RESPONSIBILITY.

No stream from its source
Flows onward, how large soever its course,
But what some land is given'd! No star ever rose
And set, without influence somewhere! Who knows
What earth needs from earth's lowest creature? No life
Can be part in life, no purpose in purpose.
And all life be purer and stronger thereby!
The spirits of just men made perfect on high-
The army of martyrs who stand by the throne
And go into the Face that makes glorious their own—
Know this, surely, at last! Honest love, honest sorrow.
Honest work for the day, honest hope for the morrow.
Are these worth nothing more than the hand they make weary?
The point they having'd—the life they leave dewy?
Hush! the sevenfold heaven to the voice of the Spirit Echo,
"He that overcometh shall all things inherit!"—Lyman.

The first meeting of the Advisory Council appointed at the late General Conference was held at Alfred, N. Y., Dec. 8-10, inclusive, Dr. Geo. W. Post, of Chicago, presiding. Sixteen of the seventeen members were present. Mrs. L. A. Platts, representative of the Woman's Board, being unable to attend, was represented by her husband, who was the representative of Milton College. The following members composed the Council in session: Geo. W. Post, Geo. H. Utter, B. D. Babcock, E. A. Witter, C. C. VanForn, D. E. Titeworth, C. B. Hull, Geo. E. Shaw, A. E. Main, L. A. Platts, E. M. Tomlinson, B. C. Davis, A. H. Lewis, O. U. Whitford, T. L. Gardiner, Mrs. H. M. Maxson.

Reports of the work of the Council will appear in subsequent issues of the Recorder. It is enough to say at this time that the spirit of prayer for wisdom reigned, and such earnestness prevailed as was commensurate with the interests and issues involved. The action taken was well digested and harmonious, and when the Council closed, after eight long and crowded sessions, all felt that much good had been attained and steps of importance had been taken toward actual gain in denominational work, both as to purpose, spirit and methods. The Recorder asks that pastors note with care the reports that will appear in these columns, and that they call the attention of their people, often and at length, to these reports and to the interests which are involved. We also ask those who have matured thought and definite conclusions to present, or pertinent questions to ask, to use our columns for that purpose.

The calling of this Council and the results of its deliberations are part of a movement which began at the Conference held at Brookfield, N. Y., in 1867, at which time the following initiatory action was taken:

WHEREAS, In unity there is strength, and all those organizations are most vital which come nearest the hearts of the people, and emanate most directly from them; and whereas, the economy of means and of labor demands the reduction of all organized labor to the simplest form compatible with the end sought; therefore,

Resolved, That it would increase the unity, strength and economy of our work as Seventh-day Baptists to transact all of our work as educators and reformers through one organization of the nature of the General Conference.

Under that resolution a committee consisting of J. Allen, D. E. Maxson, N. Y. Hull and J. Bailey reported a new constitution for the General Conference at the annual meeting in Albion, Wis., in 1898. That constitution was referred to the churches for discussion and action. The final vote was taken at the annual session in 1870. As the Conference was constituted that year, 35 votes were necessary to adopt the proposed constitution. Thirty-four churches voted "aye;" twenty voted "nay;" and three did not vote. Since that time several features proposed in that constitution have been incorporated in the Conference, and in the constitutions of the various societies. While the present movement is not the direct organic outgrowth of the efforts begun in 1867, it is in the same line and is inspired by the same general purpose. Thus one generation of men passes the work connected with Christ's kingdom on to the next, each adding something to the common stock of discussion, action and results. All Seventh-day Baptists, and especially pastors and "leading men," will be negligent as to duty and recreant as to responsibility if they do not give this matter careful, prayerful and continued attention from this time until the next Conference in August, 1903. To aid in the matter of information, etc., the Recorder will aim to promote such consideration week by week.

Religiousness Was Fundamental in Christ.

We use the word religiousness to include all forms and phases of the soul's relations with God, and of man's relations with man. Christ's relations with God, his Heavenly Father, seem to enfold him and to absorb his being. He proclaimed the worth of the human soul as incomparable, and far above all things earthly. "What shall it profit a man if he gain the whole world and lose his own soul?" was the key-note of Christ's life and words. All grades of thought and emotion appear in his preaching. Accusation, reproof, entreaty, even irony, abound, but without human bitterness or human weakness. But withal there was never fanaticism, narrowness, or one-sidedness. In his intensity he was no blind enthusiast. In his condemnations, plain beyond measure, there was no injustice. Wise answers silenced his accusers. Simple parables solved problems and cleared up mysteries for his hearers, but everything he said or did, and every thought he awakened in men glowed with religiousness, divinities, and helping, healing power.

In Closest Touch with Men.

This religiousness instead of separating him from men, or building a barrier about him, brought him into closest relations with every phase of human life and experience. He was at one with men, in joy and sorrow, mourning the loss of loved ones, and in the joy of victory. He was a man among men, and appeared in all relations as a man, the human being, in the most literal sense of the word. He was the key-note of Christ's life and words. All grades of thought and emotion appear in his preaching. Accusation, reproof, entreaty, even irony, abound, but without human bitterness or human weakness. But withal there was never fanaticism, narrowness, or one-sidedness. In his intensity he was no blind enthusiast. In his condemnations, plain beyond measure, there was no injustice. Wise answers silenced his accusers. Simple parables solved problems and cleared up mysteries for his hearers, but everything he said or did, and every thought he awakened in men glowed with religiousness, divinities, and helping, healing power.

The army of martyrs who stand by the throne and are paints of the soul's relations with God, and of man's relations with man. Christ's relations with God, his Heavenly Father, seem to enfold him and to absorb his being. He proclaimed the worth of the human soul as incomparable, and far above all things earthly. "What shall it profit a man if he gain the whole world and lose his own soul?" was the key-note of Christ's life and words. All grades of thought and emotion appear in his preaching. Accusation, reproof, entreaty, even irony, abound, but without human bitterness or human weakness. But withal there was never fanaticism, narrowness, or one-sidedness. In his intensity he was no blind enthusiast. In his condemnations, plain beyond measure, there was no injustice. Wise answers silenced his accusers. Simple parables solved problems and cleared up mysteries for his hearers, but everything he said or did, and every thought he awakened in men glowed with religiousness, divinities, and helping, healing power.
ing and laughter. Sickness and death, hunger and thirst touching his fellows, drew from him comfort, help and healing. He talked politics in words crowded full of fundamental principles, and entered with zest into social life and common experiences. All things furnished avenues of touch and intercourse between heaven and earth. Every sun, rising in the fields, the owner of a vineyard and the idle workmen in a market-place were as familiar to him, and he with them, as though he were "a man of the world'—one of them. The shepherd seeking his sheep, the jeweller in peac, and the housewife ransacking corners and moving furniture to find a lost coin, were sources of sermons which will endure through all generations because needed by all. With all this closeness to men, all this interweaving sympathy with them and their affairs, he was in a sense homeless—"had not where to lay his head." Nevertheless, he never seemed like a martyr, but was farthest of all men in the world to himself. Science and religion are not at war. They are allies, and thus, much of God. But his life is the eye which discerns the highest notes of truth and duty. He offers men inexhaustible alternatives, leaving no way for their escape from God and right obedience.

All these things, and more, he said and did as easily and naturally as a mother teaches her child and comforts it with cradle songs. Such an one must have been religious through and through in the deepest and richest sense of that word. Herein he is our example.

God Over History shows that crimes increase in proportion as men lose faith in God and the consciousness of accountability to him. Science may not be able to explain this, but it is easy to understand that when the restraints of faith in a divine law which forbids sin are gone, the soul goes out with the temptation. When no power can forbid lust, incest, adultery, or theft, or blasphemy, it is the most natural thing to fall into disobedience. The behests of the tempted soul are too weak to keep it from yielding when left to itself alone. It is an universal fact that God, or the gods, or spirits, good or bad, form in general the source of religious thought. The application of this general truth to ourselves, and in view of our larger knowledge, compels us to accept Christianity as a revealed religion, whatever view we may take of the Bible as a specific revelation. We are, therefore, to seek further religious development by cultivating love and regard for this power outside ourselves, which makes for righteousness. In doing this we find the sources of spiritual development through the ministration of the Holy Spirit and through that general Divine indwelling in which the sanctified soul delights. Through this recognition of the authority outside ourselves, great good comes in our struggles to overcome the weaknesses which beset us and the temptations which surround us. In a word, to recognize religious authority outside ourselves upholds, guides and strengthens, as no conception of authority within ourselves only can do.

Circumstances of the last few weeks connected with the coal strike have created new interest in the relation between labor and capital. It will be well if the fundamental truths concerning these relations are forced to the attention of the labor and capital, the influences of the great strike, until all classes of men become familiar with them and are willing to recognize what they require. The following passage from the Message of President Roosevelt is a fine summary of these fundamental truths: "Every employer, in the interests of the community, must be guaranteed his liberty and his right to do as he likes with his property or his labor so long as he does not infringe upon the rights of others." When these fundamental principles are recognized by both parties in any contest between labor and capital, settlements of difficulties and misunderstandings will be easy. Well does President Roosevelt say: "We are neither for the rich man as such, nor the poor man as such; we are for the upright man, rich or poor." That is the principle on which our government is founded: the principle on which God's government is founded. The evils attending the late strike have been great and many; but we repeat, that if through these a few fundamental truths shall be clarified and impressed on both capital and labor, and cause for thankfulness, even though selfishness has made a severe lesson necessary, through which better things may be attained.

Our exports of iron and steel have been growing for several years and have reached enormous figures. But such are the intricacies and peculiarities of the commercial world that we are also bringing large amounts from abroad. This amount is larger this year than at any time during the past ten years. The figures of the Treasury Bureau of Statistics show that the importations of iron and steel manufactures in the ten months ending with October, 1902, are double those of last year, and three times as much as those of 1898, and are larger than in any year since 1891. The total value of iron and steel manufactures imported in the ten months ending with October, 1902, is $31,987,056, against $16,349,427 in the same months of last year, and $10,531,090 in the corresponding months of 1898. In practically every class of iron and steel the figures of the year just ended are larger, both in quantity and value, than those of last year, and in many cases the figures are more than double those of last year. Pig iron, for example, has increased from 38,336 tons in ten months of 1901 to 406,610 tons in ten months of 1902; bar iron has increased from 38,233,515 pounds in ten months of 1901 to 51,586,822 pounds in ten months of 1902; ingots, blooms, billets, etc., have increased from 14,791,617 pounds in ten months of last year to 497,304,835 pounds in ten months of the present year.

In matters commercial, as in other things, the world is more nearly one family than ever before.

Imports and Exports.
Prayer-Meeting Column.

Topi—Simple Speech.

(Lesson.—I Cor. 14. Note especially verses 6-19.)

I. Follow after the "spiritual gifts," but rather that ye may prophesy. 2. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. 3. But he that prophecy, speaketh not unto men, but unto God; for no man understandeth, but in the spirit he speaketh mysteries.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. 30 But let all things be done decently and in order. Corinthians nature was very like the human nature of our times. There were members of the church at Corinth who were vain of their gifts, and fond of display; who thought more of showing themselves to advantage before the world than of doing them good; who might render to others, or the good they might do by the proper use of their gifts. The spirit of strife, jealousy and envy was rife among them. The branches of the Vine there needed severe pruning, and the Apostle did not spare the pruning-knife. Our lesson is an example of his method.

Paul did not dispartaghe the gifis over which the Corinthians were contending. "Follow after them," he says; "Covet earnestly the best gifts,"—as they are the capital upon which the believer does business for the Master. Learning the power to heal disease, the art of eloquent speech or of soul-inspiring song are so many means by which one person may come into the lives of other people, and help and comfort them. All these things have real value and therefore are to be desired.

But they are to be desired not for themselves merely, or for the prominence and distinction they give to their possessor, but for the use that may be made of them. As Paul puts it, "edification," or service, is to be the ambition of the believer. It is to this end that we are to desire gifts,—not for show, but for use.

To edify is simply to build up, as a house is built up of its stones and timbers till it attains complete accordance, whether it be a building of the architect. We speak in this sense of instructing others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind: yet in malice be ye babies, but in mind be men. 21 In the law it is written, By men of strange tongues and by the lips of strangers the word of the Lord is proclaimed; and not even so will they be understood; 22 so that they who are not of the circumcision may believe for the word's sake; 23 and that the Gentiles may glorify God, when they hear it, and believe. 24 And when they shall hear of thee, that the Lord hath wrought great things for thee, they shall come unto thee speaking with tongues, and shall declare thy name, and shall say, 'This is the right way; follow this.'

The tongue is the most dominant of the human attributes.

The tongue is the rudder by which we steer—by which we perform every action without exception.

The tongue is the organ that makes us most truly human.

The tongue is the means by which we impart to others the most profound truths.

The tongue is the means by which we impart to others the most shallow notions.

The tongue is the organ by which we can do the greatest good or the greatest harm to others.

The tongue is the organ by which we can do the greatest good or the greatest harm to ourselves.

The tongue is the organ by which we can express the most profound emotions.

The tongue is the organ by which we can express the most shallow emotions.

The tongue is the organ by which we can express the most profound thoughts.

The tongue is the organ by which we can express the most shallow thoughts.

The tongue is the organ by which we can express the most profound ideas.

The tongue is the organ by which we can express the most shallow ideas.

The tongue is the organ by which we can express the most profound sentiments.

The tongue is the organ by which we can express the most shallow sentiments.

The tongue is the organ by which we can express the most profound affections.

The tongue is the organ by which we can express the most shallow affections.

The tongue is the organ by which we can express the most profound judgments.

The tongue is the organ by which we can express the most shallow judgments.

The tongue is the organ by which we can express the most profound conclusions.

The tongue is the organ by which we can express the most shallow conclusions.

The tongue is the organ by which we can express the most profound decisions.

The tongue is the organ by which we can express the most shallow decisions.

The tongue is the organ by which we can express the most profound convictions.

The tongue is the organ by which we can express the most shallow convictions.

The tongue is the organ by which we can express the most profound resolutions.

The tongue is the organ by which we can express the most shallow resolutions.

The tongue is the organ by which we can express the most profound resolutions.

The tongue is the organ by which we can express the most shallow resolutions.

The tongue is the organ by which we can express the most profound desires.

The tongue is the organ by which we can express the most shallow desires.

The tongue is the organ by which we can express the most profound wishes.

The tongue is the organ by which we can express the most shallow wishes.

The tongue is the organ by which we can express the most profound petitions.

The tongue is the organ by which we can express the most shallow petitions.

The tongue is the organ by which we can express the most profound supplications.

The tongue is the organ by which we can express the most shallow supplications.

The tongue is the organ by which we can express the most profound supplications.

The tongue is the organ by which we can express the most shallow supplications.

The tongue is the organ by which we can express the most profound prayers.

The tongue is the organ by which we can express the most shallow prayers.

The tongue is the organ by which we can express the most profound praises.

The tongue is the organ by which we can express the most shallow praises.

The tongue is the organ by which we can express the most profound commendations.

The tongue is the organ by which we can express the most shallow commendations.

The tongue is the organ by which we can express the most profound commendations.

The tongue is the organ by which we can express the most shallow commendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.

The tongue is the organ by which we can express the most shallow recommendations.

The tongue is the organ by which we can express the most profound recommendations.
Jewish historian, says in Book 18, chap. 3, sec. 3: "I am the Light of the World."

Some of the Greek and Roman writers of the first five centuries speak more or less of Jesus as a historical character. Among these writers are Tertullian, Pliny, Suetonius, Lucian, Arrian, Ceasar, Sulpicius Severus, Julian, and the apostate. These were heathen writers against Christ and Christianity, but in that very fact lies the evidence called for, outside of the Bible.

Continuing the testimony of unbelievers, we quote somewhat liberally from two or three skeptical writers of the Voltaire school of the eighteenth century.

Devis Diderot, a French philosopher and free-thinker, who died in 1784, was considered a confirmed atheist. He read the New Testament carefully, and, to the astonishment of his friends, taught the Bible to his only daughter! On one occasion, at a meeting of the most celebrated indefes of the century, after a free discussion of the Bible, and Christ, the founder of Christianity, Diderot astonished all present by remarking: "For a wonder, gentlemen, for a wonder. I know nobody, either in France or anywhere else, who could write or speak with more art or talent. Notwithstanding all the bad which we have said, and with good reason, of this devil of a book (the Bible), I defy you all—men of science, men of knowledge, and men of letters; I defy all the world; I defy the Bible and the life of Jesus Christ, and I defy the New Testament. Here I see an admirable solution; his gospel, his appearance, his empire, his march across the ages and the realms—everything is for me prodigy, a mystery insolvable, which plunges me into r evers which I cannot escape; a mystery which is there before my eyes; a mystery which I cannot deny nor explain. Here I see nothing human... Alexander, Cesar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and in this hour millions who would die for him..."

Thus spake the great Napoleon, and thus multitudes of strong and impartial minds have seen and acknowledged this "Light of the World."

II. Notice the promise to those who follow this great Light.

1. They shall not walk in darkness. In the Scriptures the word "light" usually stands for knowledge; darkness, for ignorance. Following the light is walking with Jesus; that is, in his companionship, with his guidance; in loving obedience to his directions, or, as was said of that righteous school of theology which robs Jesus Christ of his essential divinity. In the daily paper the sermon was reported to have been "heard by a large congregation which was visibly impressed by its deepness of thought and forcefulness of speech."

In speaking of the "utter impracticability

THE SABBATH RECORDER. (Vol. LVIII. No. 50.)


Text: John 8: 12—"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Theme: "The Light of the World."

The declaration of the true character and the divine nature of Jesus always astonished and offended the unbelieving Jews. He was not King, according to their pre-conceived ideas of the Messiah. So it is to-day. Erroneous theories of Christ rob him of his essential character, leaving those in error to wander in darkness.

1. Jesus Christ has given us a true revelation of God and of human destiny. He declares that he is the Light of the World. Light reveals what darkness hides. So Jesus reveals God, heaven, destiny. Light in Scripture language signifies knowledge, while darkness is a symbol of ignorance. Sunshine illuminates the earth, drives away darkness, damns, death; so Jesus by the revelation of his light, drives ignorance, false doctrine, sin, the soul with the divine light of truth, discovers the hideous deformity of sin, and thus leads to the warm sunshine of God's love and pardon.

2. Notice the testimony of Jesus concerning his own divine nature. In Exodus 3: 14 God announces himself as "I AM THAT I AM." "I AM hath sent me unto you." This is the correct rendering of the Hebrew language. The Greek reads, "I am he that is;" the Arabic, "I am the eternal One who passest not away."

As the "Light of the World," Jesus would naturally be seen and acknowledged by many who were not his disciples. As the sun shines upon a book (the Bible), I defy you all—as a historical character. Among the Greek and Roman writers of the first five centuries speak more or less of Jesus as a historical character. Among these writers is Tacitus, Pliny, Suetonius, Lucian, Arrian, Ceasar, Sulpicius Severus, Julian the apostate. These were heathen writers against Christ and Christianity, but in that very fact lies the evidence called for, outside of the Bible.

Continuing the testimony of unbelievers, we quote somewhat liberally from two or three skeptical writers of the Voltaire school of the eighteenth century.

Devis Diderot, a French philosopher and free-thinker, who died in 1784, was considered a confirmed atheist. He read the New Testament carefully, and, to the astonishment of his friends, taught the Bible to his only daughter! On one occasion, at a meeting of the most celebrated indefes of the century, after a free discussion of the Bible, and Christ, the founder of Christianity, Diderot astonished all present by remarking: "For a wonder, gentlemen, for a wonder. I know nobody, either in France or anywhere else, who could write or speak with more art or talent. Notwithstanding all the bad which we have said, and with good reason, of this devil of a book (the Bible), I defy you all—as men of science, men of knowledge, and men of letters; I defy all the world; I defy the Bible and the life of Jesus Christ, and I defy the New Testament. Here I see an admirable solution; his gospel, his appearance, his empire, his march across the ages and the realms—everything is for me prodigy, a mystery insolvable, which plunges me into reverses which I cannot escape; a mystery which is there before my eyes; a mystery which I cannot deny nor explain. Here I see nothing human... Alexander, Cesar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and in this hour millions who would die for him..."

Thus spake the great Napoleon, and thus multitudes of strong and impartial minds have seen and acknowledged this "Light of the World."

II. Notice the promise to those who follow this great Light.

1. They shall not walk in darkness. In the Scriptures the word "light" usually stands for knowledge; darkness, for ignorance. Following the light is walking with Jesus; that is, in his companionship, with his guidance; in loving obedience to his directions, or, as was said of that righteous school of theology which robs Jesus Christ of his essential divinity. In the daily paper the sermon was reported to have been "heard by a large congregation which was visibly impressed by its deepness of thought and forcefulness of speech."

In speaking of the "utter impracticability..."
of seeking to learn one's destiny, and the being of God;" it was stated that "The road to the bountiful God is through the knowledge of man, and as no one has the slightest intimation as to what is to become of the latter, progress stops."

Here is ample evidence of the darkness in which one walks who does not believe in the Scripture representations of the real nature of Jesus Christ, the God-man. If we have not "the slightest intimation as to what is to become of man," then surely the attempted revelation of God and human destiny through Jesus is a failure. "Thus," he continued, "it may be said that absolutely nothing is known of the grand end, as one is learned by experience, and no one has had that." The italics are ours, to call especial attention to this utter ignoring of the experience of the one through whom we derive so much of our knowledge of God and human destiny, and who declared of himself, "I am from above." Did not Jesus have that experience and knowledge of "the great beyond" and of human destiny, that would enable him to make a truthful and valuable revelation not only to the Father before the world was? He said to his disciples, "Whither go ye know and the way ye know;" and to the thief on the cross, "To-day shalt thou be with me in Paradise;" and yet says this preacher, we have not "the slightest intimation of man's future destiny!" If therefore the light that is in thee be darkness, how great is that darkness!

2. Those who follow Jesus will be sure of so plain that few there be who will be found destined and privations. It therefore often became necessary for them to be brought into perilous circumstances, that the power and mercy of divine providence might be first manifest to them. Miracles were wrought at various times, and under peculiar circumstances to convince them of their retrogressions, and bring them back to their allegiance to the divine will.

Moses, in his exhortation, after informing them that he could not be permitted to go over Jordan, but must die in the land where they then were, says, "When the Lord shall give thee great and goodly cities which thou shalt build not, and houses full of good things of ivory and mosaic , Christ-like, and vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full, then, beware lest thou forsake the Lord." In his further exhortation he says, "Lest when thou hast eaten and art full, then thine heart be lifted up, and thou forget the Lord thy God, and say in thine heart, my power, and the might of my hand had gotten me this wealth. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth."

Moses was to the children of Israel what Christ is to us. He led them from Egyptian bondage and pointed them to the land of promise. Christ leads us from a worse than Egyptian servitude, the bondage of sin. Moses was not permitted to go over Jordan into the promised land. Christ not only leads us, and points by his teaching to a release from spiritual bondage, but will go over the rough and boisterous Jordan of death to that calm and pleasant land of peace. Moses portrayed the blessings which would follow a life of obedience, and the judgments inherent in a life of disobedience. Christ, in his Sermon on the Mount, made declarations of blessedness to particular virtues, and enumerates several, after which he says to his disciples, "Ye are the light of the world; let your light shine before men. Ye are the salt of the earth. But if the salt be taken away, how shall it be salted?and with wherewith shall ye season it? You have I destinations await the human soul, which the slightest intimations of the Christ and of his Father before the world were."

The instructions given in this discourse are so plain that few there be who will be found guiltless if they do not obey them. We proceed to be believers in Christ and the doctrines taught in the Bible, that one of two final destinations await the human family, one of happiness the other of misery; the first to be obtained by a whole and thorough consecration of life to the principles of Christianity, with implicit faith in the merits of Christ as the Redeemer from sin; the last will be realized if we neglect the first.

Do the actions of the Christian world warrant this belief? Do they not rather indicate the belief in a middle ground where neither happiness will be enjoyed nor misery experienced? Do not many act and appear to feel as though there is a place where God is not, and if they could be permitted to dwell there, they would be content? Delusive are all such beliefs and actions. No place can be found where God does not exist. Happiness or misery are caused by the presence of God. Negligence to secure the first or disbelief—

THE ISRAELITES.

Moses became well acquainted with the varying characteristics of the children of Israel, in their prosperity and adversity, while migrating in the wilderness. At certain times they were obedient to the teaching of the divine precepts; at other times they were disobedient, and complained to Moses of their pretended or real—in the miseries of the wicked will not absolve us from the duties which Christianity requires. The claims of nature have human nature to contend with; the enemy of all righteousness is continuously throwing temptations and allurements to draw them from the path of rectitude and virtue. Therefore they need the advice of the aged and experienced to help them to live in purity and Christian service.

THE WINTER WORLD.

Nothing could be more erroneous than this mistaken idea that desolation possesses the earth for the enduring of a northern winter, says Country Life in America. Eyes have they, but they see not, these folk who inhabit wintry wastes. Forgive them their error. Pity their ignorance.

Copses and fields are not as barren of animal life as popularly supposed. On the contrary, a host of friends in nature and life, will be met by one who invades their domain. And they are easier to study now for the exposure of their erstwhile hidden retreats. Sir Reynard is to be met with almost any morning. Br'er Rabbit and Puss are easily traced to their forms, and their acquaintance made by design instead of mere chance. Along open brooks one sometimes meets that warm-coated but shy fellow, the mink. On the meadows mice make little runways under the snow, watched by the rough-legged hawk, the weakest of his tribe. Of the birds there are many—social chickadees, quiet, industrious brown-creepers, noisy bluejays, Corvus the crow, cheerful and confiding tree sparrows from the north, snow bunting and gold-flies banded together in community under the bleakest aspects. We meet with the plentiful, hairy and downy woodpeckers policing the orchard trees, sober-hued juncos, golden-crowned kinglets, in which the spark of life but burns the stronger as the cold strengthens, grouse and quail, our two only native song birds, the two bullfinches, the redpoll, the pine siskin, the herring gull—any or all of these and others, all in sober plumage, one is likely to meet during a winter ramble, to give the lie to those who cry, "The birds have flown." And even friends of June you may chance upon in warm, sheltered swamps, a few hardy robins, waxwings, blackbirds and bluebirds.

Nor are the beasts and the birds all that the keen observer will find for his delight. Seemingly gone is the insect world, yet like the trees these winged creatures of softer days do but sleep. On bush and tree-twig and on stout weed stalks, under rough bits of bark, fastened to post and rail of old fences, and under the eaves of buildings are quaint and curiously woven cradles to be collected now for what they will bring forth when spring kisses the land and lets its free born leaves, green as the eyes to see, go you forth, even in the winter, for verily your reward will be great.

We need never be alarmed at the perilous situation of truth. Of all things in this world that is the one thing which is best capable of taking care of itself.—E. D. Rand.
“Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.” That is the way God would have men start in life, but the great majority do not do it. The world, its wealth, its emoluments, its honors, its pleasures; and when worn out in such seeking, they then want the blessings of that kingdom the rest of their lives, and through eternity. What a mistake! In the case of most of such it is too late, there is no inclination to seek that kingdom, the summer is ended, the harvest is past, God will never bring one to the destination of righteousness; Christ-likeness; soul The Harleem church was his seed and the message is ended, the harvest is past, and their souls are forever lost. This world, its wealth, its emoluments, its possess and the rest of their souls are forever lost. Jesus as times said a bad preaching. There was the inception of the rest of their kingdom the way God intends a good thing. By giving to God, the writing thus: “Once I was young, now I am old, yet I have never seen the righteous forsaken or his seed begging bread.” What reward and fruitage in starting and continuing life in vassers, elders of the church and preachers are now anti-Sabbatarian, with the exception of Elder Kingbeil, who two times fell off and two times returned in this movement. The Harleem church was asked by two or those that remain Sabbathkeepers for the goods of this world before we leave the same. From all sides activities and happiness of heaven forever. The doctor advised me not to try preaching again after Sunday night, for a while, owing to condition of his throat. The weather had been very unfavorable all the time since our coming to Fouke. It seemed doubtful about materially increasing the interest under existing circumstances. So, after a general consultation it was decided to close the meetings Monday night, Nov. 24.

The unfavorable conditions brought a sad disappointment to our people here, and we here express our deep sympathy for the help you have thus given us on this needy field. May God give the increase.

Fouke, Ark., Dec. 1, 1902.
One speaker told of a Free Kindergarten Association for colored children that supports one school, three girls' clubs and one boys' club, beauty in the home and village improvement, and subjects that interest these sisters of ours when they meet together.

**WHAT WE MIGHT HAVE BEEN.**

| Have we not all, amid earth's petty strife,       |
| Some pure ideal of a better life,                             |
| That one emotion which we do not hear       |
| The flutter of its wings, and feel it near,                        |
| And just within our reach?—and yet and yet       |
| We lost it in this daily jar and fret,                                      |
| And now live idle,                                     |
| But still our place is kept, and it will wait       |
| Ready for us till, soon or late,                        |
| No star is ever lost we have seen;                     |
| We always may be what we might have been;                  |
| Since;—the breath—                                             |
| God's life—can always be redeemed from death,       |
| And evil, in its strength,                              |
| And any hour can blot it all;                                |
| The hope that lost in some far distance    |
| May be the true life—and this she dreams. |}

--- 

_A. Adelaide Proctor._

**THE COLLEGE BRED WOMAN.**

In an article on "Why Women Need a College Education," published in "Leslie's Weekly," Mary Wells Patrick says in part:

I will, for the sake of convenience divide college women in America into two classes—those who intend to do some definite, serious work, and those who do not. The profession in which women have done the best is medicine.

Medical women understand what a profession demands; that it is not play, but work, and is not the pastime of a few years, but something for life. In the medical profession the line of separation between the results of work of the two sexes is really disappointing, and a woman doctor, who does the same work as a man receives the same pay.

The reason may be partly that the success depends entirely on the individual. A woman doctor goes out into the world alone, and proves that she can do as well as a man by doing it, while her position depended on the decision of an executive body, as it does, for instance, in the case of teachers, she would not have the same opportunity as a man.

Very few college women in America have gone into business, and that is to be regretted, as there would be another field where the success would depend on individual effort. In general, therefore, women who work select something requiring small outlay. They will not risk a large money investment, or many years' preparation, but usually crowd into the teacher's profession, where there is so much competition already that the supply exceeds the demand. Some college women are doing well in journalism, a field that is always open to individual effort, and the woman who realizes how to make her way as a writer in any land.

Let us consider, however, especially the large number of married college women, and the part they take in society. In the first place, wherever they may be found, their superiority to other women is usually recognized. Very few of them earn money, for their husbands do that for them. If they are in comfortable circumstances, the care of the household and children does not absorb all their energies. Their college education has given them a love of study and a desire to do something. The result is a multitude of women's clubs and societies for all kinds of philanthropic work. One advantage of these clubs is the training they give in public speaking, as all the political and social questions of the day are freely discussed in them, and there is an opportunity for public discussion, as the work of the club is presented in the form of a programme, in some ball belonging to the club or engaged for that purpose.

In consequence of these numerous clubs and societies, the amount of intelligence and philanthropy is increasing very rapidly, especially among women. There are, however, certain phases of this state of affairs that are abnormal. The husband has to work hard all day for his family and for himself, and has no time for literary or philanthropic societies, however much he might enjoy them, but after leaving his place of business he needs to rest or be amused. The wife works just as hard as the husband, but altogether for culture or for other people, and her work brings in no financial return. The division is rather an unfair one, and its tendency would be in time to make men more practical than women, and women more intelligent than men. It gives one sex all the work of supporting society, and the other that of educating society.

**WHY GRACE WAS OMITTED.**

A tiny girl of seven gave a dinner party the other day, for which twelve covers were laid, and that number of small maidsen sat down to dine. It was a real little girls' dinner, and the hostess herself presided, sitting at the head of the table. She had been very anxious, in looking forward to it, to do everything as it should be done.

"Mamma," she asked, "shall we say grace?"

"No," said mamma; "it will be a very informal dinner, and I think you need not do that."

That meant one ceremony the less to be gone through, and was a relief. But the little lady was anxious to have all her guests understand it. So, as they gathered about the table, she explained:

"Mamma says that is such an infernal dinner that we need not have grace to-day!"

---

_Baltimore Sun._

**SOME COSTLY DUCKS.**

We had been hunting for ducks on the upper Schroon River, and had failed to bag a single one. We were warm, tired and disgusted, and in a mood when a hunter will kill "anything," when, paddling around a bend of the stream, we saw a little clearing, a log camp, and a long, lank, old woodman, who was seated on the bank complacently smoking a corn cob pipe. Directly in front of him a flock of tame ducks were swimming in the river.

I've a good mind to take a shot at those tame ones," said my friend. Then, raising his voice, he called out to the man on the bank.

"I'll give you a dollar if you'll let me have a shot at those ducks."

"Hand over your dollar fast."

It was done, and my friend let fly both barrels, almost annihilating the flock. "You didn't make much on that deal," said my friend.

"Oh, I dunno. I don't care. They ain't my ducks. They belong to the Frenchman up the river."

When a man buys a piece of property for a song he may regret his vocal ability later on. Nothing jolts the harmony out of an orchestra like the trombone-player who gets off his base.
The Sabbath Recorder.

Scott, N. Y.—It is a long time since any word has been seen in the Sabbath Recorder. Though we have no pastor very much, and are making efforts to obtain another. As yet we have not been successful. We are praying and hoping that the Lord will soon direct his minds to the one whom he in his wisdom sees will be the right one for this place. We are very glad to read the interesting reports from churches, and the various fields of our denominational work. We hold our Sabbath-school exercises from ten to eleven o'clock on Sabbath mornings. This is followed by the regular service of singing, Scripture reading and prayer. Then a sermon is read by some person previously appointed. Either Dea. Hazard or Dea. Potter, Superintendent, Mrs. G. F. Barber. The lesson was not only a very interesting one, but we think such lessons are very important to us as a denomination. We hope we shall have more of them from time to time. For only as we read the lessons and give more at home and in our churches to these vital points of Bible teaching, can we hope to grow in strength and usefulness. At the close of this study our senior deacon, E. H. Potter, read a paper on the "Israelites." It was so well received that it was requested for publication in the Sabbath Recorder. Deacon Potter is 83 years old, but he reads easily by artificial light without the aid of glasses.

We hold our Sabbath-school exercises from ten to eleven o'clock on Sabbath mornings. This is followed by the regular service of singing, Scripture reading and prayer. Then a sermon is read by some person previously appointed. Either Dea. Hazard or Dea. Potter, Superintendent, Mrs. G. F. Barber. The lesson was not only a very interesting one, but we think such lessons are very important to us as a denomination. We hope we shall have more of them from time to time. For only as we read the lessons and give more at home and in our churches to these vital points of Bible teaching, can we hope to grow in strength and usefulness. At the close of this study our senior deacon, E. H. Potter, read a paper on the "Israelites." It was so well received that it was requested for publication in the Sabbath Recorder. Deacon Potter is 83 years old, but he reads easily by artificial light without the aid of glasses. Mrs. D. L. BURDICK, Sec. Sabbath-school.

December 4, 1902.

DeRuyter, N. Y.—The regular time for our Yearly Meeting at Lincklaen is the last Sabbath of this month, but there is so much sickness and postpartum sickness that it is a relief to all.

The Lord has been very merciful to save so many of the sick and given them fair prospects of regaining their health, but our former chorister, Prof. Henry C. Coon, so widely known and so well remembered, died a few days ago at the home of his daughter. Mrs. W. P. Campbells, in Seneca Falls. He was brought to the dear old home in DeRuyter for burial.

L. R. B.

After the Inaugural.

Yes, it was my happy privilege to be present at that Red Letter Day of a generation in Milton. Of course, a great hit never strikes two different persons just the same. If it shall be of interest to send forth, I feel the impressions, let it be read with all proper allowance.

It was a special "Commencement," and a great privilege to see so many of the widely-scattered friends of our Alma Mater. On this occasion much interest was felt concerning two professional men from our great inland metropolis. The one, a lawyer, whose income per year is a thousand as many times as our best preachers, as attorneys for the kingdom of God can get. He comes in his own private car, bringing the star speaker of the day.

Ladies, please allow me to pass over in silence what the men wore; but what did this chief say, and did it make us think anything worthwhile? Even in this electro-imaginative generation, with our mountains of story-books and papers and our millions of prosperity, the speaker gave it as his opinion that education ought to have some real value in it. That education be more than a popular opinion that it is. A little further in his speech he said, "The religion should be reasonable, or the scientists and philosophers would reject it." What about the rest of the world? It reminds me of something the Apostle Paul said so long ago: "Pres­ent your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Paul also told Timothy to "avoid profane and vain babblings and oppositions of science falsely so called." The apostle suggests something that is reasonable.

Again let me quote from the speech: "Rel­igion, like education, hurts some." I was a little puzzled over this statement, wondering a while wherein it might seem something or nothing. The old apostle came to my rescue again: "As he reasoned of righteousness, temper­ance and the judgment to come, Felix tremul­led." He felt hurt. Again, in the Scripture. James says: "Thou believest that there is one God. Thou dost well. The devils also believe and tremble." Judas, whom Christ calls a devil, seemed much hurt with what Jesus did and said to himself. Remember those demons coming from some tombs near the Sea of Galilee, crying out, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? They went into the herd of swine, and the herd perished in the sea." See how they were hurt by religion.

That is the class of beings who to this day make themselves quite uneasy where there is religious force. This may not elucidate the question, but it gives some resulting sugges­tions.

On my pillow that night I slept briefly, and dreamed of fishing in a brook. My hook caught in a snag. Awaking, I felt the limited field of my mind crowded with the big ideas of the day, plunging and driving about like football men, and one of them coming forth from our own new college chieftains seemed to force through the mass to goal and to vic­tory. It was Milton's old slogan in the war on ignorance. A liberal education includes the most practical training and pushes the hardest toward perfection.

Again, the Apostle Paul would say amen. "We wish even your perfection." "Let us press on to perfection." Milton's new President is ably, duly, legally and formally qualified. May the richest blessings attend the whole faculty.

The Poor of Porto Rico.

It has often been said that "one-half of the world does not know how the other half lives." The island of Porto Rico is a small part of what has been to us the "other half" of the world. I shall try to tell you something of life as it is lived and seen by the missionaries in the little mountain town of Lares, says Mrs. Charles B. Scott, in "The American Missionary." The town itself is situated in a valley in the midst of beautiful hills, ever green with the foliage of the orange, the banana and the coffee. Naturally shut in from the outside world by the mountains, crossed only on pony-back over the narrow mountain paths, the people here come in contact only with the influences which have made so many changes in the towns and cities of the coast. Life in such a place is necessarily simple, and the missionaries find it easy to do without many of the comforts of the land, and are comfortable and content sleeping on the canvas covered cots, with dressing tables made from drygood boxes and draped with muslin, and a curtain across one corner of the room instead of a closet.

After the work of the day is over the family find rest and comfort in the pleasant, airy living rooms, but for the all-important refreshing of the body they are dependent upon the offices of the cook; so you, as well as they, may have some interest in our good-natured black Candida, who, when she is not in the kitchen, is happy American baby, much to the satisfaction of both.

The Porto Rican stove is especially interesting. In shape it is like a carpenter's bench, about two feet wide, five feet long and as high as an ordinary table. The outside frame is of wood, and when the kitchen is being freshly painted the stove must not be neglected. The top and inside are made of bricks and cement, so arranged as to leave an opening running from end to end below the fireplaces for a draft. Along the top and at regular intervals are four iron pipes, five inches square, which go through holes deep so set into the stove that the tops are on a level with the top of the stove. A maid who often neglects one fire would feel overburdened with the care of these separate fires at the same time, as is necessary with these stoves. The American housewife who prefers to have her food baked easy in a gasoline oven over one of these fires, and the result is quite satisfactory.

But even this stove, however crude and inconvenient, is seen only in the better homes of Porto Rico. After good-natured Candida has finished her day's work and has found all the small town the bottles which lie on the narrow path that leads to "Shacktown," where she lives, if she wishes to prepare an evening meal for hungry children she will bring out from the corner of the room an empty oil can, which has been given her by the missionaries, and which has been fitted up by the fin­smith with a grate near the top and an opening below for a draft. The making of the stove has cost her twenty cents, and she possesses a better outfit for housekeeping than many of her neighbors. The writer had one of these stoves once in a lifetime, and, as it can be easily carried about, it is very convenient. Many times has she sat on a low bench and popped corn over the coals in the oil-can stove, while one or more wondering natives standing around seeing the operation. For the first time in their lives some of them would try to pop their own corn. Charcoal is the fuel used in these stoves, but many of the poor people are too poor to buy charcoal and make their fire with bits of wood and sticks which lie in the houses.

Small, green bananas are the most com­mon food of the poor people; cooked with a
little codfish they are considered a great treat. If I want to give especial pleasure to my cookmates at the dinner hour, I serve codfish and she will prepare her favorite dish.

To the housekeeper who is providing for the needs of a large family the daily supply of milk is important, and in the home of the missionaries we can always depend upon the coming of Mary, the milkwoman. She walks barefoot on the thick grass, often through the mud and pouring rain. If you go to her house you will find a house, standing in the midst of orange and banana trees and the fragrant coffee; itself the only thing to mar the beauty of the tropical landscape. Inside your house, in her three children, not as clean as herself, and in a room still less so. All the time that the mother is gone, which is usually half the day, these children are alone, caring for one another, and the oldest is only six or seven years of age. Father? They have none. Like thousands of children in this beautiful island, they have no father to own them. Although these fathers sometimes live with their families, it is with the sanction neither of priest or magistrate. The condition of morals is accounted for when we are told that marriage was not performed except upon the payment of a sum too large for many of the poorest people to save from their small earnings. But now, thanks to the preaching of the gospel and the work of the missionaries, the sacred rite is performed without money and without price.

We have been called pioneers in Porto Rico and many times what we do and see and remember us of some of the stories we have heard our grandfathers tell of the pioneer days out West, when many of the needs of the families were supplied by labor within the household. Many times I have difficulty in buying corn-meal, which is a favorite article of food in the family. One day, after an unsuccessful search for the meal, Candida helped me out of my difficulty by offering to have the corn ground for me in her own mill, and I gladly accepted the offer. Candida’s mill, like those seen throughout the interior of the island, differs little from the mills used in Bible times. It consists of two stones, resembling grindstones, each a foot or more in diameter and from three to five inches in thickness, the “upper and nether millstone” of the Scriptures. The lower stone, which rests on the floor, has its upper surface slightly hollowed, and into this concavity fits the convexity of the upper stone. Through the center of the upper stone a hole is passed down to the grinding surface between the stones. Near the outer rim is another hole for the end of the handle—a pole, seven or eight feet long, with its upper end slipped into a loop fastened to a beam above. Occasionally this pole is replaced by a short handle only six or eight inches long, as in the mill used two or three thousand years ago.

The women or children who do the grinding sit on the floor and slowly pour the corn or rice into the central opening as they rotate the upper stone. The amount of corn being determined by the amount of pressure, the rate of rotation or the number of times it is passed through the mill. The meal escapes at the sides from between the stones. Traveling along the mountain roads of the interior the “sound of the grinding” can often be heard. It is slow work and tiresome, and the workers have to “change off,” but the result is satisfactory and the meal is always fresh. They told the rise in the same way, and from both kinds of flour Candida can make fritters that are very pleasant to the taste.

THE MENACE TO ECONOMIC INDEPENDENCE.

Reign developments of trust methods show that the intention of the magnates is to stop at nothing short of a complete control of industry. Recent developments of trade union methods, on the other hand, show that trade union leaders on their part aim at nothing less than the overthrow of despotism which shall deprive non-union workers of any possible opportunity to earn a livelihood, and shall extend to union workers only such opportunities to earn barely so much income as the union may dictate. Between these two efforts, that of the trust on the one hand and that of the trade unions on the other hand, economic liberty is in serious danger.

How the greater trusts, like the Standard Oil Company and the United States Steel Corporation, for example, have compelled smaller enterprises to enter the combination under penalty of ruin, is too familiar a story to need repetition. Hitherto trust methods have been employed chiefly within the field of production. Within that field there are few opportunities for the man who would prefer economic independence to a life of service as a salaried employee. Many thousands of ambitious young business men, who a generation ago would sturdily have fought the battle of existence for themselves, are to-day industrial dependents, receiving fixed salaries and liable to dismissal without warning, not for incompetence only, but merely because a trust decides to modify its plan or operations.

The field of retail business has suffered serious invasions here and there by trust methods. The so-called Cracker Trust, for example, has a grip upon retail trade which is felt by every cross roads and corner grocery in the land. Department stores also, which, under another form, are essentially trusts, have been multiplying lately. Nevertheless, until now there have remained many business opportunities in retail trade to which men of ambition and independent spirit, but possessing only a small amount of capital, have been attracted. That these opportunities are as rapidly as possible to be extinguished in the further evolution of trust methods has of late been made quite clear.

The story of the means by which the American Tobacco Company is driving the retail tobacconist out of business in New York, Boston, Philadelphia, Baltimore, Washington, Chicago and Kansas City, and in scores of smaller towns as well, has recently been told. Having by successive operations secured an effective control of the wholesale tobacco trade and of the manufacture of the various brands of tobacco and cigars, including a large percentage of the Cuban output, the American Tobacco Company is now engaged in taking over the retail field; and apparently no expenditure necessary to accomplish the result will be considered too great. Innumerable retail tobacco stores, undoubtedly backed by the trust are offering cigars, pipes and tobacco at prices which no independent dealer can meet. Thus brought face to face with ruin, the independent hard day is approached by agents of the trust, who offer him a moderate price for his stock and fixtures and a salaried position as a selling agent. If the offer is rejected two stores are opened, one on each side of him, and, regardless of a competition, a trust which can end only in the speedy ruin of the weaker party.

That these methods will succeed in retail business, as they have succeeded in production, is at least probable. Other trusts are already to some extent employing similar methods for the control of industries in which their more reckless leaders sugar-coated their offerings similar to that of the American Tobacco Company; and it is alleged that among them may be found even the enterprises that are acquiring control of the cut-flower business.

It seems certain that before long it will be impossible for any man on his own account to engage in even so simple a business as selling smoking tobacco and cigars, retailing cut-flowers, selling newspapers, or even peanuts and bananas on the street corner. Every man who is not a multi-millionaire will be a millionaire’s man, dependent upon the good-will of a superior for his daily bread.

Could there be a more melancholy outcome of our great American attempt to build up a civilization in which every man might be independent and self-respecting? But this is not the worst. As the number of economic dependents increases, their desperate necessity to resist the arbitrary power of their employers drives employees to methods which are further destructive of liberty. At every moment facing the dread possibility of discharge at the decision of a trust, wage earners cling with desperation to “the job” and begin to look with hatred upon the man who would step in and take it for a smaller remuneration than the amal­gitating terms. Consumed by this hatred they yield their consent to the employment of any means which their more reckless leaders suggest solidarity of the union interest.

What will happen when nine-tenths of those who, under the business conditions of other years, would have been independent business men, find themselves in the same condition that the wage earner is in to-day? There is little risk in predicting that they will unite in organizations that will employ trade union methods, and that we shall see innumerable unions within the salaried class, each striving to bar out competition, to limit the amount and quality of work, and, in short, to maintain a rigorous monopoly of “the job.” And where will there be any economic liberty? Where will independent manhood be? What manner of people shall we be in this “land of the free and home of the brave”? No more serious problem than this confronts our country to-day.—The Independent.

PRESIDENT ROOSEVELT’S STICK.

President Roosevelt has received from Dr. Thomas H. Haggerty a remarkable present in the form of a walking stick made from wood from a tree on the grounds of Wilson Creek, a tree on the Lookout Mountain field, trees at Gettysburg, the frame of the Liberty Bell, Grant’s log-cabin, the top of the pyramid erected by Lee surrended, the Springfield home of Lincoln, the Morro Castle at Havana, and the cruiser Christina Regina, sunk in Manila Bay. The handle was made from wood cutters dumped into a creek by General Marmaduke. Dr. Haggerty was a chaplain in Sherman’s army.
Young People's Work.
LESTER C. RANDOLPH, Editor, Alfred, N. Y.

Young People's President at Milton Junction.

Brother Kelly writes: "The Lord is gloriously blessing us at Milton Junction. Sinners are giving themselves to God and back-siders are being saved. There is work to be done to-night. We had a glorious meeting yesterday. It seemed that almost everybody was broken up to the depths, and the Holy Spirit was with us in power."

The guessing contest has resulted in a victory for Dr. A. C. Davis, who writes: "I guess Carl Parker was the victim who wrote what you referred to in the Recorder; so you may send me the book; might as well send me Moody's complete library while you are about it."

Mr. Herbert VanHorn was a close second.

Your Express addresses his thanks to Mrs. Arletta E. Rogers for the compliment of the following note: "In response to the question in guessing contest, I present the following name: Lester C. Randolph, as the writer of the item."

EXPERIENCE

Someone has said that all people are divided into three classes with respect to their attitude toward life. Some learn from the experience of others; they are happy; others learn from their own experience; these are wise; and there are those who learn neither from their own experience nor from the experiences of others; they are fools. A close observer readily discovers the truth in and behind the experience.

The experiences of individuals differ, though there are some which are sufficiently similar to be called common: The differences of experiences are due chiefly to dissimilar environments and diversities of personal temperaments. However, the deposit in the human soul resulting from experience is far more dependent upon the temperament and desires of the individual than upon environment. It requires unceasing attention and measurement, but also spiritual insight to perceive the truth in and behind the experience.

Life is too short and fraught with too many possibilities for happiness to learn everything by personal experience. One would attain to only rudimentary wisdom if he believed only that which he experienced. Real and lasting wisdom and happiness are secured by enriching the spirit by the discovery and appropriation of the spiritual significance of our own experiences and of the experiences of others.

The peace of mind and spiritual insight of the Apostle Paul was largely due to his receptive attitude. He acknowledged his obligations both to the Greek and to the Barbarian; both to the wise and to the unwise. The significance of the experiences of the heathen wise and of the unwise was discerned and appropriated by Paul.

Though young people fail many times to appreciate the advice of those of more and broader experience because of the seeming inappropriateness, yet they will do well to meditate upon Paul's advice. If such advice were as Paul could appropriate from the experiences of the heathen Greeks and the Persians, the

wisdom and the unwise, that which necessitated an open acknowledgment of his indebtedness, cannot each one of us learn something of life from the experiences of every other one?

Young man, young woman, it is for you to decide whether you will be happy and wise or foolish.

THE CONSECRATED CHORE-BOY.
ORA A. CRANDALL.

She was Mrs. Vine, the earnest teacher of a Sabbath-school class in the small village church. He was Dickie Thorne, the most stubborn, most mischievous one in the patience-trying lads. As they came down the street, engaged in serious conversation, her sweet face seemed to grow more worried and kindly in its expression, while his remained sullen and troubled. When they stopped at her home, she asked again, with evident feeling:

"Now won't you promise, Dickie? Just some little duty done in His Name and for Him will return you a blessing greater than you can imagine. Of course, I expect you to do all your work for Him, but please try this little plan of special consecration with the rest of the boys, and tell us about it next Sabbath. Won't you?"

He hesitated for a moment longer, and then said, as though in sudden decision, "Yes, Mrs. Vine. I'll try it. Good-bye."

Inside her room, the lady dropped on her knees and sent up an earnest and passionate petition:

"Amen."

Dickie's six-mile ride to his country home was a very thoughtful one, in which the crisis of youth was reached and passed. All the rebellion of abused childhood fought against the new sense of duty and his half-formed resolutions. Ned, his little pony, walked along more slowly, with his head low, as though in sympathy with the mood of his master.

How can we say how much the silent sympathy of his dumb pet helped the lonely orphan in his debate with self during that Sabbath ride along the dusty road between Nebraska and home?

At last the clouds cleared away, leaving his tanned face more cheerful, and Ned received a hint to make up for lost time.

"Yes, I will try it," he said to himself.

"But what shall I do? If God will bless a service of this nature, it will be particular about what the service is. I should think a little thing that doesn't amount to much, but is hard to do, ought to be just as important to Him as a grand one. I hope it is so, for Mr. Lewis won't let me do any heavy work on the big stack or the shovel or anything like that; I just have to ride on the horse-rake or drive cows and milk. I suppose of these things it is running the engine of the threshing-machine. So I'll ask his blessing on driving up the cows to-night. That isn't very great, but it is the meanest job I have to do. Old Speck is so hateful. Mrs. Vine didn't say much about the riding, but most of the things he meant that things would go off better, and we would have an easier time of it. Probably Speck will drive better to-night, and Mrs. Lewis won't say I am late, and the dog will mind.

Get up, Ned, it is time we were at home."

A few hours later, again on the pony, he set about his consecrated duty of driving up the milch cows from the pasture. He had taken a similar ride every evening during the season, but it seemed to him that he had never seen the country so beautiful. The little stream behind the barn looked so clear and the grasses and weeds seemed so cool with dew, were so fresh and pretty. On the high pasture land he could look off into the valley and see the green outline of the willow-fringed river winding among the farms, and beyond spread the yellow wheat fields and green-brown pastures like a green overcoat laid over the rounded forms of distant hills. On the other hand were nearer hills, among which few houses could be seen—only the long lines of barbed fencing and the groups of lowing cattle indicated habitation. But it was not lonely. It was all so beautiful, and someway he felt as though pushing back his hat from his forehead, lifting up his face toward the sky, and saying something that sounded as he felt—something grand, and clear, and peaceful. But words did not come, and he made no sound, except to give a peculiar whistle to the herd, whose bell he heard tinkling on the other side of the hill. He could not tell why he should feel so happy, and so much like doing exactly right—he was not philosopher enough to associate that which necessitated it, but he felt the joy, and was glad. He felt such a joy that he was glad to do it for Him."

Old Speck gave as much trouble as usual that evening. She ran off with the herd of yearlings, and had to be chased out with the customary hide-and-seek game. But no hot words came to Dickie's lips; he and Ned seemed to enjoy the fun. And when she was at last singled out and started, bellowing after her proper associates, Dickie found the rest scattered by the dog, whose race with a "cotton-tail" had frightened them out of their home course, and some of them were grasing in the canoe below. They were the evil which made driving the cattle such a patience-taxing task for the boy whose orphan life had been spent in the village until a few months before the time we speak of. Now they did not seem at all annoying.

"What's the difference," he thought, "if a boy drive cows?"

"I suppose it is nearly as bad as usual—Speck didn't seem so stubborn, even if she did run farther."
He was still smiling when he closed the corral gate behind the last cow and turned to go supper with Mr. Lewis. Mrs. Lewis met them at the door with a reproof for having kept her waiting so long, but it did not bring the sullen, downright look to his face which fault-finding often did. When the work of the night was finished, and he brought his brimming pail of milk to the cellar, the good-natured Irish girl remarked upon the strained frothy whiteness into shining pans, "Faith, my boy, ye look like ye was that happy ye didn't know what ye was at." "That's the case, Katie," he replied, laughing, "I guess I'm going to like farming, after all!"

In his own room, with the light turned out, he tried to think it all out. Did he really do that work for God? if so, why did he not receive something for it? why should he feel so happy, acting so much like trying again, when his trial had so far failed that God had in no wise recognized his efforts? He thought it over in the darkness, trying to answer the question. Suddenly he sat up in bed and gave his pillow a sound blow with his fist. "Why, Richard and Everett Thorne, you idle idiot, don't you see that God made you feel so good to pay for your work? Isn't that blessing enough? and he settled down again, laughing softly with himself. And Dickie had learned the lesson that sometimes virtue is comforting assurance to all, that Christian service is its own reward, and that no richer blessing could be sought than the consciousness of Divine presence and help.

A FATHER'S PART IN TRAINING A BOY.

"Strange how fathers neglect the training of their boys," write "Pater Familias" in Good Housekeeping.

"They shirk the responsibility off upon the mother, and all the while it is their own service, not the child's, which is older. But then it is too late. If the father loses his hold on the boy when young, he is seldom able to regain it later. The influence of the mother upon the boy of five to twelve years of age is marvelous, but the father's companionship at this age are also essential to ideal training. "No time to bother with children," is not an excuse for the busy father. My boy of ten has a bed in my room, or adjoining, so that during my busy periods I see and associate with him in the morning and evening. Many confidences may be exchanged between father and son under these circumstances that would be missed otherwise, and these interchanges are often quite as beneficial to the father as to the son.

"Father must supplement mother's. At five or six, one of our boys seemed disposed to develop into a sensitive, shrinking, weak nature, but through our combined efforts he is growing into an sturdy character as he is strong physically. We early agreed not to say don't to him except when absolutely necessary—throw him on his own resources, to let him play with so-called tough boys, to encourage adventure and daring, to discourage his coming to us with complaints or whims, but yet to foster his confidence in us."

Everything related to our happiness depends upon our point of view. We may lift up our eyes to the hills even when walking in the valley of the shadow.—Charles Newcomb.

Walter grew very fond of his pet, who seemed as happy and contented as could be, and indeed he was a pretty creature. He had long, thick fur, of a mixed gray and brown color, a large and shaggy tail with black rings around it. His eyes were very bright and circled first with jet black and then with white. Three black marks ran up from his nose, one straight, the others toward the ears, and these gave him a very wise expression.

His paws were soft and dainty and looked like little hands. His hind legs were much longer than the front, so he had a curious wobbling way of walking or running. He was fond of climbing trees and several times Walter thought he was lost, but after much searching discovered him high up in a hemlock or an elm. The only sound he ever made was a sort of snarl or growl when he was angry or in distress.

There seemed to be no danger of his running away, and at first Walter let him go where he pleased; but it didn't take the General long to discover the pantry, and as he wafed of sampling every kind of food, Walter's mother insisted on having him chained unless some one was watching him.

He was exceedingly fond of sugar and Walter taught him to stand up on his hind feet and catch a lump in his mouth, but he was too lazy to do any tricks.

He would follow Walter about like a dog, but he liked best to curl himself up and sleep on the hay. Sometimes Walter found him asleep right by a setting hen on the nest. Often the hens ate out of the same dish with him and they always seemed to be on the best of terms, so that Walter said he didn't believe all that the farm people were saying of robbing their hen roosts. But Walter always took care to have the General chained up when night came, for he knew that coons, in their wild state, spend the night prowling into all kinds of mischief.

One October morning, when Walter went out to give the General his breakfast, there was no coon to be seen. The chain was there and evidently had been broken off right where it was fastened to the collar.

Just then Walter's father called him to the window, and he pointed to the chicken yard and there lay five dead hens.

Each had a hole in the neck where some animal had sucked the blood.

"Did you know that the General is gone?" asked his father.

"Yes, have you seen him?" asked Walter, eagerly.

"No, but he evidently had a good breakfast before he left," and he pointed to the lifeless hens.

"O, father do you think he did it? I can't believe it. They always seemed to be such good friends."

"He'll come back if he didn't," was his father's reply. "But I'd never put faith in a coon."

This was months ago and the General has never been seen since. although Walter has searched fields and woods for him. But even yet he will not admit that his dear little pet killed the chickens, and he asks all the hunters to let him alone. I wonder how I'd look with a collar on.—The Congregationalist.

WHAT ROY KNOWS ABOUT BANANAS.

I suppose you know that bananas grow in hot climates. The United States are trying to grow them in Florida and California, but without a great deal of success. Now the
acts like a tonic upon the mind and through the mind invigorates the body. A good book drives away ill humors from the brain and takes one up upon a mountain to view a glorious prospect. The strongest plea for books is the reverence with which the Bible is invested in the fact that it presents the highest and best attainable ideals. It is optimistic. It presents the possibility of the conquering of the hardest and most difficult conditions of living. It compasses a glory for two worlds, the one that now is and the one that is to come.—The Advance.

A RUINED YOUTH.

"Than Saul, history tells of no youth more attractive in his rich and gifted personality, or more glorious in his promise. To him was given that nameless charm that indicates the multitude, those magnetic qualities that command the enthusiasm of the people. Fortunately for his work, he stands near the dawn of history when foundation work was to be done, when institutions were in the cradle, and whose very life was more than a hundred blows in after ages, when things had gotten into grooves. Great was his opportunity, but the youth was great also, and the man and the hour met in happy conjunction. He was a warrior and, like Agramomenus, the presented himself above his army. Like Napoleon with his old Imperial Guard, to Saul there came a company of noble youth, of fine stature and brawny beauty, asking to be over with their king. As Launcelot was the leader of the knights, and Lord Cluxton through sin, and at last felt so low that at length he took up arms against his benefactor, whom he had injured, so Saul was a leader untrue to David who had saved his life; he was a friend faithless to his friendship, and through jealousy he sought to kill one who should have been dearer to Saul than his own soul. Like that Grecian youth, who played the part of traitor, found himself deserted by his own soldiers, and saw his men go over to his rival, so Saul angered his people, saw the tides of popular enthusiasm turn against his rival, passed from peace to black despair and jealousy filled his mind with madness. Crowned king at a moment when the strong hand and the true word would have destroyed the old order, and ushered in the new, when the people were ready to give up their old idols, pulled down their clay gods, and re-established forever the worship of the one True Ruler, when one, clear, ringing word would have resounded throughout the land, the young king hesitated, took counsel of expediency, played politics and so frittered away his opportunity. Beginning a generous, frank and chivalric youth, power had made him proud. Position separated him from his people; at last his heart became ice and stone. One day when the people cheered young David as he passed through the streets, Saul hurled his javelin at the youth who had yesterday saved his life, and so Saul passed under the contempt of all good men.

"Soon sin began to veil his reason, to be wilder his judgment and weaken his will. As the sun seems to grow dark when a film covers the eye, so when Saul had tampered with his heart he saw with half a sight, and there came a day when the king over men went forth to counsel with a fortune teller, an old witch, the strongest kind of' a fish in the air, they frequent the nesting birds, circling, in the manner of a man whatever he might toss in the air.

"Feathered Highwaymen.

The man-o' war hawk is a somewhat large bird and an expert fisher, but he does most of his fishing in the air. When the buoyy bird comes forV from abroad he flies the man-o war hawk "layin for him," and however persistently he may seek to escape by dashing flight, with much screeching and screaming, he finds that before he can safely set foot on the land he must disgorge a fish or two, which the swift pursuer adroitly catches in the air. It seems complain he may gener­

ally understand, as a modus vivendi between the fisher and the pirate birds that their con­


tentions were only on the wing, and that, once on land, they should dwell peacefully in their separate camping grounds. The boobies are awkward and unwieldy on land and may be easily captured. They rarely seek to escape when a man approaches, but, accustomed to meet the demands of their familiar enemy, the man-o' war hawk, by disgorging a fish in the air, they frequent­ly resort to the same process and lay at the feet of the intruding stranger the fish they have available. The man-o-war hawks turn this practice to their own advan­

tage by following after any man who might appear among the nesting birds, circling in the air just overhead, ready to pick up the fish which the frightened boobies might give up as a peace offering. The man-o-war hawks were generally eager for anything, and would hover closely, ready to take from the hand of a man whatever he might toss in the air.

"May I go across with you?"

I was just going to cross Broadway the other day in company with a gentleman with whom I was conversing. The trolley cars were thick, and the carriages and trucks were filled with people, and just as I was hesitating a moment until they should clear a way before making the attempt. As I saw a way opening, I reached my right hand up and
caught my friend by the arm and said: "Now is our chance." Just then a trembling voice attracted my attention from just behind me on the other side. The voice said: "Won't you please let me go across with you?" I stopped and looked back, and there was a very old, white-haired lady, very feeble, far too feeble to have been in such a place unattended.

Instinctively I put up my arm, and, taking her hand, drew her arm through mine, and said as if I were her own boy. "Certainly, you shall go across with us; and we big boys shall be very glad of your company."

When we got across to the other side she looked up in my face in a pathetic way that touched me, and said: "Thank you very much. When we get old, we feel a little scared and uncertain going alone."

All the afternoon the pathetic old face framed in white hair kept coming back to me, and I thought how much happier the world would be if all the time the strong people were quick and sensitive to hear the cry of the weak, who are saying, "Won't you let me cross with you?"—Rev. Louis Albert Banks, D. D., in C. E. World.

HIDDEN POWER.

"In the great voyage of life we find the two classes here described. First, those who are equipped by nature or by training to care for themselves and something more. Second, those who must supplement their own weakness or incapacity by every available help if they would escape shipwreck. Some men there are, of splendid reserve power—men who carry oil in their vessel with their lamps. They have something to draw upon when the night is long and the darkness heavy. These are the men who move straight on; who make the engine or splash of wheel, that secondary power were caught in the thrall of some privation, relations a thrilling tale of his adventures. The vessel in which he sailed was the steamer Portland. Said he:"

"We started from Seattle April 26, expecting at the time to avoid the ice and reach Cape Nome in about fourteen days. We got to Dutch Harbor, in the Aleutian Islands, all right, but two days out from there we encountered huge fields of slush ice. Nevertheless, we were enabled to steam through, aided by strong southerly winds, and about May 13 we began packing trunks and writing letters, expecting to reach Nome on the morrow."

"On the 14th we became aware that we had drifted into a different sphere of ice. Great icebergs loomed up on either side of us, 1,500 feet thick, and as far as the eye could follow from the crow's nest on the topmast. Ice banked up fifty feet above the deck of the ship. It was hoped that we were in the Arctic drift and were being borne away from Nome. Two days later we passed through the Bering Straits at the rate of sixteen miles an hour, without steam, the huge drifts of ice moving with us, carrying us along and rendering escape impossible out of the question."

"Minzer's account of the perils and experiences of the trip with the icebergs is detailed. He says that the whaling ship Genia, which left Seattle, bound also for Nome, became imprisoned in the same drift, and was sighted in the Arctic Ocean, about 150 miles north-west of Cape Lisburne, seventy or eighty days after leaving the Aleutian Islands. They were in need of food, which was furnished them. The two vessels lay in sight of each other for several days, then the drift parted them, and Minzer and his companions were enabled to continue their journey in the Pole-rose, which was never sinking below the horizon, and the weather being unendurably cold. Finally, he says, a gale from the north set in, which parted the ice and enabled the vessel to escape.—Philadelphia Ledger.
Sabbath School.
CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
REVD. WILLIAM C. WHITE, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1902.
THIRD QUARTER.
Nov. 8. The Battle of Gideon. Judges 8: 1-22
Dec. 20. Samuel the Judge. 1 Samuel 7: 1-12
Dec. 27. Review.

REVIEWS.
For Sabbath-day, December 27, 1902.

Golden Text.—Lord, thou hast been our dwelling place in all generations.—Ps. 8: 3.

NOTES.
Our lesson this quarter have to do with the establishment of the Israelites in the Promised Land, and the first period of their sojourn there. The first five lessons are from the Book of Joshua, and refer to the conquest, and matters pertaining to the beginning of the sojourn of the Israelites in Canaan; the other five (not counting the Sabbath lesson) give us some idea of the character of the people and their doings before the time of the Monarchy, In all of these lessons the guiding of Jehovah is manifest and his loving kindness toward his people.

After the death of Moses, Joshua was [Lesson 1] inaugurated as Jehovah as the leader of the people, and was strengthened and encouraged. He led the people across the Jordan [Lesson 2] which, like the Dead Sea, had been miraculously dried up for their passage. Jehovah greatly encouraged the people by the manifested token of his help in the conquest of the land by the miracle of the overthrown of the walls of Jericho [Lesson 3]. Calendar is shown [Lesson 4] as the model Israelite, although he was not born of the stock of Jacob. The cities of Refuge [Lesson 5] serve as a symbol of the refuge of the distressed soul in God. Jehovah's farewell address [Lesson 6] is a model of vigorous exhortation.

Our first lesson in the Book of Judges [Lesson 7] shows the prevailing tendencies of the times and how difficult it was to serve Jehovah. Gideon illustrates how easily he could be accomplished by Jehovah through one faithful man [Lesson 9]. The faith and devotion of the Gentile Ruth [Lesson 10] are an example for all ages.

Samuel, as a child [Lesson 11] and as a man [Lesson 12] shows himself one near to Jehovah and ready to be used by him.

TWO COLLEGE BOYS.
Most boys are anxious to get a post where they may have easy work, and live in what they call a genteel style. Such, however, do not get the best work in the world. The ambition to work, to be doing something useful, no matter what, is what the sensible world wants to see in a young man or woman. The following has a moral for those who want to get on in life.

Two boys left home with just enough money to take them through college; after that they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also corresponding letters to a large ship-building firm with which they desired employment. ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I should like some sort of a clerkship." said the boy.

"Well, sir, I will take your name and address, and should have anything of the kind open, will correspond with you." said the man.

As he passed out, he remarked to his waiting companion, "You can go in and leave your address.

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magistrate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent.

And the college graduate went to sorting scrap-iron. One week passed, and the president meeting the superintendent, asked, "How is the new hand getting on?"

"O," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang!"

In that one year this man reached the head of a department and an advisory position with the management, at a salary represented by four figures, while his whilom companion was "clerk" in a livery stable, washing harness and carriages.—Selected.

The Biblical World
SPICIAL TRIAL RATE: THE BIBLICAL WORLD is the only popular magazine devoted exclusively to Bible study. The journal does not attempt to give any interpretation or school of criticism or denominational, but for a definite endeavor to present the knowledge of the World of God as interpreted in the best light of today. The subscription rate is $1.50 a year; single copies, as cents; 50c.</p>
MARRIAGES.

Maxson—Eaglefield.—At the home of the bride's parents, on Wednesday evening, Nov. 7, 1902, Mr. C. M. Maxson and Miss Huell Eaglefield, of New York, were united in marriage. The marriage was performed by Rev. J. H. Hurley, Mr. Edwin Maxson and Miss Huell Eaglefield being the best men.

Stillman—Carpenter.—At the home of Rev. J. H. Hurley, and by him, Oct. 14, 1902, Mr. Lawrence Stillman and Miss Addie Carpenter.

Potter—Mclntyre.—At the home of the bride's parents, at Alfred Station, N. Y., August 5, 1902, Mr. Clarence D. Potter and Miss Gertrude Mclntyre.

Lone—Wright.—At Atlantic City, N. J., Sept. 27, 1902, Mr. Charles L. Luke and Grace A. White.

Henderson—Hayes.—At the home of the bride's parents, in Alfred, N. Y., Sept. 28, 1902, Mr. Earl Henderson and Miss Elsie C. Smith.

Potter—Tinkham.—In Schuyler, N. Y., on the evening of Nov. 27, 1902, by Rev. W. H. Kettle, Mr. Howard H. Potter and Mrs. Elmer Tinkham.

Darling—Paxton.—In Schuyler, N. Y., on the evening of Nov. 27, 1902, by Rev. W. K. Kettle, Mr. Jesse Darling, and Mrs. Amanda Paxton.

DEATHS.

Not upon us as on the solemn stage
Here sit we with an evangiled face,
The good do not die.
God calls our loved ones, but we lose not wholly.
They have but gone to rest, and dwell as before.
As in his heaven, so in his power.

CAMPBELL—Rebecca W. Campbell, daughter of Sarah and Amasa Ayers, was born in Cumberland county, N. J., Jan. 18, 1839, and died in Waltham, Wis., Nov. 16, 1902.

The above is here inserted to correct the obituary given in the Recorder of Dec. 16.

Vans—At his home, in Eidelstein, Ill., Oct. 31, 1902, Thomas Vans.

Mr. Vans was born in Berlin, N. Y., Sept. 7, 1824, and was the son of Benjamin and Olive Walker Vans. He was married Oct. 28, 1848, to Helen M. Hall, who survives him. To them were born four children, three of whom are living, viz: Lily M. Ayers, Mortimer B. Vans, and Olive M. Vans, all of Eidelstein, Ill. Mr. Vans was one of the oldest settlers of Hallock township. He came of sturdy stock, and was held in high esteem throughout the community and county, being occupied many years in various positions of honor and trust. His membership was with the Berlin, N. Y., Seventh-day Baptist church, with which he united in early manhood. He was a good citizen and a staunch supporter of every moral and religious feature of this community.

The funeral anthem "God calls our loved ones, but we lose not wholly" seems fittingly appropriate. The address was given by Rev. E. Birney, the writer of our text, a most appropriate and popular address. The interment was made in the family burial-ground.

Literary Notes.

The Ownership of Children.

It is only in late years that teachers and writers have taken it upon themselves that church and mothers upon the proper bringing up of their children, and it may be said, incidentally, that since the world began generations have developed into healthy manhood and womanhood without such advice. It is very difficult to advise beneficially on such a subject. Methods that are applicable in the training of one child are not always applicable to his brother.

The subject will not admit of universal or even general statements. However, in one point, at least, we do agree with Mrs. Bissex, the writer of a paper in the January Delineator entitled Childishness, that "the erroneous opinion of proprietorship with which parents are wont to regard their children is a source of many mistakes." The point of view of privileged guardianship would supersede that of ownership, the little ones, in many cases, would be happier.

The Cosmopolitan for December, 1902, is on your table. Always interesting, the present number is unusually rich in the quality of illustrations, both as to their extent, variety, and general character. The literary features of this number are enriched by Part Eighth of "The Beginnings of English," and "The Beginnings of Language," which form the theme of the Number Four. The discussion is valuable as a study on the development of the mind and body. The suggestions are helpful to parents and teachers. All in all, the Cosmopolitan stands at the head of the magazines, which cost only one dollar per year. Address, Irvington, N. Y.

The Critic always good and attractive, anticipates Christmas time by a number full of varietal attractiveness. Among many excellent pictures, "Crows in the Snow," though less elaborate than others, is a gem of wonderful vigor, while "The Unnatural Mothers" is forcibly pathetic. G. P. Putnam's Sons, New Rochelle, N. Y.

Special Notices.

The next Covenant and Communion season of the同盟 Seventh-day Baptist Church will open Dec. 3, 1903, and all members of the church, whether resident or non-resident, are earnestly requested to respond at meeting in person. In case of illness, when it is not possible to attend, it is requested that some of the regular members present will make the service as complete as possible will be forwarded to absent ones, and in order to mutual helpfulness we hope responses may be received in return. In behalf of the church.

P. Putnam, Pastor.

THE SEVENTH-DAY BAPTIST CHURCH OF CHICAGO holds regular Sabbath services in the Le Moyne Building, on Randolph street between Washington avenue and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially welcomed.

B. D. Wilcox, Pastor.

515 W. Monroe St.

PAUL has been appointed Missionary Colporteur for the Pacific Coast. I desire my correspondents, and especially all on the Coast who are interested, to address me at 502 East 10th Street, Riverside, Calif.

J. T. Davis.

W. D. Wilcox, Pastor.

THE SEVENTH-DAY BAPTIST CHURCH OF HORSEVILLE, N. Y., holds regular services in their new church, corner West Genesee Street and Preston Avenue. Preaching at 2.30 P.M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city, to come in and worship with us.

Beware of Ointments for Hemorrhoids, as mercury will destroy the sense of smell and completely damage the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is too great to possibly derive from them. Hall's Catarrh Cure, manufactured by Hall's Catarrh Cure Company, 116 N. N. W. Cheyney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

WANTED!

In a Seventh-day community in an Eastern State, a physician—either school, if liberal—to act as assistant and substitute at long-established church, with a view of possible succession. Or would sell practice with immediate effect. Price, $1000. box 295, Plainville, N. J.

WANTED—Seventh-day Baptist.

To manage a Dairy and Stock Farm at Little Greenacres, a good man. A chance for an independent man. Must apply, for particulars, to Dr. H. L. Boulter, Alton, N. Y.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1906. The Trustees believe that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Loan is already started. It is a popular subscrip-
tion to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the Univer-
sity. The Trustees issue to each sub-
cscriber of one dollar or more a certificate of stock to the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Cressell, Trustee, Alfred, N. Y. Every friend of Higher Education and of Alfred University shall have his name appear as a contributor to this fund.

Proposed Centennial Fund

$10,000.00

One dollar, June 1, 1896.

$107.00

Marcia L. Clason, M. D., Plainfield, N. J.

Marcia L. Clason, Plainfield, N. J.

Carrie F. Randolph, Newark, N. J.

Carrie F. Randolph, Plainfield, N. J.

Mildred F. Randolf, Newark, N. J.

Subscription for one dollar or more.

Total amount needed to complete fund...$10,000.00

Winter Term

Milton College . . .

This Term opens Monday, January 6, 1902, and continues twelve weeks, closing April 1, 1902.

The instruction is given to both young men and women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

Milton Academy is the preparatory school to Milton College, and has three similar courses leading to those of College, with an English course in addition, fitting students for ordinary business.

In the School of Music four courses are taught: Elementary and General Junior Course of Study; and Pianoforte, Voice Culture and Harmony. Thorough work is done in Bible study in English, in Oil and China Painting, in Elocution, and in Athletics and Military."  

The BOOCHAMBER.

A FABER PAPER BEARING MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price...$1.00 per year.

30 cents per copy.

The soldered Chamber,本月第号 之超

D. B. BOOSCHAMPER.

326 E. Washington Street, Chicago, Ill.

Salem College . . .

Situated in the thriving town of Salem, 14 miles west of Charleston, on the B. & O. Ry.

The college takes its name from the Virginia schools, and its graduates stand among the leaders of the state. SUCCESSTHIS MORAL INFUENCE prevalent.

Three College Courses, the General Junior Course of Study; and the Scientific.

Special Teachers’ Review Class. The last term of spring, held under the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large as in some private schools receive all attention needed from the instructors. Expenses a marvel for the amount. There are two thousand volumes in the library, all free to students, and plenty of apparatus at the disposal of the students for the use thereof.

STATE CERTIFICATE is granted to graduates on the same conditions as those required of students from the high schools. Richly equipped.

Three States are represented among the students.

Fall Term opens September 2.

Winter Term opens December 2.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, Salem, WEST VIRGINIA.

Seventh-day Baptist Bureau.

E. M. Talmage, President; W. F. D. May, Secretary; Milton, W. V.

Seventh-day Baptists are the Trustees of the Seventh-day Baptist Fund, which has been the subject of several propositions of late years. The Bureau is the result of these efforts, and is organized for the purpose of distributing the Baptist Standard to Seventh-day Baptists throughout the United States.

The Bureau has the following officers: E. M. Talmage, President; W. F. D. May, Secretary; Milton, W. V.; and C. E. Dunlap, Treasurer.

The Bureau is supported by subscription, and all who desire to support it, are invited to communicate with the Treasurer, Milton, W. V.

The Bureau's address is Milton, W. V.