A brother has just gone out, whose life has had an unusual one of the Gospel. testing by what we call affliction and sorrow. We talked of the results which such experiences bring of the soul-trainings from them, and of the compensations. As must be true in all similar cases, only one source of light, comfort and healing was found. Under such circumstances all light must come from above. Comfort is a sweet and helpful word, and when our translators chose the name Comforter for the Holy Spirit their choice must have been divinely guided. Such experiences as we talked of come to all lives, more or less as to extent and frequency, and without the faith and hope which come through God's promises in the Gospel there is neither healing nor relief. It was faith that wrote:

Love will dream, and Faith will trust
(Since He who knows our need is just)
That some day we may meet at last.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor walks to see the breaking day
Across the tomb he has "his play."
Who hath not learned, in hours of faith,
The truth of flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own.

We are comforted, not only by the fact that love can never lose its own in human experience, but that Divine love can never lose its own children, however much they may be stricken, smitten and afflicted. Herein is the one all-embracing comfort of the Gospel.

There is glory in the Gospel, when it tells of forgiveness and peace, but far greater glory is in it, because when our hearts are wounded, and the dearest human ties are severed, when the blood-drops which sorrow demands seem to come from a fountain that cannot be closed or healed, the Gospel rises above our soul's spreading, be it over light affliction, which is but for a moment, works out for us a far more exceeding and eternal weight of glory, while we look at the things not seen, which are eternal. All ye whose hands have lost the hands that yesterday you held so lovingly, take hope and comfort. They are not lost, but only gone on a little sooner to the land of rest. All ye who to-day hold with unutterable tenderness the hand that you may not hold again in any to-morrow until you grasp it by and by in the unending day, find comfort in the truth that the shadows will sometime flee away. The curtain will swing wide and the eternal reunion in the Home Above will come—will come! If these experiences did not bring hurt, they would show that we have no pure or helping love for those who walk beside us or lie in waiting helplessness while we minister to them. But God does not forget his sorrow-burdened children. Blessed comfort: "Weeping may endure for a night, but joy cometh in the morning" to the souls whom sorrow cleanses, and to whom trials bring strength. I will send to you the COMFORTER.

The Sabbath of Christ aims to disseminate information and truth concerning the Sabbath in a broader field than any other movement or form of work the Tract Society has in hand. Our readers understand that the success of the magazine in covering a large field depends upon its support by direct subscriptions among our churches. Up to this time the efforts of the publishers to secure favorable responses from pastors and churches have not met with any success which compares with the demands of truth and duty involved. It is difficult to find a reason for the slowness with which the church, which responds to the appeals of the Board for subscriptions. The failure to respond cannot be from financial inability. When ten "nickels," or less at club rates, will insure one copy of the magazine to the person who subscribes and another to some one who is now a stranger to Sabbath Truth, the Post-office ought to be laden with orders from the churches. The Board still hopes for adequate responses.

As the Board of the Tract Society faces the new year of its work, these hopes for larger responses from the churches grow more intense. The calls for enlarged plans and for new movements are too apparent to be ignored, but the means are not at hand to meet the demands. A deeper, more abiding and more responsive faith in our work as a
people is the remedy for such a state of things. That this will soon come we hope and pray.

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Work of A. P. Ashurst, who represents the Tract Society at its branch office in Columbus, Ga., continues his work, distributing about 25,000 pages in similar instances. His latest reports indicate the hope of organizing a Seventh-Day Baptist church in Georgia at no distant day. The facilities in reach enable him to make a canvass of the state of Georgia more in detail than has been done in any similar instance. His reports show an unfinishing faith that the seed thus sown will bear fruit in some way and time, as God pleases. He has frequently spoken of the need of some form of industrial enterprise which will enable those accepting the Sabbath to combine in self-supporting business.

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Work of J. T. Davis, who represents both Societies on the Pacific Coast, has just made his first quarterly report. This quarter has been spent mainly in Southern California. He is now in Oregon. We expect that items from his report will appear in Dr. Whitford's department of the Recorder. The work being done by these brethren, and any similar work which the Tract Board may undertake, deserves a high place in the sympathies, prayers and financial support of our people. We know of no church which is doing similar work in its own locality, but all can join in the work being carried on in these larger fields. God's providence indicates such seed-sowing as our duty and privilege in these years.

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Work of George Seeley, who represents both the Tract and Missionary Societies in Canada, is steadily at work distributing literature on the Sabbath question. He has sent 300,000 pages of Sabbath literature into the Maritime Provinces and Bermuda Islands since his work began. He has now begun similar work in the West, toward the Pacific coast. As his last report to the Board, dated Oct. 8, 1902, his present field of operations will include the provinces of Quebec, Ontario, Manitoba, Northwest Territories and Vancouver. In addition his list includes Canadian Baptist missionaries in India and South America. His last report closes with the following hopeful words: "Will not this truth in such multiplied forms reach some responsive hearts, hearts longing for some information on Sabbath truth? Lord, grant it, for Jesus' sake. I am anxious that our people who love the true Sabbath of the Lord so much, and who give of their means to send it abroad, as well as publish it so freely, shall accompany its proclamation by increased, fervent and importunate, as well as believing, prayer—no denial of prayer—that it may bear like fruit upon their wanderers after many days. We must never yield to discouragement in our self-denying work of faith and our labor of love. There are open doors for Sabbath truth, but many adversaries and many obstacles to its taking hold of men's hearts and enlightening their eyes. May the Lord hasten its success and triumph in this our time."
and practicability of the United States' doctrine of international arbitration, and vindicates the need of the same, in the establish-ment of which the United States played so prominent a part. Since the first great example was set at Geneva, a generation ago, the United States has participated in a number of arbitrations. It has not been a winner in all, but it has been generally accepted and admired by every verdict. Now comes a new step in the establishment of this unique tribunal. It was a grateful privilege for the United States to be a party to the first case before it. The trial thus ended was concerned with the Patagonian question, and we may well hope that this will be the opening wedge for a long series of international trials at law through which disputes shall be settled, bitterness allayed and menace of war averted. ***

**The Cement Age** is the sug- gestive caption under which a new Building Material. Toronto publication calls attention to the increasing demand for cement in the Dominion of Canada. The reports are not wanting that cement is soon to become an important factor in the industrial and commercial development of the United States. Its ready adaptability for use as building material, decorative purposes and street improvement is not only encouraging, but it is strongly suggested by the rapid increase in the production of cement during the past decade, and especially during the past five years. According to the report made by the Treasury Bureau of Statistics, the production of cement in the United States has actually doubled in five years, the total for 1901 being twenty million barrels, as against ten million barrels in 1897; while during the period from 1892 up to the beginning of 1896 the production had remained practically stationary at about eight and a half million barrels per annum. ***

At the great Catholic Council held in Baltimore a few years since, Archbishop Ireland said, "The duty of the hour is to make America Catholic." A few days since, the New Century, an able Catholic journal, said, "The church has set herself to the work of converting America." The last century was wisely and adroitly used by Catholics to enriching of soul that patience and the children may well rest in patience and hope as to the results. He who has not done God's will by effort to obey has no good ground for either hope or patience. The first and all-embracing experience with the open way for true patience is the consciousness of having sought to know and strive to do what God requires. But best results from the lives of the most obedient seem to be delayed or thwarted in many instances. At such a time our only anchor is patience, the ordinary sense of that word, in our relations with each other is a prominent source of evil and sorrow. To be "out of patience" is a phrase of deep meaning. The home circle, which is always a central point of happiness or misery, is a place where the grace of true patience and forbearance bears choicest fruit, and its absence cultivates "Apples of Sodom." The consideration of this theme will bring rebuke and regret, or comfort and rest, in proportion as each one has done the will of God, and thus secured that enriching of soul that patience brings.

**Calvin Whittord.** He was the son of William and Hannah Clark Whittord, born in Brookfield, Madison county, N. Y., Oct. 22, 1823. He died Sept. 29, 1902. In 1855 he was married to Emeline Burch, who survives him. They had three children, two daughters and a son. He was a long and useful life. Its passing was awaited with the deep sympathy.

**Prayer-Meeting Column.** No date is given to this topic. Dates have been given heretofore in keeping with the general custom in such cases, with the idea that if a pastor announced to his people that he was going to write and study the topic beforehand, and thus be better prepared to take part in its consideration. But since the fixing of a date may be interpreted as a hint that the topic shall be used, dates will be omitted hereafter. The publication of these topics was undertaken with the hope that they would be found helpful to some, if not all, prayer-meeting leaders. Since this is a direct year in which they have appeared in the Recorder, the editor would be glad to secure many opinions, through brief notes, from pastors and others as to the desirability of publishing topics in 1903. **Topic.—The Grace of Patience.** The central thought under this topic is embodied in verse 36 of Romans 10. The leader of the meeting can select any lesson he chooses to introduce the topic. The special trials of the Hebrews drew out the theme, and that masterful discussion of faith which follows in the eleventh chapter. Whatever may have been the circumstances surrounding them, the topic considers an universal need. Genuine patience in many of the cases, with the idea that the United States has grown within a few years as rapidly as corn grows in July in the great "corn belt" of the United States. The light crop for many years has been due to the increase in the volume of our export trade. Beginning with October, 1901, the export movement went downward steadily. In October the loss was $145,000,000, and in July, 1902, it reached the enormous sum of $88,000,000. In August our consul service would upwardly begin, with a gain of $91,000,000, and the figures just published from the Treasury Bureau of Statistics show steady and large gains each month since, including September. Cotton is still an important factor in our export trade, but the failure of the corn crop last year was so marked a factor that we must recognize that it is more and more a determining factor in the food products of the world. ***

**King Corn.**

**Coal Strike.** Endued.

**On the morning of Oct. 17th the welcome news came to the people of the United States that the calamitous coal strike which has held up the business and comfort of the nation for six months past was virtually ended. The details demanded by a convention of the striking miners which shall officially declare the end, and necessary preparations for resuming work, will delay results a few days. But when this paper comes to the hands of our readers at the beginning of the new year there will be no prolonged movement. The output of coal will be crowded forward as fast as possible. A great calamity to all the interests of the nation is now averted, though at almost the last moment of endurance. For this the country owes unmeasured thanks and the highest praise. At the risk of loss in many directions, he espoused the cause of the people without regard to political issues or personal favors. His open, manly, strenuous presentation of the case to both the parties involved and his unwavering persistence won. Less of manliness, moral fibre and backbone would have failed. The plans for the adjustment of differences through a commission is wise, and the commissioners already named by the President are men of eminent fitness for the task. Sing the Doxology.
and solicitude not only of immediate neighbors and friends, but also of the people of a large section of country who have felt the beneficent influence of a career of more than ordinary usefulness. Of his life the Brookfield Courrier of Oct. 8, speaks as follows:

"It is safe to say that no person of our village has been more representative of the high citizenship or has been longer or more devotedly identified with its social and business interests than Calvin Whitford. He was born in this town in 1823, springing from the sturdy pioneer families that built their homes and hewed their fortunes from the earth.

"Mr. Whitford depended upon the schools of the town for his education, but in early manhood had fitted himself for the duties of a teacher, and in 1840 took up teaching as his first business. Teaching for a time in this and the Waterman district, he later occupied the position of instructor in the select school conducted by Lodowick C. York. In 1850, the year of the founding of the Brookfield Academy, Mr. Whitford was elected Town Superintendent of Schools. In 1853 he was appointed Deputy County Clerk, and in 1854 filled for a half year's employment in this capacity he returned to Brookfield and filled for ten years the position as General Agent for the Brookfield Manufacturing Company, then a flourishing and important industry of the village. During this war time period he was repeatedly elected Supervisor of the town, serving as chairman of the County Board from 1860 to 1865. In the latter year he resigned this position to accept the office of County Clerk to which he had been elected. Returning to Brookfield at the expiration of his term, he entered the banking business, in which he was engaged for over thirty years.

"Mr. Whitford's conservatism and good judgment, in matters of law, finance and investments, has made demand for a line of public service which has occupied much of his business attention, and his advice and opinion have been sought in matters of this nature. We find space to mention only the leading features of a busy life, but his extended acquaintance may well supply the many details which have tended to the welfare of the village and community. His political ideas being formed in the days of anti-slavery agitation, he took a firm stand against slavery, and he had the honor of assisting in the organization of the Republican party, which was elected at a state convention in 1856, he being a representative to the same from this county.

"At the time of his death he was a member of the Madison County Historical Society.

"Mr. Whitford was a man of practical religion, a member of the Seventh-day Baptist church of this place, a regular and thoughtful attendant upon church service, reproducing in the weekly letters to his home the sermon he had listened to the previous Sabbath. He was very fond of gospel hymns and other poetry, his memory being stored from youth with many choice selections in both prose and verse."

Publication Committee of Conference.

The following letter has been forwarded to the pastors, or clerks, of every church, and the Committee entertains the hope that active steps will be taken at once, and that results achieved will warrant the efforts that are being made to place this valuable book in every home throughout our denomination:

"Dear Brother:—Conference assigned to us as a committee the important work of printing the Minutes and Historical Papers prepared in commemoration of the Centennial of the Conference.

"The book will be of very great value to every loyal Seventh-day Baptist, being practically a history of the life and work of our denomination. It ought, therefore, to go into every home, where the children may see it and read it, and where it may be preserved as a memorial. It is not practicable to distribute it so widely; but the price has been fixed at $1.00 (which will probably be less than the cost) in order to bring it within the reach of every one. We have undertaken the work as a matter of duty and from our love for the cause we represent; but after the book is in print, our labor will not attain their end unless we receive the aid of some one in each church in the matter of distribution.

"May we not ask you, in the same spirit in which we have undertaken our part of the work, to help us place the volume in every home? It is not necessary that you undertake to place the volume in every home yourself; you may send it to some committee, or some society of your church to make a thorough canvass and see that every member is asked to subscribe for one or more copies, yourself taking what occasion you can to urge the importance of it upon your people? It is desirable that the work should be undertaken at once while the interest aroused by Conference history is still warm.

"In any case, will you not acknowledge to Mr. Rogers the receipt of this letter, stating whether you are able to aid us?

"H. M. Maxson,

"Paul C. Reed,

"Orsa S. Rogers,

"A. E. Main,

"J. Lee Gamble,

"E. P. Saunders.

Work.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines, or turning out perfection in a place for making souls; for fitting in the virtue to one's life; for turning out honest, modest, whole-natured men. For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find their education, discipline, unselfishness and growth in grace.—Henry Drummond.
TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sab- 
thah Tract Society met in regular session in the 
Seventh-day Baptist church, Plainfield, 
S. J., on Sunday, Oct. 12, 1902, at 2:15, 
P. J. Hubbard, President; H. N. Maxson, 
Treasurer.

Members present: J. F. Hubbard, Stephen 
Babcock, D. E. Titsworth, L. E. Livemore, 
A. H. Lewis, F. J. Hubbard, J. D. Spier, J. 
M. Titsworth, Elea F. Randolph, Eli F. Loos- 
boro, J. A. Hubbard, W. C. Craball, O. S. 
Rogerson, C. C. Chipman, H. M. Maxson, Mrs. 
Eugenia L. Babcock, Mrs. H. M. Maxson, A. 
L. Titsworth, and Business Manager J. P. 
Moser.

Visitors: C. H. Green, E. E. Hamilton, 
H. H. Baker, George L. Babcock, Mrs. W. 
C. Daland, Mrs. J. P. Allis.

Prayer was offered by Eli F. Loosboro.

Minutes of the last meeting were read.

Correspondence was received from Geo. 
W. Post and E. P. Saunders in regard to the 
appointment of a representative of this 
Board on the Conference Committees on Ways 
and Methods.

On motion, it was voted that Dr. A. H. 
Lewis be such representative, and that he 
be requested to prepare a detailed statement 
of the plans and needs of this Society, and 
present the same to the Supervisory 
Committee for approval and adoption, after 
which to be forwarded to the Conference 
Committee.

Correspondence was received from Mrs. 
Albert Whitford, Corresponding Secretary, 
and Mrs. M. G. Townsend in regard to the 
employment of the latter as collector by 
this Board in conjunction with the Woman's 
and Missionary Boards.

Voted that we unite with the other two 
Boards in the employment of Mrs. Town- 
send, we assuming one-third of the salary, 
$600, viz., $200, and one-half of the traveling 
expenses.

Correspondence from Rev. Geo. Seeley 
reported on his work in the Northeast, and 
that from Rev. A. P. Ashurst referred to the 
interests at Dry Pond, Ga., and noted the 
distribution of 20,500 pages during the 
month.

Correspondence from Rev. J. T. Davis 
evidenced his work progressing on the Pacific 
Coast; preaching, the distribution of litera-
ture, etc., occupying his time.

Correspondence was received from Dr. A. E. 
Main in relation to certain lectures to be 
given by Dr. A. H. Lewis at Alfred, at such 
time as he may designate.

Correspondence from Christopher Dawes 
requested some literature on the history of 
the primitive church, and by common con-
sent was referred to the Committee on Distri-
bution of Literature.

On motion, C. C. Chipman was elected a 
member of the Auditing Committee pro tem.

The Treasurer presented his Report for the 
first quarter, together with statement of 
finances to date. Report accepted.

A communication from G. W. Day, Colle-
cctor of Taxes for the Borough of Dunellen, 
desiring us to join in piping the gutter in 
front of property owned by the Society at 
Dunellen, was referred to the Treasurer, with 
power.

Minutes read and approved.

ARTHUR L. TITSWORTH, Rec. Sec.
Missions.

By O. U. Whitford, Sec. Secretary, Western, B. I.

LETTER FROM J. W. CROFOOT.

Now that I have returned from the mountains, one of the first things I intend to do is to write something for the Sabbath Recorder, but not knowing any subject to write upon I'll just content myself with mentioning some of the things I've seen recently, with some of my thoughts upon them.

Day before yesterday, as I was starting out on my bicycle, I passed a man lying flat on his back in the dust by the roadside paying no attention to any one, and no one paying any attention to him. The latter is not strange because if he should die, any one who had anything to do with him near the time of his death would be considered to a greater or less extent responsible for his death. Some passers by were looking curiously at him, but that was all the attention he seemed to be receiving till I turned back to where he lay and asked him what was the matter. "Hell," he said, trying to rise. I helped him to a sitting posture when he proceeded to explain that he was from Hangchow; that his mother had died recently, pointing to his white cue-string, the sign of mourning, as he said it; that he had come here seeking his brother whom he couldn't find; that his money was gone, and he had eaten nothing for two days, and that he was anxious to get home. By this time a group of people had collected around us, one of whom said, "Here's a chance for men to do good deeds," while another said, "Oh, it isn't cholera then." I was in some doubt about the man, for though he certainly didn't look like a professional beggar, his clothes being too good, I thought his dialect was too much like Shanghai vernacular for him to be a Hangchow man. I was somewhat surprised to see how the group followed my example when I improved the "opportunity to do good deeds." When he had almost money enough to buy himself a ticket home on the steam launch, and I had got him on his feet, and an interest established in his favor, I left him as I was anxious to get to the post office before the mail closed. When I came back a little while later. The same man who remarked about the chance to do good deeds said, "The heathen are also contributing," though I don't suppose there were any Christians among the group of Chinese gathered round.

"Twas just across the road from where this happened that last Sabbath, when I was going into the city to attend Sabbath-school, there I saw a woman wailing by a grave in the Potter's field. She still sat wailing at the same place at the head of the grave when I came back again some time later. Many people, both Chinese and foreigners, have had occasion for mourning during the past summer. Our cook who was at Mokanah with us came down before us on account of the sickness of his only child, a bright little fellow of two years. But, when he reached two years, whether he had found that "Root of Happiness," for that was the boy's name, had been laid in his grave.

One night a few days ago I was awakened by a loud shouting, and thought at the time that some one must be chasing thieves, but when I asked some Chinese about it they expressed the opinion that it was some one "calling a soul." They said that when one is about to die, or is delicious, often a man goes to the house and calls to the sick man's soul to come back, while others stationed around answer that the ghost is coming.

Very likely you may have heard of the calamity in the school for missionaries' children, conducted by the China Inland Mission at Chefoo. Thirteen boys from 10 to 13 years of age were killed and many others injured. In the Empire, died within three or four days from eating spoiled chicken pie.

The Chinese have been making great efforts by means of idol processions and the like to stop the pestilence, cholera. As some one said the other day, they have spent money enough in these ways to make their cities sanitary. In some places the New Year has been celebrated in the hope of foiling the gods, or demons, or whatever they are that cause the pestilence, into believing that the cold weather has come and it's not the proper time for them to abound. Oh, help us to teach these people better.

As I came along the canal outside the city wall one day recently, I saw a boy of 14 or thereabouts, that you might think was in bathing for he was nacked and was standing in the water up to his waist. You wouldn't think of him for the file to baptism, for, till in it, it was literally unspeakable. The boy was not bathing in it either, at least not then. He was washing a basket of rice in it for dinner. I once saw a man washing his feet and a woman washing a basket of rice together in a tub of water on the street.

A man in a bicycle shop the other day asked me if I "eat the church." That is the heathen expression for joining the church, "eat the church" or the teaching.

Let me give you one or two more street scenes. One is a hot-water shop. The practice is a Chinese one. Among the Chinese, it costs too much to build a fire every time one wants tea, so for cash buy a teakettle of hot water from the shop across the road, and get in the way of the foreigner on a bicycle as you are carrying it home.

Then there's the rag and candy man. Not a man made of rags or candy for by trying all among the Chinese. It costs too much to build a fire every time one wants tea, so for cash buy a teakettle of hot water from the shop across the road, and get in the way of the foreigner on a bicycle as you are carrying it home.

There's a rag shop not far from here on the road to the settlement where the tattered and filthy remnant of an American flag has long been exposed. And the rag-pickers and the beggars, and the gamblers, but let's not begin on that list to-night.

Let us rather thank the Father for the good health of all the members of our mission and the church; for the evidence we do see that, slow though it is, there is motion even in China; and that we know there are those on the other side of the world who are praying for the work; and that there's a coronation day coming with which the one of a month ago cannot be compared.

FROM J. F. BAKKER.

The time has come again to write my quarterly report. Because the work is nearly the same there is not much difference in it from others if there do not come sometimes important occurrences that my reports nevertheless may give you and the readers of the Sabbath Recorder some joy and gladness. That's my wish.

Through the goodness and love of our merciful God I could do the work in this quarter better. The sly devil, for his loving kindness to me and us all. The work among the emigrants I cannot do any more in the same way as before, which I regret very much. I have always had free entrance in the sheds or on the wharves of the shipping-lane, but some time since one of the directors of the line told me I must leave, and if I very kindly asked that gentleman to let me do that work as ever before, he would not have it, and told me (however friendly) that I had to go out immediately. So I must obey.

As far as I can, the work of the Romanists, because some of the directors are such. But now I try to meet the emigrants as far as I can do it, when they are out of the lodging-houses, and so I can do somewhat for them, which I hope and pray our God in his mercy will bless. He alone can and must bless.

Visiting ships, of all and every kind, is also one of the best kinds of work I can do, and use my time in it, and in this branch I do have many good talks and experiences with the people. With several of those (little skipper) people of small ships I am well acquainted, and they are very glad when they see me and that I can give them some tracts, a "Boodshapper" or temperance paper. And so, besides my work on the Sabbath-day in our little church, and visiting people here and there in their homes, I try to use my time the best I can.

On the 30th day of August we had the blessed privilege to baptize a married couple, who kept the Sabbath for several months. We became acquainted with them in the work of temperance, and they began to keep the Sabbath, whereby we thanked our Heavenly Father very humbly, because the work in the case of the Sabbath-truth seems very, very hard. Another man wished to be baptized, who kept the Sabbath by time, but the wife and her husband drew back. To this quarter I have made 153 visits, held in all 48 meetings and wrote 61 letters to many parts of the world. Tracts in our language, 1,740; foreign tracts in 15 or 18 different tongues I do distribute. Several tracts in many different languages—English, French, German, Italian, Spanish, Polish and other tongues—with always the deepest desire that our God may bless it all.

FROM E. H. SOCウェLL.

I herewith enclose my report for the quarter just closed, which has been an unusually busy quarter.

I preach twice each week, attend two weekly prayer meetings and aid in my support by doing some farming, therefore every day is crowded full.

I have not been able to make as many calls during the past quarter as I usually do, since the greater part of our people have been very busy upon their farms.

I find some difficulty in arranging calls upon
people during the busy season so I may not interfere with their work, but I try to call on as many families as possible during the busy season and interfere as little as possible with their pressing work.

During the quarter Bro. Crofoot and wife of Cartwright made a two weeks' visit here at New Auburn, which was greatly appreciated by all of us.

For twelve years Bro. Crofoot made this his home and served our church most faithfully as pastor during the entire time, and it was a great pleasure to us all to welcome him and his wife back to the old home.

Our Sabbath-service and Sabbath-school are well attended, and the unity which prevails among the people is commendable.

Our Sabbath evening prayer-meeting is not attended as it should be, but we hope when the busy season is over the attendance will increase. The Y. P. S. E. C. meeting is held on Sabbath afternoon and is well attended, and quite a good interest is evinced by the larger part of our young people.

Once during the quarter I preached in the Congregational church in Glencoe, where I have preached upon other occasions, and where I am always warmly welcomed.

Altogether we feel quite encouraged over the interest and unity manifest in our society, and we trust it may not only continue, but increase during the coming days.

New Auburn, Minn., Oct. 8, 1902.

TREASURER'S REPORT.

For the month of Sept., 1902.

Geo. H. Utter, Treasurer.

In account with the Seventh-day Baptist Missionary Society.

Cash in treasury Sept. 1, 1902, $1,902 77.

Balance of Ellin L. Greenman, Westerly, R. I. 209.00

Mrs. A. H. White, Holland, N. Y., 40.00

Mr. and Mrs. J. H. Webber, Webster, Mass., life membership 90.00

Inhabitants' Benevolent Association. Conference, 200.00

Mrs. O. B. Crofoot, Northfield, Mass., 20.00

Emma S. Bigelow, Pittsfield, Mass., 40.00

Mrs. J. H. Webber, Webster, Mass., 20.00

Mr. and Mrs. J. H. Crofoot, Shanghai, China, 200.00

Ellin Stillman, Webster, Mass., 20.00

Give and loan, $2,102 77.

July 31, 1902.

G. U. Whitfield, on account of salary $50.00

D. H. Davis, salary, July 1 to Dec. 31, 1902, 60.00.

John Davis, salary, July 1 to Dec. 31, 1902 200.00

Dr. J. H. Webber, salary, July 1 to Dec. 31, 1902 400.00

Mrs. J. H. Webber, salary, July 1 to Dec. 31, 1902 400.00

Mrs. A. H. White, salary, July 1 to Dec. 31, 1902 100.00

J. P. Bakker, Rotterdam, Hol., July 1 to Dec. 31, 1902 100.00

Evangelistic Committee, orders Nos. 279 and 300 100.00

Interest 10.00

Cash in treasury Sept. 30, 1902: $1,792 87.

Available for current expenses 440.00

1,352 27

$2,102 77

A HELPER WANTED.

MRS. KATHLEEN W. WEST.

"Pray for the work, inform the people, and the helper will come.

These words spoken by Miss Susie Burdick at one of the meetings of our women at Conference are ringing in my ears as I write this appeal, my dear employers. I trust that in accordance with the suggestion made at that time, and again in the Recorder a few weeks ago, that at the September meetings of your Societies the matter of a helper for Dr. Palmborg was made the special subject of prayer, and that you are informing yourselves in regard to the work.

"Come over and help us!"

This is the cry that comes to us from the far distant land of China, from the station of Lieu-oo, where our brave sister is giving life energy to the poor and suffering among them. Not alone from her lips does this cry come, but from those poor souls who, surrounded by heathens and sin and sin and misery, are reaching out for something better. From them is the cry, and they are our sisters.

We say in our petition to our Heavenly Father, "We love thee, Lord;" but when we are not able to feed and clothe these hungry ones, can we realize that in order to fully obey the command we must reach out a hand to these across the water? Do we really have that love for him which we profess, unless we are willing to do for him the utmost of our ability? And what is our duty, do you ask? It is not only to lend a hand to those about our sisters, but to stretch it out across the water to our sisters, and to lead them to know of the Saviour's love. If this, then, is our duty, we must surely be about it.

I tell you, Mr. Palmborg, as you know, has removed the Medical Mission to the city of Lieu-oo, twenty miles from any other white person, and is carrying on at least three different lines of work, anyone of which is great in itself. Though small, perhaps, in the eyes of many, each work is developing and is making all the time greater demands on the time and strength of Dr. Palmborg. Primarily, her work is that of healing bodily infirmities. At the time her report was made to the Missionary Board for the General Conference, about three months after the establishent of the Medical Mission at this place, she had treated eleven hundred and forty-four cases at the dispensary, in all eight hundred and fourteen different patients.

She is also carrying on an English day-school, which had had an average six pupils, with the promise of more the next term. In addition to these two lines of work, she is teaching on the Sabbath, speaking to the little congregation of Sabbath-keepers and others she can gather about her, who are eager to be taught the way of life and to learn more about the Bible.

Does not your heart go out to her, as you think of her doing this work, alone, save for the help of a few native Christians? Can you not see that she needs a helper, and that the time is fully come when she should have some one with her? Someone who can take up the work when her hands become weary; some one who can give her assistance in the various lines she has undertaken.

Dear sisters, who will be the one to go to her? Does not this call come to you? Take it to the Lord in prayer. He will direct you. He will show you whether this is your work or not. If it is not for you, it is most surely for some other one. Will you not pray, not once or twice or three times, but daily to the All-powerful Father that a helper for our sister may be found; that someone may offer herself to this work? Then when the helper is found, each one of us should rally to her support. We are taught, "Ask and ye shall receive." What need have we of greater assurance than the helper will be for us? It is not.

HABIT.

"We talk about faults and sins and crimes," said a woman, "but not one of them does so much to make home uncomfortable and life unhappy as habits. Habit is the deepest law.
A TALK ABOUT COLDS.

D. R. REEDER, M. D.

It is a very easy matter to “catch cold,” and a great many persons catch a cold without having the least idea how they caught it. Cold is too often responsible for the majority of colds; but very often they may be the result of overcarelessness.

Colds cause more deaths every year than any other one trouble. Still, many colds are trifling, and nature may overcome them without any special efforts of the sufferer. It is only this year so many colds have been neglected until it is too late to render service. No one can answer for what a cold will do. The most vigorous may unexpectedly rush into pneumonia and die within a week.

A few points in relation to “catching cold” are worth remembering. A person or sitting down has a lowered circulation, and cannot endure so great a degree of cold as a person in action. So long as a person is in fair motion, or making good muscular exertion, the influence which chill it causes is crystallized and nature may overcome them. Probably this is why so many colds are contracted in summer weather. This may happen in various ways. Being in a free perspiration from exercise, and then checking it suddenly by sitting in a draught, is the most common cause of a summer cold. A cold taken in summer is usually severe and prolonged, because the surface warmth then becomes so great that the influences which chill it cause a large and sudden fall in temperature.—Christian Endeworr World.

ALFRED UNIVERSITY OPENS ITS SIXTY-SEVENTH YEAR.

To the Editor of the Sabbath Recorder:

Your readers will be pleased to learn of the successful opening of the new college year. The increased amount of correspondence during the past summer had led to the anticipation of an increased attendance above the records of the previous years. It was realized when, at the end of the first week, we had registered over two hundred fifty students. The attendance in the Academy is one hundred and fifty-three, which is a gain over last year. The total registration in College, including the state students, was one hundred thirteen. The freshman class this year numbers thirty-seven members, the largest freshman class ever registered. The total registration in the School of Clay-working and Ceramics is twenty-three, a gain of five over last year. The new students in this school include three young men who were last year in the University of Ohio. The young Japanese student is expected to return within a short time.

In the Theological Seminary there are four regular students and one special registered. It will be gratifying to those who have so generously aided in the reorganization of the Theological Seminary to know that in this year’s entering class there are four regular students, who are entering upon the work with enthusiasm and are an excellent promise of large usefulness in the future.

For the past few years the students in the College have been electing subjects in the departments of Applied and Industrial Science to a much greater extent than ever before. The new college includes with these the most excellent facilities for the study of physics, electricity and industrial mechanics, and its fine-equipped laboratories for chemistry, have had great usefulness in developing these departments of work in Alfred University. The demand for this phase of educational work is increasing year by year, and must be extended as fast as funds can be obtained for the purpose.

There is an increased demand for scientific instruction in agriculture. This demand should be met by providing at the University thorough courses in all the important branches of this industry. If our young men could be trained to farm scientifically, they can be happy and successful farmers, and useful to the churches and community located in rural districts. I trust that the friends of the University will co-operate with the Trustees in the effort which we are making to give the best possible training in these practical subjects.

A new department of Pedagogy, which is opened this year under the management of Professor Charles B. Clark, is attracting much attention and promises great usefulness to the University and to its students. The Department of Public Instruction of New York State has made a proposition to the colleges within the state, which will establish and maintain a Professorship of Pedagogy, to give to those graduates who have pursued studies in this department a college graduation in Pedagogy. This is fortunate in being among the colleges that are offering these advantages, and our students are eagerly grasping them, not only for the sake of the certificate, but for the sake of the valuable training this department gives in the field of practical education.

Arrangements have also been made with Cornell University, whereby students who have pursued the Scientific Course in Alfred University, electing the courses offered in Industrial Mechanics, are admitted to the Junior year of their engineering courses without examination and without condition. This will enable students to receive the engineering degree in two years’ study after having received the degree of Bachelor of Science in Alfred University. A number of our students are planning to avail themselves of this new arrangement.

Three members of our faculty have traveled and studied abroad during the past summer, and have returned to their work refreshed and enriched, to add the inspiration and breadth of view gained by traveling and studying abroad to their efficiency in their several departments.

Thus, year by year, the efficiency of the University is increasing as it is endeavoring to keep pace with the new demands made upon it; these however, can be fully met only by the unfailing cooperation of the friends of the University, who form its constituency.

ROOThE COWELL DAVIS, President.

ALFRED, N. Y., Oct. 15, 1902.

WORK.

What are we set on the earth for? Say, to till;
Nor seek to leave thy tending of the vines
For fear the heat of the day, till it decline,
And death’s mild current fail.

Nor doth God’s hire too short be brief.
To wear at leisure, not to reap;
All thy toil, even like pure crystalline,
For younger fellows wait to share.

To wear for amulets. So others shall
The patience, labor, toil, and dread of thine.
From thy hand and thy heart and thy brave cheer;
The great, brave, true God, a crown through thee to all.

—Elizabeth Barrett Browning.
Our Reading Room.

"Hence then as we have opportunity, let us be working, waging war, and constant toward the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

DE LUKE, ARKANSAS.—A lone Sabbathkeeper, Amanda Stephens, a sister 73 years of age, has passed away. Those brethren of the household of faith not more than once or twice a year. If it was not for the blessed Recorder I should be like a lone sparrow on a house top. I have friends who are interested members of the race, the Rancoon and I, and mean to scatter it more and more.

To sister Stephens and to all who are similarly situated we send Christian greeting in the name and in behalf of all those of like precious faith. May God bless them with strength and comfort them with grace through all trial and loneliness.

MAKE THE RECORDER ONE OF THE FAMILY.

"Who is going to talk to us this morning, mother, Dr. Lewis, Lester Randolph or Secretary Whhitford?" The household of faith was not yet fifteen years old, while at the breakfast table. After the mother had read a portion of Scripture, and prayer had been offered mingled with thanksgiving and praise, she reached for the Recorder which hung just at the mother's reach. The mother was the only surviving parent, the boy, an only son; but three years before the knowledge of the true Sabbath came to the household, and the constant thought of the mother was how, under God, could she intensely the blessed relation which had come alike to her son and daughter, and bring the church together, which stood for the mighty truth nearer, and make it more of an all-pervading influence in the home; and as the breakfast hour was the most entertaining meal, the "five-minute" reading by some one of the family—usually the mother—was a part of that time. She decided the Recorder could be gotten nearer and be more inspiring than a haphazard reading when body and brain were both weary, and hence the title which beamed forth for so many expeditions to the East since Dr. William S. Johnson first connected the name Schliemann with the ancient city of Troy. The discovery brings, with it the historical data of the greatest rarity and the highest value.

THE AFTERMATH OF SELFISHNESS.

MARGARET H. BANISTER.

"He that saveth his life shall lose it." In every country, in every age, where man or woman makes a selfish choice, these words are emphasized in personal experience. They stand on a rock foundation of truth and they can never be shaken. Take for instance the recent illustration afforded by those foolish Andover boys, who thought to pass their Princeton entrance examinations by the aid of a crib. As though honor were at a low ebb, and the old Presbyterian college were to be entered by skeleton keys! To save themselves work, to slip in by a back door, these lads undertook to cheat, bringing to themselves and their school, very speedily, results of shame and confusion, and deferring the day of trial. So may college life to some indefinite period. Though sentence upon an evil work is not often executed so soon, as happily for themselves it has been in the case of these heedlessly dishonorable students, yet the aftermath never fails. It springs up and is known by the adversary, and watered by tears.

Take the common case of the mother who is not maternal in the tissue of her being, and who reluc...
Young People's Work.

Three Qualifications.

Christian Endeavor begins with the children and the young people, but does not end with them. I do not know of any age limit upon membership. Only three qualifications should be necessary. These are not required by our Societies; but no one really belongs in a Society without them. The three adjectives are:

Teachable—Progressive, Helpful, Teachable—willing to learn.

Progressive—willing to move forward.

Hopeful—expecting victory through Christ.

You say that these three are one—and so they are. They are the three primary colors in the white light of faith.

A fourteen-year-old boy without these possibilities in him is out of place in a Christian Endeavor Society. Ah, they are the qualifications of a Christian. But then, be patient with those of your number who lack in any of those respects. Nourish them into a stronger life, ye that are spiritual.

Three Forward Movements.

Three principles in Christian Endeavor, three qualifications for membership. I want to suggest three forward movements for our young people.

Denominational Unity.

We should be organized and welded together in denominational work as we have never been before. Members of different Societies in the Western Association have taken part in reorganizing the Alleghany County Christian Endeavor Union, and the First Convention is to be in Alfred next year. This is good, as far as it goes; but it does not go far.

What we need most is a denominational union, not in name simply, but in fact. There is nothing discouraging in the fact that our numbers are small. There is even an advantage in it. Think of it; the armies of history that have won most lasting fame have been small companies of men. Gideon had three hundred. The Student Volunteer in his three hundred at Thermopylae. In the light brigade of which Tennyson sang in heroic English verse there were six hundred. Our own Rough Riders in the late war numbered a thousand. Small bodies of men, but they are fused together, not only by discipline, but also by the sympathy of a great common purpose for which they were ready to do or die.

There are three details which will help us toward the realization of this unity. They are not new, but there has been a revival of interest in them on the part of some of our young people in the Western Association. One of these is by friendly visiting between Societies. Let a company or a load of visitors, or even one visitor, from a Society attend the meeting of another Society, not to criticize or be a helpless spectator, but to bring help and good cheer. Both guests and host are will be warmed and blessed. We form parties to husk corn. Why not to pull the husk of stiffness from the Christian Endeavor prayer-meeting?

We have already had an advance movement at the Conference this year in the appointment of a Field Secretary for each Association. We have had Associational Sec-}

retaries before; but not much seems to have been expected of them beyond the arranging of the C. E. Hour at the Associational gatherings. We hope that the adoption of the name Field Secretary means that each such Secretary shall have at least once during the year. The North-Western Association will have to be an exception, doubtless, on account of the size of the territory; but the North-Western is fortunate in being the home of our President, Bro. Kelly, and his evangelistic work will take him much over the field. He is a host within himself, I was about to say—rather let us put it, a host with God.

Then I think we should have our Seventh-day Baptist Christian Endeavor Conventions, both Associational and denominational. Whether these should be in connection with the present yearly gatherings or separate conventions, I am not prepared to say. Perhaps the General Conference would like to give the young people a day for their own. What a day it might be could bring inspiration not only to ourselves, but also to those who are older! Perhaps a similar arrangement might be made at each Association. Perhaps the result sought might be reached better in some other way. Think it over.

Bible Study.

Dr. Main's Sabbath afternoon Bible-readings before the C. E. Society at Alfred have been a revelation to many. The first eleven chapters of Genesis have bloomed and born fruit. From twenty-five to fifty brief passages from the chapters under consideration have been assigned to different ones in the class, and these passages called for in the course of the discussion to answer some question or illustrate some principle. I believe the main value of such readings is suggestive. The student sees what a depth of richness there is in passages which he has passed over hastily, and he is led to dig for himself.

First-hand knowledge of the Bible. Oh, young people, read and study and apply for yourselves.

The Holy Spirit—Soul Winning.

You say that these are two topics, but which shall be put first? They go together. There can be no soul-winning without the Holy Spirit, and when the Holy Spirit comes in, he always brings a yearning for others. Have you ever known an exception? The locomotive cannot move without steam, but it makes steam faster when in motion. The engineer does not think of waiting till the genius has passed over hastily, and he is led to dig for himself.

First-hand knowledge of the Bible. Oh, young people, read and study and apply for yourselves.

Go to work for the Master. There is such a thing as becoming morbid over experiences. You can spend too much time in introspection. The Student Volunteer Convention, at Toronto, was a noble and healthier place than Northfield. Self-examination is good, but you must visit the well to find the sick. The locomotive cannot move without steam, but it makes steam faster when in motion. The engineer does not think of waiting till the genius has passed over hastily, and he is led to dig for himself.

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SCOLDING AND ADMONISHING.

These are by no means equivalent terms, nor can they rightly stand for the same necessity and disagreeable duty. Scolding is never a duty. It is a form of self-indulgence. It never accomplishes good and it is one of the ways in which even kindly-disposed people put sand on the bearings of life's machinery and pull back when they desire the work to go forward. The difference is between a necessary means of instructing others and a selfish way of forming or irritating. We scold to please ourselves—to relieve our minds, as the saying is. We admonish with a view to the efficiency of the work for which we are responsible and for the improvement of our subordinate workers. The two in motive, and usually in form, are as far apart as the poles. There is never a right time to scold. There must often be times when we are required to call attention to the faults or carelessness of others. We ought to be reluctant to admonish, but we should watch diligently lest the words of rebuke for the mere gratification of our own feelings, for that is one of the cruel forms of selfishness. When we admonish, we should do so deliberately, with careful study of the justice of our words and of the appropriateness of our position. We should seek a place of the admonished one, and ask how the words may be of service to him. The result may not come, but there is no harm done if the words of fault-finding and suggestion may be made most effective for good.—Congregationalist.

WHAT MAKES A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as you come from a great motive, for the glory of God, to win his smile of approval and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival angels might stand and stretch out their hands. To do this, let not any word go unspoken without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as matters bore the pillow and stake; to find the solution of difficult problems; to help you to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be found among the dust of a wild, lonely road of stones, nourishing a few lichens and wildflowers, or now and again a thristy sheep; and to do this all way, and not for the praise of man, but for the sake of God.—this makes a great life.—F. B. Meyer.
Children's Page.

THE LAND OF ANYHOW.

Beyond the isle of What'so'hench, where the oaks and hickories grow, is a land called Anyhow. It was there that Dolly's grandmother lived, and the sweet summer air was always filled with the scent of wild flowers. Dolly loved to visit her grandmother, and on one particular summer day, she arrived with a basket full of cherries.

"Grandma, I've brought you cherries," said Dolly, her face beaming with delight.

"Ah, my dear," replied Grandma Lillias, "cherries are always a treat. But also, Dolly, I've made a special cake for you. It's a golden-brown molasses cake, made with love and care."

Dolly's face lit up with excitement, and she eagerly awaited the first bite. When she finally took a taste, she knew it was the best cake she had ever had. Grandma Lillias chuckled, "And now, dear, let's sit down and enjoy our cherries and cake together."

DOLLS AT GRANDMA'S.

"Ah, Dolly," said Grandma Lillias, "I've brought you some paper dolls and a pasteboard cradle."

Dolly's eyes widened in delight. "Oh, Grandma! Thank you!"

The dolls were dressed in pretty blue sailor suits, and Dolly couldn't wait to see them in action. Grandma Lillias smiled, "Now, Dolly, let me show you how to use the pasteboard cradle."

Dolly eagerly followed Grandma's instructions, and soon a tiny, golden-haired doll named Baby Dolly was born. Grandma Lillias laughed, "Isn't she a precious little thing?"

Dolly nodded, "Yes, Grandma! She's perfect!"

From that day on, Dolly and Baby Dolly were inseparable. They played together every chance they got, and Grandma Lillias was always there to watch over them, ensuring they were safe and happy.

THE RAINDROP'S STORY.

One rainy day, as a sprightly little field mouse was sitting near the door of his house, greedily chewing a grain of corn, a rainbow fell on a leaf beside him.

"Where did you come from?" asked the field mouse, looking anxiously at the rainbow and wondering whether he would get an answer or not.

"From the sky," answered the rainbow, "very readily; "but my real home is the sea. One day, as I was playing with my brothers and sisters in that beautiful home of ours, the hot sun shone upon us. And I was one of you up into the sky. I was among them. We could see the green fields and beautiful flowers far beneath. We came close together, and formed a white, fleecy cloud. We all went down to the wharf to see it come in. There was much rejoicing over the return of husbands, brothers and lovers, and delight over the beautiful present.

"And you were the rainbow."

"Oh, yes," admitted the field mouse. "I am a rainbow." The rainbow continued, "And I promise you that I will always be kind to you and your friends."

DOLLY'S TOOTH.

"Dolly," said Grandma Lillias, "I must tell you something."

Dolly looked at her grandmother, her eyes wide with curiosity.

"You have a tooth coming in," said Grandma Lillias.

Dolly's face fell, "Oh, Grandma! I don't want a tooth!"

"Don't worry, Dolly," said Grandma Lillias. "It's a normal part of growing up."

Dolly sighed, "I guess I'll have to."

Grandma Lillias smiled, "You will, my dear. And soon you will have beautiful teeth to show off."

Dolly's face brightened, "I can't wait!"

Grandma Lillias continued, "And now, Dolly, let's sit down and enjoy our cherries and cake together."

Dolly nodded, "Yes, Grandma!"

And they ate their cherries and cake, enjoying each other's company and the sweet summer day. As the sun began to set, Dolly knew she was blessed to have such a loving grandmother who cared for her so much.

OUR DEAD.

Of all the influences that work in a man's or woman's life, I know of none that are stronger than the hand that we know. It is only when a mother dies that her children begin to understand what their mother was, and only after years, when we look back on our father, that we see his excellence, his integrity, his manliness."

It was some time before the disciples got a glimpse of Jesus—only after he had gone to heaven; and it has taken eighteen centuries to imagine the full height of Jesus, and he is still growing in human thought. So it is with our dead. They are living—true members of our family that are fully alive and know the meaning of things and the importance of God."

—Ivan Macalpine.
THE CARE OF THE SKIN.

J. H. KILLOUG, M. D.

The outer covering of the body is remarkably adapted to its protection. When viewed with a microscope, the surface is found to be covered with a mass of small hairs, and the cells of the epidermis in the form of platelets. Underneath these hair-like projections are the sweat glands, through which the perspiration is excreted. The skin is also rich in blood-vessels, which supply it with nourishment and aid in regulating its temperature.

The importance of attending to the skin cannot be overestimated. It is through the skin that we come into contact with the external world, and it is through the skin that we are able to feel pain and other sensations. The neglect of the skin can lead to serious health problems, such as skin infections and diseases.

For example, the sweat glands secrete water containing various waste substances, such as salt and foreign matter. These substances can be removed by the skin, which is an important organ of excretion.

Skin training is also important. For instance, our skin is very rich in blood-vessels, which supply it with nourishment and aid in regulating its temperature. The skin is also able to contract and expand, which helps to maintain a constant body temperature.

The skin is also an important organ of protection. It acts as a barrier between the body and the outside world, protecting the body from various diseases and infections. For example, the skin is able to defend itself against foreign matter, such as bacteria and viruses.

In addition to its protective function, the skin is also an organ of sensation. It is able to feel various sensations, such as pain, heat, and cold.

In summary, the skin is a very important organ of the body. It is responsible for a wide range of functions, including excretion, protection, and sensation. It is therefore important to take good care of our skin and to provide it with the nutrients and support it needs to function properly.

DIVINE LIFE IN US.

Extract from a sermon by Rev. Henry Van Dyke, D. D. Moderator of the late Presbyterian General Assembly.

The truth that presses upon me to-day is: There is not only a death appointed for each one at the end of the journey; not only the daily dying, but there is a kind of sinking; a spending of the soul in this limited, perishable, and mortality, and the perishing forms.

To belong to the sinfulness condition is, as the foundation cause of the New Testament. The sacred testament little realizes a destiny: "To be in a state of suffering, noth­ ing in this world can alleviate, for the world is a working place for sin. We are losing the note of Christ's sacrifice, and the world is a working place for sin.

The skin is very rich in blood-vessels, the tubes, that can be contracted and expanded, by a peculiar arrangement, are made to lie between bands of muscular tissue, and under some circumstances, are able to contract and compress the vessels in such a way as to almost completely empty them.

SKIN TRAINING.

An enormous amount of time is devoted to the training of the hand, the eye and the brain; but the training of the skin is seldom thought of. Nevertheless, a well-trained skin is as essential to health as almost any other kind of bodily culture. The neglect of the skin must be regarded as the foundation cause of a large number of chronic maladies. It may almost be asserted that a man who will keep his skin in a thoroughly healthy condition may defy almost any other known disease. The experienced horseman knows very well the importance of attending to the skin of the animal under his care. A horse which has a hidebound skin, with the hair dry and rough, is by this fact alone known to be in a state of disease. The skin is hidebound when the hair dry and dingy, dull and lifeless in appearance, and harsh and brittle to the touch, shows by this fact that his whole body is in a state of disease.

A healthy skin is warm, slightly moist, smooth, resiliant, and adheres to the points to which it is applied. A healthy skin is supple and elastic, perspires readily under exercise or the application of heat, and is free from pimples, eruptions and discolorations.

To maintain this condition, the skin must be subjected to daily baths and grooming, with a brush and soap, and then washed in tepid water after each exercise. Wild and domestic animals left free in the field habitually groom themselves by vigorous rubbing against trees or other objects. Hunters are familiar with this fact, and often see themselves near a "rubbing tree" and a "rubbing field," at their game. Man, of all animals, neglects to groom himself, and this is especially true of civilized man; for, as is well known, the sav­ age and half-civilized nations from time immemorial have practiced rubbing the body as a means of maintaining health.

A GOSPEL OF COMFORT.

While during the last twenty-five years there has been a most hopeful development of church work in the direction of social service, yet the poor soul and the diseased are receiving a gracious ministry, we do not believe that anything like the attention is paid to the spiritual comforts of the Gospel that used to be common.

In every company of Christian people gathered in our churches there are many who are distressed and discouraged. There are fathers and mothers who during the week have laid the body of a beloved child in the grave. There are men who have lost their hopeful­ ness and courage. There are women who have heard and have seen the possibilities of realizing the cherished ideal of girlhood vanish before the hard realities of experience.

The militant appeal which has come to be somewhat distinctive note of modern preach­ ing does not bring them any personal mes­ sage. They are told to fight the battle of life, but they are not fit for any sort of con­ test or struggle. They are wounded on the field, and what they need is sympathy, and some disclosure of the divine helpfulness and of the larger purposes of human experience.

Men of our time are rather tremulously sen­ sitive to physical pain and suffering. Noth­ ing is easier than to secure money for those who are in physical distress, but we find it difficult to awaken a profound sympathy for those bitter experiences to which money has no relation. When our alms will not relieve, we stand dumb and helpless. We have become so imbued with the half or quarter truth that the Gospel is intended to ameliorate human conditions in this world that we forget that there are losses and disappointments which in this world can alleviate, only the revelation of an infinite Father, and the heaven of which Paul wrote, and which John saw.

Of course in certain churches of a liberal order there is much preaching that comes back to this, that if you do pretty well things will come out right somehow, but there is very little real comfort in these vague declarations, for the message of comfort must be concrete, and it must recognize a moral order in the universe which demands righteousness. A bare optimism based on guesses is about as comforting as anything that can be imagined.

What we regret is that evangelical Chris­ tianity, which is so positive in its assertions of sin, and of human responsibility and the necessity of a savior, is so largely fail­ ing to emphasize those truths that throw a ray of divine light and comfort into troubled hu­ man conditions. It is not often that one hears Christians talk about heaven, or listen to a sermon on heaven. We are losing the note of comfort, and we are living on the loverless and the everlasting life for those who are in fellowship with Christ. We are quite too willing to treat
the reference of the New Testament to this great matter as figurative, forgetting that even figurative language, if it is rational, is based upon an underlying reality.—The Watchman.

LIVING FOR ONE'S SELF.

If men only stood independent of their fellows, a long list of questions would be eradicated from their daily lives. But the fact is that they are so mixed and intercrossed that no man living who can truly say that he lives unto himself alone. Responsibilities of one kind and another come from the most unexpected sources and in the most unexpected ways and at the most unexpected times. But they come, nevertheless, and when they are here they must be accepted or rejected; and to reject responsibility is as serious as to fail in it, if not more serious. It is the man who fears with whom the world has little patience.

If no man can live to himself, it is certainly his duty to fit himself to live with others. Habitual laziness or apathy, or an apathy of others are not to be permitted to grow. "Cut them out" from the very first. No man can go through life successfully who insists on making himself a more or less serious nuisance to his friends. They may put up with him for a short time, but they will be only a short time. The sense of charity for another in that way is not everlasting; it can wear out. A man's usefulness depends very largely upon himself. One may labor in a wider field than another, but the principles which govern his life are the same, in which other field he may be placed. That is the fact to be kept in mind. Just grasp the truth that one does not and cannot live independently of his fellows, and there is opened before one a field of enlarged usefulness. But the selfish man is rarely of much help to himself or to others.—Westerly Sun.

FOUND AFTER FORTY YEARS.

He was an old man, with a long, gray beard and the left sleeve of his coat empty. A heavy bundle or package was slung on his shoulder, as with his other hand he picked up some second-hand books that were in a box marked "Five cents each," in front of a book store in Chambers street, Friday afternoon.

One by one the books were opened, their title pages scanned, and they were returned to the box; but not all, for as he opened a small, thin, black book, his hand trembled with a tightening grasp. Again and again he looked at the title page and the fly leaf opposite. He closed his eyes and again looked as though he had at first doubted his senses.

"Where did you get this Testament?" asked of an attendant.

"Indeed, I don't know," was the answer.

"It has been around the shop for years. Do you want it?"

"Yes, I do," came the quick reply. "Here is your nickel, and if you want the book back a thousand dollars won't buy it."

"What is there about it?" asked the attendant.

"Pleasant memories that lead to many sad ones," the old man answered. "See here on the fly leaf, 'To Alfred from Mother, Christmas, 1861.' I am that Alfred and that was the last day I saw one of the best mothers that ever lived. I left my home in Des Moines, Iowa, that day to enlist in the war for the Union and I took that little Testament with me. It was my companion until the day of that terrible charge on Fort Donelson, Feb. 16, 1862. With the other boys I reached the breastworks, but I knew nothing after that until I found myself under a tree with my left arm gone. The Testament had disappeared and I never saw it from that day to this."

"When I reached home in 1865, mother had gone from the troubles of this world. I wish that I knew the history of this book for the last forty years; but I have it again and I will keep it until I die."

The old man walked toward Broadway, still looking at the book which he held in his hand.—New York Herald.

THE TASTE BERRY.

In the wilds of Africa is found a vine on which grows a small berry about the size of a cranberry, which has the peculiar property, when eaten, of changing the taste so that all sour things seem sweet. After a few hours the taste becomes natural again, but during that time all acids are sweet to the taste. Whenever they find this berry the natives eat a few and then fill themselves with the sourest fruits they can find, getting the same enjoyable effect from the rarest and most delicious fruits. It would add much to the pleasures of life if some expedient could be found which would effect the same transformation in all the affairs of our lives, enabling us to extract happiness from the most unpleasant events and the most disappointing features of life. May not a quiet and contented spirit, in a large measure, furnish a counterpart to the African taste berry? A disposition to make the best of everything, a happy determination to look on the bright side, a gentle resolve to ignore as far as possible the disagreeable facts of existence, or at least to look upon what better sides we may be able to find will not indeed make every thing in life appear sweet and enjoyable, but will certainly reduce the sour and unpleasant acts to a crooked system of thinking. We have heard recently of a man who said he was devoutly thankful that God had made him blind. It may not be easy for us to understand his feeling, but it shows that we can find, without the help of the sight, the good in everything may be rewarded with a large increase of happiness.—Watchman.

RESOLUTIONS.

WHEREAS, Our Heavenly Father in his infinite wisdom and love has been most kind to remove from our midst Sister Marion Conger, one whom we have learned to love and esteem as a true sister and helper in time of sickness and sorrow, and an ever faithful worker in our Ladies Benevolent Society, of which she has been a member almost sixty years; therefore,

Resolved, That we deeply sympathize with her family and friends in their affliction.

Resolved, That while we feel the loss of her accustomed place, and while a feeling of sorrow comes over us, we can thank God that our sister has only gone on before, and is at rest with Jesus, and we earnestly pray that it may be our portion to follow her in the same path of usefulness and to be permitted to share with her friends in her affliction.

Resolved, That a copy of these resolutions be given to her bereaved family, and that a copy be sent for publication in the Sabbath Recorder. Done by order and in behalf of the Ladies Benevolent Society of the First Baptist Church.

P.S. Mrs. Persie R. Bugrock, President; Mrs. E. Ida Billings, Vice-President; Miss Ada C. Williams, Secretary.

No man can learn what he has not preparation for learning. Our eyes are held in that we cannot see things that stare us in the face until the hour arrives when the mind is ripened.—Emerson.

Popular Science.

H. H. Baker.

How to Make Money.

A National Candy Company was incorporated at Trenton, N. J., on Sept. 8, with an authorized capital of $9,000,000, which amount is soon to be increased to $25,000,000. The present authorization is divided as follows: $1,000,000 of first preferred stock, $2,000,000 of second preferred stock and $6,000,000 of common stock. Both classes of preferred stock will bear seven per cent cumulative dividends.

Not for the incorporated. No matter as to names, but where do they live? One of these lives in St. Louis, four in Chicago and one in Jersey City—six men with a million and a half each. But what are these gentlemen going to do with this big heap of money? Nine millions to start with and to be increased to twenty-five millions in a very short time, if their stock sells at a premium. Are they to engage in manufacturing the pretzels beds in Illinois, Michigan, or the one near Trenton, New Jersey, into fuel to keep people from the coming winter? That is not at all. According to their charted right, which covers the nation, they are to manufacture such articles as popcorn, chewing gum, licorices, chocolate and sugar glaze candy.

"So science spreads her lucid ray."

A New Airship.

Mr. Stanley Spencer, a well-known English aeronaut, successfully accomplished a remarkable flight in an airship of his own invention. It is estimated that his ship sailed a distance of fully thirty miles. The motive power of this ship is a petroleum motor of about thirty horse-power, and the machinery is managed by touching an electric button. The ship is seventy-five feet long, and its elevating power consists of twenty thousand feet of hydrogen gas. The frame is built of bamboo, and the propeller is in front instead of being in the rear, as are those airships constructed by Mr. Santos-Dumont. This ship, in smooth weather, will sail about fifteen miles per hour. The invention consists in devices to prevent the machine from slipping and plunging, thus causing it to sail on an even keel.

Navigation in air so far has given no material evidence of becoming of any commercial value, and still it has a good many promoters. From the days of Jacques Etienne Montgolfier, the inventor of the first air balloon, and who died at Servieres, France, Aug. 2, 1799, until the present day, there has been a continued effort made to adapt the balloon to some practical use.

We think it has come the nearest to demonstrating its value in war than in any other line.

LUMBER BUSINESS.—A Seventh-Day Baptist, acquainted with saw-milling and lumber business, may learn from the subscriber of a good location in the heart of the lumber region, seventy miles from Kingston, Ontario. Fine opportunity to establish prosperous business. Six to ten thousand dollars required. 194 Ontario Street, Kingston, Ontario.

NEW ISLAND, W. CO. (25 cents)

92 Short Street, Philadelphia, Pa.
Notes.

1. And Jehovah speaks unto Joshua.

This is better than the rendering of the Authorized Version. There is no any definite connection with the context a narrative of Joshua's carrying out to complete the plain sentence "Joshua,"--the "mixed multitude," that came out of Egypt, the Canaanites that were beheaded by the avenger; and these would of course be assimilated with the Israelites, but some are quite as ringleaders. It seems from Deut. 4: 11, if Moses had gone out the three parts on the east side of the Jordan. Their mission of mediation was renewed again here for the sake of a complete view of this matter.

Ancient Rock Areas in New Jersey.

The announcement is made that during the present season Prof. J. E. Wolff, of the United States Geological Survey, will continue the investigation of the areal and structural geology in the crystalline areas of New Jersey, in co-operation with the State Geologist.

These areas coincide with the picturesque mountain region of northern New Jersey, forming a belt fifteen to twenty miles in breadth, which extends diagonally across the state. They also enter New York and are crossed by the Hudson River at West Point. In New Jersey, Lake Hopatcong, Greenwood Lake--which is the only naturally occurring lake in the state, and other well-known local resorts are found among them.

The area is of considerable economic value by reason of its extensive deposits of iron ore, which at Franklin, Hibsern and elsewhere are now being worked. During Revolutionary times it was the source of most of the iron and ordnance used by the American military troops.

To the geologist the region is of great interest and importance, and presents many complicated problems, which at times have baffled even the experts. It is composed of rocks intensely folded, crystallized and metamorphosed, whose age, though known to be very great, is in some sections still undetermined. From work already done in the region, indications point to the conclusion that much of the rock here exposed belongs to the Archean time, in which case it would be classed with similar areas in Canada and limited sections in the United States as that part of the continent which is of the greatest antiquity.

The Old Testament Records.

With most books there comes an end to discussions about them; they are dissected, classified, ticketed, labeled and put on the shelf; to remain there, gather dust and grow yellow with age. But the Bible refuses to be put upon the shelf; it provokes thought and discussion. As they differ in many important particulars, it is impossible to place them into the class of religious tradi-

There are, however, a few books that are not so well known to be very great, such as the Assyrian and Babylonian," says the Literary Digest, "of a remarkable series of accounts parallel to those of the Old Testament has occasioned a sharp controversy as to the relation of these two groups of religious tradi-

Prof. Delitzsch, in his famous lecture in Berlin in "Babylonia and Bible" makes the attempt to show that the Bible stories concerning the creation, the fall of man, the deluge, etc., having parallel accounts in the literature of Babylon, have been taken from this source. This argument or statement of Prof. Delitzsch has called forth many replies.

It is clear that any important particulars, it is ascertained that the Hebrew literature of the Babylonish and Israelitish narratives may be the remnants of an earlier civilization, common to them both. So great, however, is the difference that Prof. Koeneq says that in their religious interpretation the whole plan of salvation, as revealed in the Hebrew account, is purely original; which the ancient writers of the Bible have adopted, even after analyzing the nine leading accounts of the creation, deluge, etc., declares that notwithstanding a certain external agreement, the Israelitish narrative actually takes the place of the Babylonian stories. In this very thing lies the sig-

[End of text]
MARRIAGES.

Ree-Ganter.—At the residence of the bride's parents, Mr. and Mrs. Harry G. Ganter, Paterson, N. J., Sept. 27, 1902, aged 84 years, 3 months and 20 days.

MASON—Burdick.—At the home of William Mason, Brookfield, N. Y., Oct. 9, 1902, by the Rev. T. J. Van Horn, Pastor, and Mrs. Lucinda Barber, all of North Brookfield, N. Y.

DEATHS.

Not upon us or ours the solemn angel call.

The funeral anthem is a glad evangel,

God calls our loved ones, but we do not wholly

They live on earth in thought and deed as truly

As He did in His time.

Stillman.—Stanford Palmer Stillman died at his summer residence in Beach, L. I., Sept. 27, 1902, aged 84 years, 3 months and 20 days.

He was born in North Stonington, Conn., June 6, 1818, and was a member of the Baptist church of that place, and of the Baptist church of East Hampton, N. Y.

With the exception of the past few weeks spent at his home in Dayton, Florida, all of his years of life have been spent in the vicinity of Westley, R. I. He was a man strong of body, sound of mind, and prosperous in business, and was exceptionally vigorous for his years up to the Sabbath-day when, lying down for a nap, he fell asleep and never awoke. In 1836 he accepted Christ and joined the First Hopkinston Seventh-day Baptist church, which had been the church home of his family for more than a century. He was assistant pastor, having joined this church at the time of its organization, in 1708, when it was known as the Colonel Kirkwood church. In 1840 Stanford Palmer, together with the members of his father's family, became a constituent member of the Pawcatuck Seventh-day Baptist church, which was organized at the village of Westley by the members of the nearby neighboring churches. For several years he and his younger brother, Henry W., who survives him, had been the only ones remaining as members of that church. He was interested in the missionary work of the denomination. He was a delegate to the Conference at Berlin in September, 1848, was elected a Vestryman, and continued his connection with the Masonic Society, and was present at the meeting in 1843, which adopted the new constitution. He has been absent from but few of the sixty successive annual meetings of the society. In 1850 he became a member of the corporation of the city, and for some twenty-five years has been an efficient member of the Board of Managers. Feb. 26, 1846, he married Catherine York, who, with three sons, survive him. He will be greatly missed in the church, the denomination and the community.

LAPNEAR.—Mrs. George R. Lapnear was born in Rockville, R. I., Dec. 31, 1826, and died in Westley, R. I., Oct. 9, 1902, aged 76 years, 9 months and 5 days.

She was the daughter of Benjamin and Polly Kenyon Lapnear, and one of twelve children, of whom one brother and three sisters survive her. She was married to George R. Lapnear, Dec. 20, 1846. There were born to them three children, of whom only one is living, a son. An aged husband, a son and two grandsons, are left of the family to mourn her departure. In early life Mrs. Lapnear became a Christian, was baptized and joined the First Hopkinson Seventh-day Baptist Church, when Elder Daniel Goom was pastor. A few years later she transferred her membership to the Rockville Seventh-day Baptist church, of which she was a worthy member at her death. Mrs. Lapnear was a devoted Christian, full of hope and consolation, an affectionate sister, a kind and generous neighbor and friend, and has gone to rest and will be greatly missed.

She suffered little and to come to me and forbid them not, for of such is the kingdom of God.

J. B. G.

[Place and date are wanting in the above notice. We suppose the place to be Jackson Center, Ohio. —J. R.]

Barnes.—A woman under 35 years of age, Seventh-day Baptist, of the church of Mr. J. P. Barnes, of Steubenville, Ohio, is wanted.

SABATH-BASEHS-keepers in Ulua, N. Y., meet the third Sabbath in each month and accommodate all who know the business. At the home of D. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

K. E. LOFTBOURD, Acting Pastor.

326 W. 33rd Street.

—A Sabbath-Bap shall church, 925 Wabash Avenue, corner of Wabash and Washington Street, meet every Sabbath evening at 7 P.M. All are cordially invited.

A woman under 55 years of age, Seventh-day Baptist, competent to serve as nurse and governess to child.

J. W. O. S.