernning which 'the first place for was little valued day founded from the silence of the encircling host. . . . the people of Jericho, Rahab. than the statement of what they did. We are of God in directing this massacre.

14. And the second day, etc. This column process was repeated once a day for six days. We may suppose that the men of Jericho became used to it, and smiled at the peculiar methods of the Israelites.

15. They arrested the dawn of the day. So as to have ample time for the seventh day. Each day's work must have required a considerable time, for the Israelites evidently had to keep beyond bow-shot of the city.

16. Shout: for Jehovah hath given you the city. Their long silence was at length broken by a mighty shout. By failure to obey this injunction the people and the animals should be devoted.

17. And the city shall be devoted. The word "devoted" does not mean "accursed" of the Authorized Version, and so also in the next verse. The meaning is that the people shall be devoted to destruction and the material things of value devoted unto the service of Jehovah. To-Ho, Joshua, the judge, as the people as well as the seizing of the gold and silver vessels was to be regarded service to Jehovah. Only Rahab, etc. Rahab and her relatives were to be saved in accordance with the promise made to her. Even if it had not been for the promise they would have made no mistake in sparing a woman who in that age of darkness had such faith in Jehovah.

18. Only keep yourselves from the devoted thing. This injurious distinction, Achan brought destruction upon himself and his family and his posterity. The people of Jehovah, this specimen was unearthed by W. H. Read in 1877, and has since been used for the museum, a five-story building. This specimen is the largest and finest ever mounted in the country. When alive he was a stupid, slow-moving creature. In habits he was more or less am­phibious and his food was probably aquatic plants or succulent vegetation. The beast was wholly without offensive and defensive weapon or dermal armature.

The hind legs and pelvis as they stand in the museum now are sixteen feet high. The hind legs are larger and heavier than the fore, and weigh two tons. Each leg would support an average man. The measurement across the feet is thirty-four inches and the middle toe is about two feet long. The femur is about five feet in length.

Professor Beecher and his corps of assistants have been working on the restoration of this specimen since last November. It stands directly back of the Great Hall and is the largest mounted dinosaur in this country, but the new one makes it look like a baby.

When David Graham Phillips, author of "Her Serene Highness," was a very young man, he applied for work on a Cincinnati newspaper.

"What can you do?" said the editor.

"I can try anything," replied the young man. Thinking to rid himself of further importunities for an assignment, the editor said:

"Well, write an article on bread."

It was a trying moment for the ambitious youngster, but he never flinched. All that night he collected material, and the next day reported to the editor with a bright and nifty article on "The Bakers of Cincinnati."

The young reporter was immediately engaged.
The South Pole First.
Mr. Borchemgrevinck of Christiana, Norway, will arrive here in a few days to arrange for the setting out of two Norwegian ships to sail next year for the South Pole in the interest of the National Geographical Society of Washington, D. C.

Mr. Borchemgrevinck is an Antarctic explorer of considerable note. It is generally conceded that the South Pole will be found on land, and therefore can be approached by an overland route.

It is stated that as the earth is elastic, that its diurnal motion enforces it at the equator and flattens at the poles. If the theory that the rotary motion produces pressure from the inside outward, why may not the two forward motions of the earth, one in its orbit around the sun, and the other motion taking the sun and all the other planets where, we don’t know? We may look for a solution at the rate of 724.4-10 miles in one minute. Why should not this produce a pressure on the forward end to flatten and greatly reduce the pressure on the hind end? If the surface surrounding the North Pole should be flattened, why not turn back? The South Pole extended, the form of a cone? Why may not all these theories be determined scientifically when they get there?

Mr. Borchemgrevinck proposes that instead of taking dogs to draw the sledges that they will take with them trained reindeer, which will greatly facilitate their progress.

There are a number of explorers down there now on various sides, outside of the Pole, but none have any reindeer. We think we would rather like taking a ride behind those reindeer, for Bayard Taylor said he enjoyed taking a ride after them, dressed in the furs, for the eldege went over, he was in no danger of breaking his neck or any of his limbs.

Lieutenant Peary.
The question is often raised, “What is going to be done now as to reaching the North Pole?”

Peary, after spending several years in the Arctic regions, has returned, having reached 81 degrees and 17 minutes, when he had to turn back.

Lieu. Peary is a United States soldier, and it is for his Government to say when he should cease his northern explorations and join his regiment.

He had one of his feet badly frozen while on this last expedition, which will require an operation, and evidently disabuse him for some time.

Mr. Baldwin started for the Pole last year, with one of the best equipped expeditions ever organized, and when we were expecting soon to hear of a great achievement, his vessel hove in sight on her way home.

Between 1893 and 1896, Mr. Fridtshof Nansen went for the “Pole” and outstripped Mr. Peary. Peary fell short 2-3 degrees and 3 minutes of Nansen. By 2 degrees and 3 minutes means very close to 150 miles.

In 1900, Capt. Cagni of the Duke of Abruzzi’s expedition to reach the “Pole,” exceeded both Peary and Nansen, for he reached 86 degrees and 33 minutes, which is the Capt. Cagni the honor of standing the nearest to the “North Pole” by 19 minutes of all other explorers so far as known.

We are of the opinion that further efforts will be made to reach the “Pole,” regardless of expense, and who so well qualified for such an undertaking as Lieut. Peary? His additions to geographical, astronomical, and scientific subjects will give his name world renown for ages, yet we think should his life be spared he will reach the number of Capt. Cagni’s degrees and minutes by about 3 degrees and 27 minutes.

“SOME OTHER WAY.”

H. E. B. REIDMAN.

Some other way than that our Lord commanded To turn aside and follow in the wake
Of steps obedience to man’s demands.
Is this to bear the cross for Jesus sake.

Another day from Pagan rule accepted
Upswept the Sabbath sanctified and blessed;
The solemn vow Sinai rejected,
Ignored and trampled on, God’s sacred rest.

Servant of God his holy Word expounding,
Why dare to touch, and this one truth defy?

Jean in all the Father’s work abounding
Came to perpetuate, not to defy.

A faithfull few extend their light, believing
Not void of fruitage shall his word return.

A host with God, his purposes achieving,
Whose mandate error will not always spare.

RESOLUTIONS.

WHEREAS, Our Heavenly Father, our Ruler and our God has removed from our midst, and taken unto himself our most beloved brother, Blanchard A. barber; and

WHEREAS, He was the oldest deacon of our church, and one of our most valued members; therefore be it

Resolved, That we, the members of the East Portville church, have lost in him a dear friend, a wise counselor, an efficient worker, whose words and association with us during the past have been a help and inspiration to a higher and nobler living.

Resolved, That we, as a church, strive more earnestly to carry on the work that he has laid down, thus keeping his memory ever present with us.

Resolved, That while our own hearts are saddened, and we deeply feel, we extend our love and sympathy to the bereaved family.

Resolved, That a copy of these resolutions be presented to his widow and also a copy be sent to the Sabbath Recorder.

JAMES S. MAIN.

THE SABBATH RECORDER.

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Literary Notes.
The September-October number of The American Anti-Tragian and Oriental Journal is especially rich in illustrations of “Ancient Temple Architecture.” Among the articles appearing in this issue is a valuable one on “Primitive Man and His Stone Implements in the North American Quadrangle.”

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One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1906. The Trustees expect that its Endowment and Property will yield a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept intact, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate of ownership which will become the property of the subscriber when the name of the subscriber is published in this column from week to week, as subscriptions are received by W. H. Crandall, Tress, 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 to complete fund $ 77,016  

Autumn Term Milton College...

Title Term Opens WEDNESDAY, SEPTEMBER 1, 1906, and continues fifteen weeks, closing Thursday, Dec. 23, 1906.

Salem College...

Instructed in the thriving town of Salem, 14 miles west of Clarksburg, on the B. & O. R. Y. this school takes FRONT RANK among West Virginia schools, and its graduates are the foremost teachers of the state. SUPERIOR QUALITY INFLUENCES prevail in all its Courses, besides the Regular State Normal Course, Special Teachers' Review Classes, each spring term, aside from the regular class work in the College Courses. No better advantages in this section found in the State. Classes so large but students can receive all personal attention and from the instructors, the course is thoroughly changed. Two thousand volumes in Library, free to students, and plenty of room for extra charges for the use thereof. STATE CERTIFICATES to graduates of Col- dition as those required of students from the State Normal Schools. EIGHT COUNTRIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPTEMBER 2.

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For illustrated Catalogue to Theo. L. Gardiner, President, SAVEN, WEST VIRGINIA.