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PERFECT love casteth out fear. While the heart is filling, the agitations of fear remain; but, when the lake is filling by the moon-drawn and star-drawn tides, what commotion is there in its bosom—how the sands are swept about, how the muddy bottom sends its rille through all the waters. There are ripples and eddies, and struggling currents; there is seething and boiling; there are bubbles and foam, until the lake is almost filled. But as the waters deepen, as the banks grow less and less, the agitation subsides. The sand settles, the foam is blown away, the bubbles are scattered. And when the lake is filled to its utmost capacity it clears itself, and lies unruffled and serene, reflecting in its calm bosom the moon, the stars, and the tranquil heavens. Thus it is with the heart of man. When love ebbs low in his soul he is tossed and whirled by the agitations and torments of fear; but when the Spirit of God flows in and fills his heart with divine love, the tumults are stilled; and looking up with confidence and joy, the man reflects from his overflowing soul the image of his God and Father.—*H. W. Beecher.*

The Sabbath Recorder.

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ONE says, "I am troubled with doubts." In this you are not alone. Doubts, like weeds, grow through cultivation. You cannot prevent a doubt from coming to you, but you can refuse it house-room. The best way to solve a doubt is by attempting the very thing you think you cannot accomplish. Doubts, like fancied fears, grow rapidly when they are entertained. It was faith, not doubt, which bridged the Niagara river, making that safe highway over which men now pass, as though no question ever arose concerning the possibility of building the Suspension Bridge. In the summer of 1883, the writer passed through the great St. Gothard Tunnel, in the Northern Alps. It was faith which guided the Italian engineers as they cut their way toward each other for the nine miles which constitute the main tunnel through the crest of the mountain. It was faith in their instruments and in their calculations which brought them together at the center of this tunnel with the variation of scarcely an inch. Doubt would have questioned the instruments, the calculations and the possibilities; but for faith the tunnel could not have been. By the same law, doubt, in matters spiritual and in our efforts to reach those ideals of character required by our Christian faith, paralyzes purpose and prevents action. Take warning. Never permit a doubt to sleep over night in your heart; otherwise it will awaken, strengthened by your entertainment, and you will be correspondingly weakened by its presence. When you turn doubt out of doors, welcome faith in its place. Each day faith is entertained, new strength is added to him who entertains it.

Do NOT worry if all doubts are not solved in a moment. With some doubts, time is the great solvent. Lay the doubts away, and let time work at them. When the writer was a child, he was greatly disturbed by the fact that when some beans came up in his father's garden the body of the bean, which had been planted, was found on top of the sprout. With childish eagerness to help the sprout, he pulled off the old bean—and killed the sprout. If, when hope springs up in your heart, doubt seems to cap it for a time, be patient. Strengthening hope will shed decaying doubt. Learn lessons from your garden concerning that garden of the Lord which your soul ought to be.

FIND firm footing for your faith in the immortality of truth. We remember some stanzas which the school children used to repeat, in which the March wind declared that it would blow the moon out of the sky. It puffed and blew, and blew again, until it sank from exhaustion, while the moon sailed calmly on in her rightful place. Men can deny truth, but they cannot blow it out of God's heaven, nor out of this world. Men may declaim against it, until they are hoarse unto speechlessness, but the truth remains unmoved. For this reason let hope have full course, and faith have full development, concerning all that is true and right and good. Doubt is born to decay if left alone. Truth is born to increase, because it is of God.

THE vigor of one's spiritual life is always in proportion to the amount of actual truth embodied in his life. This is another way of saying that the strength of your spiritual life depends upon the amount of the Word of God which is made a part of your life. Mark, we do not say, your knowledge concerning the Word, but rather the truth contained in the Word, which by your choice and purpose has become a part of your life, guiding your thoughts and actions. The secret power of those men who "are mighty in the Scriptures" comes from the incorporating of truth into their lives, not from their ability to repeat the words of Scripture, nor for their familiarity with the names, chapters and verses of the books of the Bible.

You will never accomplish anything of value until you believe you can do it. It is said that when Napoleon sent his engineers to find a path across the Alps into Italy, they returned with the report "it is barely possible." His reply was, "move the army forward." Everything in your future life must depend upon your faith in the possibility of moving forward. The writer to the Hebrews declares, "faith is the substance of things hoped for." Substance here means a supporting foundation. What you hope to become and to accomplish, if sustained by the faith that you can thus become and accomplish, is already made certain. Confidence turns into power. Distrust is another name for weakness. A few years since, a Presidential campaign in the United States turned upon restoring confidence in matters of business. Doubt kills business as quickly as an air-break stops a railroad train. It kills spiritual aspirations in the same way. Believe in God. Believe in truth. Believe in yourself as helped of God. Doubt nothing except your own unaided wisdom. Seek wisdom from him "who giveth liberally and upbraideth not."

SOMEONE has said there are no elevators in the house of success. That means that you cannot be carried, but must climb for every higher attainment. He who is always carried remains weak. He who climbs may be out of breath at first, but the strength which comes from climbing will enlarge his lungs, harden his muscle, develop his heart throbs and make him stronger to hold the heights of success when he has gained them. All this is as true in moral and religious life as elsewhere. Attainments are not possible without strength, and strength is one of the largest and most important of attainments. It is not freedom from temptation to do evil which men need, so much as ability to turn temptation aside and put it under foot.

THE RECORDER calls the attention of writers and of conventions to the fact that papers of a length suitable for public meetings are usually too long for the columns of the RECORDER. They crowd our columns and, because of their length, they gain but few readers. Any paper or sermon or report, on a single theme, which contains more than one thousand or fifteen hundred words, turns the average reader away at the outset. The surroundings of a convention, the personal presence of a writer, and similar conditions, create a temporary and local interest which is wholly lost when the paper goes before the general reader. As a result, papers and addresses which go

beyond fifteen hundred words find few readers. For the sake of our columns, and quite as much for the sake of the authors whose papers and addresses we are asked to print, we suggest that the authors of such papers or the secretary of the meetings make an abstract of the papers, when their publication is desired. It is impossible for the RECORDER to make such abstracts. The author is the one who ought to do it. The RECORDER is anxious to reproduce all good things said at the public gatherings of our people, and all good things from correspondents. We want to enlarge the scope of our work in these directions, and we believe that the most successful way of doing this is to give the cream of such papers rather than the full text. Scarcely a week passes when we do not plead for more room, and the foreman of the composing room insists that "the office has no rubber chases." Papers of magazine length are not fitted to a paper like the RECORDER.

THE advocates of temperance in Canada are greatly disappointed because a prohibitory law in Manitoba has been declared unconstitutional. They had hoped that the effort to secure prohibition by provinces would succeed. The late decision makes this doubtful, still the friends of temperance are active and are turning their attention to the matter of temperance education for the young. In this they are wise.

A PATHETIC story is told of a ragged Irish boy in Dublin. He came suddenly upon a poster announcing the death of Queen Victoria. Searching his pockets for a single penny, he bought a bunch of violets and laid them reverently upon the word Queen. The world has brought its highest tributes of respect and honor to the memory of Victoria, the good and great; but no one of these has been more genuine and more to be commended than the tribute of the ragged Irish boy.

THE announcement is at hand of "the annual conference of Christian Sabbath-keepers irrespective of denomination," to be held on May 23, 1901, at Exeter Hall, Strand, London. The objects of the conference are "to spread the knowledge of the Sabbath of the Lord (Exod. 20:10) and to devise the best means to that end."

MANY of our readers will unite with the RECORDER in a tribute of respect and in the voicing of sorrow to the memory of Major D. W. Whittle, who died in Northfield, Mass., March 4, in his sixty-first year. He was a native of Massachusetts, a soldier in the Civil War, and an officer in the 72d Regiment of Illinois Volunteers. Soon after the war he joined in evangelistic work, in connection with Mr. Moody, giving up a lucrative business position with the Elgin Watch Company for that work. He was associated with Mr. and Mrs. P. P. Bliss, and after their death in the fires of Ashtabula, Ohio, he labored with McGranahan, Stebbins and others. He was the author of several popular hymns, among them "There shall be Showers of Blessing." His hymns and poems have lately been published by the Revell Company, under the title of "Jonathan and other Poems." He was a man of great magnetic power, and charming personality. He is the last one of a group of men, who, during the final quarter of the last century, did great service for Christ. About 1870, the writer entered into engagement to

join with Major Whittle in evangelistic work under the direction of the Y. M. C. A. of Chicago, an engagement which he was unable to fulfill on account of ill health. Whittle was a noble soldier in behalf of his country, but a far more noble one under the great Captain of our salvation.

THE Associations this year occur in the following order, and at the dates and places named below.

South-Eastern, Salem, W. Va., May 16-19.

Eastern, Shiloh, N. J., May 23-26.

Central, First Verona Church, N. Y., May 30-June 2.

Western, Second Alfred Church, Alfred Station, N. Y., June 6-9.

North-Western, Walworth Church, Walworth, Wis., June 13-16.

"MANY LITTLES MAKE A MICKLE."

This adage from our old Scotch-English tongue is illustrated by experience. The faucet of a kerosene oil can in our cellar, leaks slightly. The oil escapes only one drop at a time, and the drops are several seconds apart. Nevertheless, a large dish set to catch them is soon full. The oil thus saved illustrates the method by which all best results and great attainments are achieved. A popular writer is said to have advised a pupil: "write some verse every day." Another form of good advice is, "spend much time every day with some person whom you consider your superior." Never be content with saying things or thinking concerning questions merely as others have said or thought before. We mean this: in every line of thought and action, something better is possible. Be persistent in seeking for that something better. To do this you must think, and think, and keep on thinking. Dry-goods stores pay men large salaries to think out new methods of displaying fabrics in show windows. We know of a young man—comparatively very young—who receives a salary two or three times greater than the average clergyman or teacher, for thinking out new methods of advertising the business of a dry-goods house in the city of New York. Your life will be of little value if you are not careful, patient and accurate in thinking. Successful men are men of thought. They may be men of action as well, but successful action waits on thinking. The successful man in God's service is the man who thinks largely about what is true and right, and what he ought to do because it is true and right. We sometimes speak of "superficial thinking;" the expression is not correct. Sliding over the surface of a question is not thinking about it. Scraping the surface of the ground with a hoe, lazily, is not digging. Digging means back-aching, and back-aching means success. Thinking about duty means brain-aching, sometimes heart-aching, but brain-aching and heart-aching mean growth in grace and righteousness. At the close of a sermon some years ago, a man who is thoughtful and successful in business, said to the writer, "I think that is what ails me." He referred to a passage in the sermon in which it had been said that men are addicted to spiritual laziness. He told a truth which finds too frequent illustrations in the lives of Christians. It is easier to be quiet than to struggle with head, heart and soul for victory in things pertaining to righteousness. Nevertheless, indolence in spiritual things means poverty as much as in material things. We saw two ragged boys this morning, standing in the lee of a poor house to catch the sun-

shine that it might check their shivering in the bitter March wind. They were too young to be responsible for their situation, but it was either laziness or dissipation that left them to seek the sunshine or to be frozen in their unsightly rags. We have seen souls shivering under the breath of sin because they were too indolent to undertake the struggle necessary for the attainment of spiritual strength and growth in righteousness.

PRUNING YOUR LIFE.

With the coming of spring time it is well to recall the ever-present duty of following Christ's teachings, in the pruning of spiritual life. No law is better illustrated in human history than the necessity of careful pruning. We are to be God's servants in the treatment of ourselves by doing the work of which Christ speaks when he says that we are the branches and our Father in heaven is the husbandman who seeks our good through careful pruning. No life, however high its purposes, escapes this need, while the average life with purposes which are only moderately high will find quick failure if pruning be neglected. The necessity which keeps the gardener and the vine dresser constantly at work pruning away the overgrowth, and uprooting that which is not desired, is equally great in spiritual experiences. This is true, not only because the enemy of righteousness is constantly sowing evil seed, but because a divided purpose in life works ruin. The great temptation which comes to the average Christian is toward the overgrowth of worldly influences, through the neglect of spiritual development. Neglect is always destructive.

Science comes to the aid of the teachings of Christ at this point. It declares that those brain-cells which are unused, shrivel and become inactive. That fact accords with Christ's parable concerning unused talents.

We write these words now, that your experience and observation during the coming weeks may add force to what is here said. With the opening of spring time and the coming of summer, this great law which runs through the natural and spiritual world will be emphasized and illustrated daily in your work and in that which you see. Let every click of the pruning shears which you hear remind you of duty to yourself. Let every spadeful of newly turned earth teach how your own life should be upturned to the sunlight, by the power of truth, that it may develop fruits of righteousness under the sunshine of divine love. Let every furrow which flows from your plow-share, covering the accumulated rubbish of the winter time and preparing the way for a better harvest, teach the blessedness which comes to your life when God, through his providence, overturns unworthy plans and ignoble purposes, for the sake of higher and holier attainments. In a word, seek wisdom on every hand from the lessons of spring time.

WHAT IS LIFE.

One marked difference between the conception of life on the part of a Christian and on the part of an unbeliever is the length of time which the term covers. Perhaps too many believers are likely to make narrow boundaries in defining the word life, but any just conception of existence from the Christian standpoint defines life as essentially eternal. Earth life may be placed at eighty years for the sake of convenience, but to the true be-

liever the earth life is the real beginning of larger life. From that point life goes on, with enlarging scope, clearing vision, and growing attainments. These are limitless, and the consciousness that they are thus limitless is a mighty inspiration to make the most and best of life during the eighty years which measure the earth period. To the Christian, life is not a failure when the tabernacle of flesh grows weary and decays. Out of the shadows of old age, the believer expects to pass into the light and strength of immortal youth. To him those who are gone before are not lost, but waiting to welcome him in the larger life. His children and friends over there become familiar with that larger life, that they may better welcome him to it. The believer, also, has a large sense of ownership in that which lies beyond the ephemeral and fleeting things of earth. He knows that through joint heirship with Christ all things are for him. Whatever he may desire in the coming life, which is in accordance with right, shall be his without hindrance, according to his capacity to receive and enjoy. The riches of Divine love and the fullness of Divine strength will offer to him unlimited opportunity for resting in the one, and being glorified by the other. That world "which needeth no candle, neither light of the sun" is his home forever and forever—weak words to express the truth of an endless life. Thus while the unbeliever runs a few steps in youth, struggles and stumbles through middle life, and creeps downward in the shadows of old age, the believer knows that the earth life in which stumbling, failures and mistakes cannot be avoided is soon to give place to the life in which greater light will flood the pathway where the redeemed feet will not stumble; and heavenly joy will fill all the atmosphere, until disappointment and sorrow shall be forgotten, as the petty sorrows of childhood are lost in the strength of middle life. A glorious faith indeed is that which lifts us above the things of earth that trouble, and gives abiding rest through that faith which enters within the veil whither Christ hath gone.

WHAT IS A CONSECRATED LIFE?

We rise too slowly toward the true idea of what consecration of life to God is. We are too likely to associate it with religious service, or with certain lines of thought and action which are definitely religious. It includes this, and much more. A truly consecrated life is one in which all things are done as a part of duty toward God and truth. It is a life in which purposes and aims are the subject of consecration. Thoughts, words and actions are all consecrated things. It will cost you a struggle to broaden the definition of consecration until it covers whatever you do. We are too much accustomed to speak of certain phases of life as religious, and to think that outside these lines everything is worldly. When consecration is defined as covering all of life, the sense of God's nearness and of the Divine obligations which rest upon us, is increased many fold. To realize that God is seeking the same consecration in purposes touching the common every-day duties of life, the gaining of a livelihood, the amassing of wealth, the seeking of rest or engaging in labor, approaches the true idea of consecration.

Such a conception of consecration lifts life and intensifies our enjoyment of all things that are proper. It heightens our joy in the

sunshine, strengthens our faith and keeps us from falling when the shadows gather and the storms come. It makes every act in a true sense religious and every purpose a part of consecrated life. When the apostle said "whether ye eat or drink, do all to the glory of God," his words embodied this conception of consecration. It will be well in these days when so much is said about consecrated life to teach yourselves this broader definition, thus inspiring to the attainment of such a consecration as will include all life, all purposes and all attainments, whatever you are or hope to be.

WORKING BY SPURTS.

There may be a better word than spurts, but it exactly expresses certain forms of effort which some men make. A degree of pent-up power is let loose for a brief period along some line of action. Effort then ceases until in time, power having been regained, it is sent forth in some other direction in the same brief and violent manner. Such a life is likely to be marked by a series of failures. Much power is expended with too little effect. Not spurts, but steadiness of flow, is the law of success. The power to unify one's efforts and concentrate one's strength is essential to anything like success. To this must be added repeated effort along a given line. It is more than fifty years since we read the story of an ant struggling for hours to carry a grain of corn larger than itself up a wall. That story represents highest success through continued effort. Not once, but one hundred times if need be, should the right thing be attempted, until failure and defeat are compelled to assume the form of victory. Apply these truths to your religious life as to your business. If you have failed fifty times to overcome a given weakness or tendency to evil, renew the struggle to-morrow. If an unfinished task which ought to be done still stands waiting for another effort, let that effort be forthcoming, turning always to the Divine for help. Remember, the law of success is the law of quiet persistency along lines that are right.

PLACES OR MEN?

BY MARY A. LACKEY.

[At the late Semi-Annual Session of the Western Association, held at Nile, N. Y., Miss Lackey read a paper under the title, "Which is the greater need in the world, good places for good men; or good men for good places?" We have shortened the head, and present it below according to the request of the meeting.]

Nearly nineteen hundred years ago, when the Son of God, clothed in humanity, was undergoing the trials, temptations and persecutions that have ever assailed mankind, "In all points tempted like as we are, yet without sin," and showing to all generations what should be the life of one in whom the Spirit of God dwells, he said to his disciples, "Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Again he said, "The field is the world."

As the time approached when he should return to the Father, and to the home he had left, to make salvation and eternal life possible to all men, his command to his disciples was, "Go ye into all the world, and preach he gospel to every creature."

At his final interview with them he said, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." During all the years of his ministry, the Saviour had been training the disciples for efficient service in the waiting fields; or in other words, he had been creating good men for the places that were needing laborers. Yet notwithstanding the training they had received, and the perfection of character they had witnessed in their Teacher's life, they were lacking one thing that was, and is, a necessity to all successful work for the Master.

In telling them of his coming departure, Christ had said, "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." And "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

And when his ascension drew near, instead of bidding them to go forth at once to the work he had commissioned them to do, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." This promise was abundantly fulfilled to the waiting disciples, in the outpouring of the Holy Spirit on the day of Pentecost.

From that day, through all the centuries down to the present, there has been, and still is, coming to the ears and to the hearts of Christ's followers, the Macedonian cry, "Come over and help us." Not alone in China and Africa are the lamps of life burning out in darkness, but in our own land there are neighborhoods where the gospel is seldom, if ever, heard.

Within sound of the bells of churches where services are always held, there are many who never heard its call, and are apparently indifferent to God's claim upon them.

There are many unconverted souls among those who are in the habit of attending church.

There are small churches whose members are too few and too poor to settle a pastor.

There are isolated Sabbath-keepers, who need to know that the home church, and the early friends, care whether they are holding "fast the profession of their faith without wavering."

Sabbath-school classes need teachers; and they need teachers who realize that God has committed immortal souls to their training.

There are boys and girls, young men and women, yes, and older men and women, who need a tender invitation from some loving, faithful friend to win them to the Saviour.

There is not time, nor would it hardly be possible, to enumerate the places that need the work of good men and women. Not least of all, in every professing Christian, a good man or woman is needed to live such a life that the power of God to save from sin, and to change the purpose and principles, may be manifest to those who, instead of proving the matter themselves, are watching the lives of those who have professed Christ, to see if there is anything in Christianity.

Two men who were strangers were, by business relations, brought into each other's society for the day. In the course of the day

their conversation turned to religious subjects, and one man finally said to the other: "You are a professor?" "No." "Never have been?" "No." After a moment or two of silence the questioner asked: "What do you think about it any way?" "Well, I'll tell you," replied the other, "I've been a good deal with those who profess to be Christians, and I can't see as it makes much difference."

My lay brother and sister, if this be true of us it is our duty to see to it that the places we occupy are filled by better men and women.

But this question has a suggestion also of good men and good places in business. There will, of course, be a difference of opinion as to what constitutes a good place. The young man who has fitted himself for a civil engineer, or a master mechanic, or a teacher of languages or higher mathematics, will hardly feel that he has found a good place if cutting wood at fifty cents a cord, or driving team at a dollar a day and boarding himself, is the only employment he can obtain. But if it is necessary for him to be at work, and there seems to be but one opening for him, if it is work he can ask God to bless him in doing, may he not safely conclude that is God's plan for him for the present. If he accepts the work, and does it with the same careful consideration of his employer's interest that he should do if the work were more remunerative and more congenial, he is not only making a solid round in the ladder by which he is to ascend to the better position he hopes to obtain, but he is also building character by being "faithful in that which is least."

John Wanamaker has said, "Summed up, the way to success is just this: Do your best every day, whatever you have in hand. The principal failures in business, so far as I can judge, are a lack of definite plan, shiftlessness, trying to find some new way to suddenly leap into a high position, instead of patiently plodding along the old roads of industry and integrity."

A very large part of the work which must be done to keep the wheels running smoothly in the home, in the shop, on the farm, and indeed everywhere, is apt to be termed drudgery.

Said a young girl: "If I had to wash dishes three times a day, I'd use wooden platters and burn them up." "Why, Dolly, I'm ashamed of you," said Dolly's mother. "It's such a grind; you never get done with them. Breakfast, dinner and supper. And it takes such a lot to go round." "Make the work beautiful, dearest, by thinking of the family, and the happy times they have over their meals, and by washing dishes as they never were washed before; so well, so clean, so perfectly. If you make it lady's work, Dolly, you will not mind it at all."

We need to stop and consider how much comfort and happiness and well-being depends on the faithful performance of the every-day duties, which, by reason of their oft recurrence, we call drudgery.

We need to realize that our all-wise and loving Father has put us just where we are because he knows we shall there receive the discipline and training we need, to fit us for the "good place" the Saviour has gone to prepare for us in the heavenly mansions.

We need to realize that this life is but a preparatory school for the life to which we are

looking forward, when this "mortal shall put on immortality."

If by "good places" we are to understand a large salary for light work and few hours, it might, perhaps, be safe to say there are more men than places. But the places that command a large salary are usually positions of responsibility, and require competent persons to fill them. "But," some one will say, "I have no means with which to take a course of instruction, such as is needed by one who is to fill a responsible place in any special line of work."

A young man was brought up on a farm, with but little interest in farming, but with a decided taste for mechanics. His education he obtained at the graded schools of the neighboring villages, but he spent his leisure hours acquiring knowledge of those things in which he was interested. He accepted any opening that gave him an opportunity to put his knowledge in practice or to gain more. He has advanced, step by step, until he is now head engineer in a large manufacturing establishment, with a good salary, and giving satisfaction to his employers.

Another young man has fitted himself for a certain line of work. He is active, intelligent and honest, yet fails to hold a position for any length of time. Rumor says he is too tenacious of his own rights. Too afraid of giving too much work, or too many hours, for the pay he receives.

The December *Success* says of a young woman who is private secretary to the second Vice-President of the Equitable Life Insurance Company, "She knows how to guard her employer and save his reserve force, and please the more than four thousand agents who must deal with him. She must open mails, classify letters, understand problems, guard her employer's time, pacify interviewers and in fact be her employer, in his absence. She is essentially the right person in the right place." Interviewed, the Secretary herself says: "My business here is my life. I never cease to be enthusiastic over it, and find it inspiring to my best endeavor. I went into it years ago to succeed, and the Company's interest seem as much mine as if they were my own personal affairs. I consider this the secret of all success as an employe. My success is also doubtless due to the fact that I have never in my life refused to do anything that needed to be done; and I have always done it cheerfully, no matter how long after hours it might take."

When a man is elected to the highest position of trust in the gift of his fellow-citizens, whether in town, county, city, state or country, and sells himself for a few pieces of silver, or the promise of a better office, a good place is needing a good man.

When a man is cashier in a bank, or has the handling of his employer's funds in any position, and without asking permission borrows the funds, or any portion of them, to enter into speculation, or to use for any purpose whatever, another good place needs a good man.

A young man is working for a kind and considerate farmer. A rise of ground shuts off the view of the field where he is at work from the farm buildings. During the afternoon "some of the boys," who are out hunting, happen along where he is at work, and throwing himself down in the shade with them, he visits an hour or two. But, as they

leave him, he says: "Don't give me away boys, and the 'boss' will never know the difference." His place, too, needs a good man.

In this great, busy world there is an endless amount and variety of work that must be done. We need to believe that in whatever part of the great harvest field the Lord appoints your work and mine, that is, for us, the best place and the best work; and we have it largely in our own power, with God's assisting grace, to make of it a good place. We shall need to sometimes yield our wills and our opinions, but never our principles of right. We must not expect to find others with just the same views we hold on all questions, nor doing things always by the methods we think best; and we must be willing to allow others their own individuality.

There are a great many unfilled places today where workers are needed; humble places, many of them, and not the kind of work most workers would prefer.

But wherever good, clean, honest work, for a fair equivalent, is needed by kind and considerate employers, in every one of those places workers are needed, who will ennoble the work by doing it "heartily as to the Lord, and not unto men."

In all ranks of life, from the hut to the White House, the urgent need of the present time is good men and women to fill, or make, good places.

NEWS OF THE WEEK.

After various conflicting reports from day to day, it was finally announced on the 3d of April that the Chinese government had informed Russia that, "owing to the attitude of the Powers, China is not able to sign the Manchurian Convention." It was further stated that China desires to keep on friendly terms with all nations, and that she is passing through a perilous experience, when it is necessary she should have the friendship of all the Powers. China also said that however much she might be willing to grant a special privilege to one Power, it would be impossible to do so when other Powers made objection, since she could not alienate the sympathies of all others by granting a special concession to one. Probably this closes the incident for the time being, so far as China is concerned. What attitude Russia will now assume remains to be seen. It is also reported that Li Hung Chang has left Peking in disgrace, because the Emperor is displeased with his conduct connected with Russian affairs. It is claimed that he has sought to secure the signature of China to the Manchurian Convention, because of his personal friendship for Russia.

Rumors are afloat of a somewhat serious ailment of the throat of King Edward VII., although it is said that the general health is good.

The Cuban Constitutional Convention in Havana is still discussing the relations which shall be established between Cuba and the United States. It now seems probable that the Convention will appoint a Commission to visit the United States for personal interviews with representatives of our government.

Statements which appear in the *New York Tribune*, of April 2, show that under the rule of Tammany in the city of New York, the salaries paid to city officials are many times greater than the corresponding salaries paid to state officials, army officers, or national officers. This is a startling revelation of the extent to which the tax-payers of that great city are robbed by corrupt city government.

The new steel syndicate, under the title of "The United States Steel Corporation," has increased its capital stock nearly one and one-half billion dollars. The final results which may come from the organization of this corporation cannot be prophesied. There is, however, an universal law which governs the history of all similar movements. They are self-destructive when they reach a point beyond which the actual business interests of the nation are not served. The relief may not come instantly, but the law of reaction will bring it sooner or later. So long as they do serve the business interests of the country, they are likely to remain, unless bad management breaks them down from internal weakness.

The work of sneak thieves is carried on so briskly in the city of Hoboken, N. J., on Sunday evenings, when people are absent from home, attending church, that the Police Department has placed a special relay of policemen, known as "The Sabbath Sentinels," on duty between the hours of seven and nine, that the homes of church-goers may be guarded during their absence.

On the 2d of April, Gen. MacArthur telegraphed the War Department at Washington that Aguinaldo had taken the oath of allegiance to the United States. The oath reads as follows:

I hereby renounce all allegiance to any and all so-called revolutionary governments in the Philippine Islands, and recognize and accept the supreme authority of the United States of America therein. I do solemnly swear that I will bear true faith and allegiance to that Government; that I will at all times conduct myself as a faithful and law abiding citizen of the said islands, and will not, either directly or indirectly, hold correspondence with or give intelligence to an enemy of the United States, nor will I abet, harbor or protect such enemy; that I impose upon myself these voluntary obligations without any mental reservations or purpose of evasion. So help me God.

In the light of this oath the importance of the capture of Aguinaldo stands forth as of still greater importance. Very few Filipinos are now in arms, and the effect of Aguinaldo's capture and submission will undoubtedly end all open resistance. An important result will be that the naval forces now in the Philippines will soon be decreased. There are at present over fifty vessels on the Asiatic station. As the insurrection closes, many of these will be sent home. It is rumored that Aguinaldo is anxious to visit the United States and learn more concerning our government. Probably this will not be permitted. On learning what has already been done toward municipal and provincial government in the Islands, he is reported as saying, "I never believed the Americans would be so fair and liberal." Aguinaldo can become fully informed on all these points while he boards in Manila, at the expense of the United States.

OFF FOR AFRICA.

To the Editor of the SABBATH RECORDER:

Your readers and friends of the African Mission will be glad to know that Bro. Bakker has started to-day, March 22, from Blackwall dock on his way to Africa by the steamship "Garth Castle". He is in good health. I have been glad to make his acquaintance the short time he has been in London.

Yours fraternally,

C. B. BARBER.

Sec. Mill Yard Church.

46 VALMAR RD., S. E. LONDON.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THE next regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held on Wednesday, April 17, 1901. All reports of workers on the fields, of missionary pastors, and all correspondence should be in the hands of the Corresponding Secretary, and all financial statements in the hands of the Treasurer, on or before April 12.

MRS. M. G. TOWNSEND is now holding evangelistic meetings with the Rock River church, Wis., of which E. D. VanHorn, a student of Milton College, is the pastor.

EVANGELIST J. G. BURDICK has been holding meetings at Lick Run, near Blandville, W. Va., for several weeks. There were quite a number of conversions and some were to be baptized on the first Sabbath in April. After he closes his meetings in that section he will hold some meetings at Buckeye Run, near Salem, W. Va.

WE learn from a letter just received that the meetings held in Gentry, Ark., by Elders J. H. Hurley, G. H. F. Randolph and Miss E. A. Fisher have resulted in several conversions and the organization of a Seventh-day Baptist church of thirty constituent members. The church was organized March 24 in the Baptist church. On the Sabbath before, four candidates were baptized. Some eight or ten more persons were expected to join the church the next Sabbath. Bro. J. H. Hurley has returned to his home in Dodge Centre, Minn., but Bro. G. H. F. Randolph and Miss Fisher were to remain another Sabbath.

IT is lamentable to see in these days so much irreverence in the house of God and such a light regard for sacred places and things. There is irreverence at the prayer-meetings, at Sabbath services, and in various religious meetings. What is the cause of so much irreverence? It is said that too great familiarity breeds contempt. Can it be that too great familiarity with religious services and with sacred things has largely caused this irreverence? We do not believe that is a cause of it. We believe that these two causes will account for much of it. 1. The lack of reverence in the home and the training of children to be reverent. They are not trained to be reverent to parents, to aged people, and to have reverent regard for sacred places and things as children were twenty-five and thirty years ago. This is making an irreverent age and is breaking down much of true politeness and true gentlemanly bearing and demeanor in religious gatherings and in sacred places.

2. Another potent cause of irreverence in the house of God is the way the house of God is used. When the house of God is used for all sorts of gatherings and all sorts of entertainments, good, bad, and indifferent, made a house of merchandise, used for ten cents teas and bean suppers, etc., etc., can we expect anything less, because of this, than irreverence in the house of God in religious services, and in those sacred gatherings for which the church edifice was built and dedicated? While we lament so much irreverence to-day in the house of God, and would correct it, and do away with it, how better can it be done than by correcting and doing away with its potent causes, whatever they may be?

THE GENTRY SEVENTH-DAY BAPTIST CHURCH, GENTRY, ARK.

THE RECORDER readers will rejoice in the prosperity God has given us on this new field. Brother Hurley, of Dodge Centre, Minn., came here, at the urgent request of Sabbath-keeping families living near, to hold a series of evangelistic meetings. After some delay and preliminary work, regular services were begun in the Baptist church, Feb. 28, and continued uninterrupted till March 24. Bro. R. J. Maxson, in writing me March 6, stated that the attendance was increasing and they were hopeful of good results. Under date of March 8, he again wrote, "Miss Fisher arrived this morning. Cannot you come up and help us? . . . No special interest except to organize one week from to-morrow. Please come." March 15 found me with the brethren as requested, after "a forced march" of 700 miles. But on arrival the interest proved to be much greater than we had dared to hope. The attendance had become large, and the interest widespread and deep.

It was decided to delay the organization one week, Bro. Hurley consenting to remain during that time. The work of this last week was the means of accomplishing much good. It has been stated, as a conservative estimate, that at least twelve began the new life of reconciliation during these meetings; and many others have promised to live better lives.

Baptism and organization were announced for Sabbath morning, March 23. But the weather was very unfavorable. A drenching rain prevented many, even of our own people, from attending. However we repaired to the water where Bro. Hurley baptized four candidates, including three of Bro. R. J. Maxson's family and a Mrs. Johnson, who accepts the Sabbath and unites with our church. But when the hour arrived for organization, so few being present, it was thought best to wait until the next day. So at 11 o'clock First-day morning we convened to establish the Gentry Seventh-day Baptist church. The following order of exercises was carried out:

1. Song and prayer service.
2. Calling out of those who had asked for membership.
3. Singing, while we stood in order of families, "Blest be the Tie," etc.
4. Reading of "Articles of Faith and Practice," and "Church Covenant" as set forth in "Hand Book," by Miss Fisher; also vow of fidelity to same by those uniting with the church.
5. Hand of Fellowship given jointly by evangelists and Miss Fisher; also hand of fellowship extended by each member to every other member.
6. Selection of name, Moderator, Clerk, and Deacons, resulting in name as stated above; for Moderator, J. Leander Williams; for Clerk, Edwin R. Maxson; for Deacon, R. J. Maxson.
7. Examination of Deacon and consecrating prayer, by Bro. Hurley.
8. Singing, "Draw me Nearer."
9. Words of charge to officers, by Bro. Hurley.
10. Charge to church, Sister Fisher.
11. Sermon from Eph. 6: 10, by writer.
12. Communion, administered by Evangelists.
13. Singing, "God be with you," etc.

The weather was finally all that could be desired for the occasion and a very large congregation was in attendance. They were all very attentive and appreciative too, remaining through a long service. We were also gladdened by the presence and assistance of Dea. A. A. Whitford, of Farina, Ill.

The result of this work and organization is another Seventh-day Baptist church of thirty constituent members, a pretty good represen-

tation for our people in north-western Arkansas. But the end is not yet. Many more of our brethren of the North are expecting to find homes in this section soon, and we will most heartily welcome them to "The Sunny South." Also our cause here is destined to increase quite extensively from without, if we are not deceived in the prospects. May God hasten it. Fraternal yours,

G. H. FITZ RANDOLPH.

GENTRY, Ark., March 29, 1901.

MRS. TOWNSEND AT ROCK RIVER, WIS.

Two weeks ago I began the work at this place which was pending during the small-pox scare at Milton; but Cartwright sent for me to go there, hence the delay at Rock River. I found the church with a good Sabbath-school, a Young People's Society, and having regular pastoral services given by Edgar Van Horn, of Milton College, who is thoroughly consecrated and faithful in all his work, and is highly appreciated by his people. This church is one of the old landmarks in the denominational family. Some of the descendants of Henry Crandall live here and are active workers in the church. While many of the older ones have been promoted and are receiving the reward for their patient toil in building the society and establishing Sabbath truth, and while others have moved away and younger ones are taking their places, yet the old adage, "blood will tell," is manifested in the spirit of willingness to do anything asked of them, and this means much to the church in the years to come as they labor to guide the interests of the Master's cause in right channels surrounded by the temptations to gain wealth and power, in their transition state. We are sorry to learn that some of the stronger young men who have been leaders and good supporters are soon to move to Welton, Iowa, but we are hoping God will raise up others who will be as willing to say "here am I."

A good interest in the meetings has been shown from the first, and some have taken part in them who have not felt like doing so for some time. To God be all the glory. The high water and bad roads have broken the meetings somewhat, but constant prayer was held and no diminution of the interest was manifested. Bro. Balch, who has been one of the "fathers in Israel," was taken with La Grippe almost at the beginning of the work, but is able to be out now and will be able to help, which means a great deal. I will report progress hereafter. M. G. TOWNSEND.

MARCH 29, 1901.

THE SUCCESS OF FAILURE.

BY REV. A. T. PIERSON, D. D.

We must learn the success of failure—that we are to do our work as unto God and consent to seeming defeat if it be his will. The section of Isaiah from which our Lord read at Nazareth, Luke 4: 16-30, announced his whole mission, its divine character, and his special endowment and endowment for his work; and this passage, couched in such terms in the first person singular, and so remarkably fitted to be his utterance when he first opened his mouth in his capacity as a prophet, and in his own village, reads and sounds as though it were expressly written for this very occasion, as indeed it was in the determinate counsel and foreknowledge of God. It is, however, very noteworthy that of that section of Isaiah's prophecy, the great

burden is the servant of Jehovah. Seventeen times the expression, "My servant," "his servant," "thy servant," or, the "servant of Jehovah," occurs, and often coupled with such phrases as "Mine elect, in whom my soul delighteth," "my messenger," etc.; and yet, this same servant is despised and rejected of men, a man of sorrows and acquainted with grief, abhorred of the nation, imprisoned, judged, led as a lamb to the slaughter. What a lesson on service! In visage marred more than the son of man! All outward signs being symptoms of defeat and discouragement! Judged by human standards, his life was a failure. He labored in vain and spent his strength for naught. There was not a token of success that could be discerned by a world's standards of judgment. But he was, nevertheless, Jehovah's servant, doing his will, even in his suffering, triumphant, and in his defeat and death, victorious. To him it was and is given to raise up the tribes of Jacob, to be the true Isaiah—God's prince; before him all kings are to fall down and worship, and he is to be for salvation to the ends of the earth.

We have only to turn to the Apocalypse (v) and see how God's "lion" king is a slaughtered "Lamb." The pangs of travail, in a sense, have already lasted two thousand years, and not yet does he see the satisfying result that shall fill even his divine "soul." But the day is coming, and prophetically already he sees it and is glad.

A WORKINGMAN'S THREE MOTTOES.

Some years ago in a workingmen's magazine, in Britain, a Christian mechanic wrote an article on his "Three Mottoes." They were, "I and God," "God and I," "God and not I." The paper was a simple history of the three stages of his service as a disciple: First, when he conceived of the work as his own and asked God's help; then, when he thought of the work as God's, and himself as a co-worker in it; but the last and most restful and successful stage, when he saw God as the one Great Worker and himself as only an instrument, taken up, fitted for service, and used in God's way and time. Nothing is more needful than for us to feel that we are simply and only tools in his hand, and the highest perfection of a tool is that it is absolutely ready for the workman and perfectly passive in his grasp. When we learn this lesson, that it is his yoke we take on us and his burden that we bear, we cease to feel any of that care which implies a responsibility we cannot sustain, and an anxiety we cannot endure. There is an ability we do not possess, a strength we cannot command, a result which we cannot control. Obedience is ours, and only obedience; he assumes all responsibility, both for the command and the consequences.

The old lesson needs constant reiteration, that no large success is possible in God's work without the mind of Christ.

Modern history has furnished a marvelous example of a Christian hero in Gen. Charles George Gordon, the lamented martyr of Khartum. The four great laws of his life were these: 1. Absolute self-oblivion; 2. Absence of all pretension; 3. Utter indifference to worldly honors; 4. Complete absorption in the will of God. And helived by these laws with strange fidelity, even to tearing out pages from the manuscript of his would-be biographer, who, in giving the story of the Taiping rebellion, unduly eulogized him; and

to melting down his gold medal, that the starving operatives of Lancashire might have bread.

It is obvious to all spiritual-minded disciples that a higher type of piety is the one pressing need of our day. The new reformation needful is not only doctrinal, but above all ethical, spiritual, practical. We need more Christlike Christians. Worldliness dims the vision of the unseen, and paralyzes the grasp of faith and hope upon the verities of God's Word, and chills the very heart of love. Selfishness is the dearth of all true godliness and the death of all true benevolence. It is a melancholy fact that the standard of holy living God has set up is no longer the practical model adopted, or even accepted, by the average disciple. We have used the emphatic word, *accepted*, for the most melancholy feature of it all is that the Scriptural pattern is virtually disallowed as no longer fitted to, or binding upon, disciples of our day. When attention is called to the astounding contradiction between our Lord's injunctions (as in Matt. 16: 21-26) and current types of Christian character and conduct, we are told that this teaching was for the apostolic age, and is not appropriate for the time now present; that such principles make monks and nuns, recluses and ascetics; that we are in the world and must not be sour and gloomy separatists like the Pharisees; that if we would win men, we must mingle with men; and that our esthetic tastes were given us to indulge, not to crucify, etc. The modern wine-drinking, card-playing, theatre-going, horse-racing, party-giving disciple, extravagant in dress, in house appointments, in whole style of expenditure, cultivates luxury on principle, and takes ease on the soft couch of selfish pleasure, with a conscience void of offense. The Bible is not a book for to-day in all these austere views of life. Self-denial has had its day, or may be in vogue for heroic missionaries, but it is out of date in Christian lands. It is not only lawful, but commendable, to hoard great wealth and leave great fortunes to one's heirs. Houses full of expensive furniture and garniture, are not thought of as "the things that make a deathbed terrible," even when the luxurious livers see millions dying of spiritual famine. Surely unless the Lord Jehovah has abdicated his judgment seat, or reversed his judicial decisions, there is a day of destiny ahead, where the modern "disciple" is going to be put to shame!—*The Missionary Review.*

TREASURER'S REPORT.

For the month of March, 1901.

GEO. H. UTTER, Treasurer,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
DR.

Cash in Treasury, March 1, 1901.....	\$1,550 14
Wm. B. West, Milton, Wis., Ayan Malm.....	25 00
Woman's Executive Board:	
General Fund.....	\$75 00
Gold Coast work.....	10 00
Home Missions.....	5 00
Native Helpers, Shanghai.....	55 00
Mrs. D. H. Davis.....	5 00
Mission School, Shanghai.....	4 00
Industrial Department, China Mission.....	5 00
Young People's Permanent Committee.....	150 00
Amos W. Davis, Fontana, Wis.....	50 38
S. C. Maxson, Utica, N. Y.....	1 00
J. W. Loofboro, Welton, Iowa.....	5 00
Alfred Collins, Charlestown, R. I.....	5 00
Permanent Fund Income.....	224 53
Evangelistic Committee:	
Contributed at Cartwright, Wis.....	\$ 4 67
Ladies' Missionary Society, Cartwright, Wis.....	9 50
Collected in West Virginia.....	20 00
Firs Hopkinton (R. I.) Sabbath-school.....	30 00
C. P. Ormsby, Alfred Station, N. Y.....	64 17
Mrs. Eliza Saunde, s, Grand Junction, Iowa, China Mission.....	3 00
George Bonham, Shiloh, N. J.....	2 50
C. E. Crandall, Chicago, Ill., China Mission.....	5 00
Plainfield (N. J.) Sabbath-school, General Fund.....	10 00
China School.....	\$12 48
	23 53

Churches:	
Shiloh, N. J., General Fund.....	\$28 94
China Mission.....	3 22
First Brookfield, N. Y.....	32 16
Nile, N. Y.....	12 99
Hornellville, N. Y.....	11 30
Milton, Wis.....	10 00
Plainfield, N. J.....	6 07
Lost Creek, W. Va.....	34 58
Walworth, Wis.....	5 00
Richtburg, N. Y.....	8 00
First Alfred, Alfred, N. Y.....	1 00
West Hallock, Ill.....	23 58
New York, N. Y.....	15 00
	23 73
	\$2,316 66

CR.

Theodore G. Davis, Alfred, N. Y., on account of Rev. D. H. Davis.....	\$ 50 00
Note No. 59.....	500 00
Evangelistic Committee—Orders 219, 220.....	75 00
Cash in Treasury: China Mission.....	\$ 640 22
Available for current expenses: 1,051 44—	1,691 66
	\$2,316 66

E. & O. E.

GEO. H. UTTER, Treas.

THE PLACE I ONCE CALLED HOME.

BY ROBERT MACKAY.

As the low and lingering shadows steal softly to the night,
I tread with silent footsteps toward a welcome parlor light;
A light that seems far brighter than the stars in heaven's dome,
The light that lights the parlor of the place I once called home.
I long to swing the portal that's been closed to me for years;
Lo, the window's dim and frosty; no, no, it is my tears!
For I see in loving silence the family sitting there,
And mother knitting absently beside an empty chair.
In a gentle retrospection, I chase the tears away,
And lure to fading memory that sunny summer day
When I started out, light-hearted, with blessings and advice,
To those distant fields of Fortune, with Fate to cast the dice.
I remember I was picturing myself, as off I went,
Well,—that somehow I was destined to be the president,
And how mother rudely shattered that castle in the air,
As she sobbed, "Whatever happens, I'll keep your empty chair."
A score of years have flitted to the limbos of the past;
I stand with courage vanished, where all wand'ers stand at last,
At the threshold of the homestead, there, with a long-drawn sigh,
Praying for a word of counsel on the way that sinners die;
Pleading just for food and shelter, and a mother's loving kiss,
And a father's grip of friendship, for a hope that's gone amiss,—
Pleading from a heart that's welling in a breast o'er-filled with strife,
For Love to shed its luster on the shadow of a life.
Shall I enter? Can I enter?—With failure in my pack,
And vainly try to turn the hands of Life's old timepiece back
To the happy days of childhood, to boyhood's magic spell
With the linnets in the orchard, watching windfalls as they fell;
With little brother Willie, riding every day to school
Down the daisy-dotted meadow, astride our lop-eared mule;
With all the other children romping in our wildtime play,
With the little bed to go to when daylight stole away?
I know they'd gladly greet me, if I'd only just walk in,
And surprise them with my presence. Alas, I can't begin
To muster up the grit I had, for all my courage went
With the vision of the future when I'd be president.
But O, mother! mother!! mother!!! do come and open the door,
Hold out your arms to take me to the happy days of yore,
Help lay aside the burden of my trouble and my pain
That my bent and sunken shoulders can never bear again!
When the sun marks noon of lifetime, when once the morning's done,
And from dawn we turn reluctant to face the setting sun,
We grow more worldly, somehow, for our hearts turn callous-like,
And don't seem much to notice, then, the stumps along the pike;
And, once the journey's started, might as well trudge on ahead,—
So I'll keep ever moving and not bring to life the dead,
Nor the hopes that peaceful slumber, nor break the mystic air
Of the memories bright that linger around the empty chair.

—Success.

WHEN a man wishes God to be like himself, it argues that he is vicious; but, when he desires to be like God, it indicates that he is virtuous.—*Wm. Secker.*

Woman's Work.

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

THE WAY.

BY GEORGE LYNDE RICHARDSON.

The pathway to the Land of Life
Passes the threshold of my door.
It turns down yonder narrow street
Hedged by the dwellings of the poor.
It winds beside the house of woe,
Under lit panes where watchers wait.
Who strive too swiftly on that road
Reaches the end too late.

But he who pauses, turning back
For deed of love, for word of cheer,
Faithful, unflinching, unafraid,
Nor wondering if the end be near—
Lo! where the shadow blackest falls,
While yet he seems amidst the strife,
Enters through the uplifted gates
Into the Land of Life.

—The Outlook.

LETTER FROM MRS. BOOTH.

NATANDE ESTATE,
Cholo, British Central Africa,
January 30, 1901.

Mrs. D. E. Titworth:

Dear Sister:—After reading your long, interesting letter of November 4, I could hardly have believed it possible that the mail should leave Chiromo for the fourth time this month without carrying an answer to you—yes, and letters to several other American Seventh-day Baptist friends also.

The first Sabbath in January, which happened this year to be my birthday also, found me down with what proved to be my worst attack of fever so far. This kept me in bed for several days; my first attempt to get up only resulted in going back to bed feeling worse than before, and when I was able to leave my room I felt just good for nothing. The fever out here seems to take all one's strength away so soon.

While I was keeping my room it was a hard time for Mr. Booth, with all the outside work, and little, and I suppose I must say also "big," worries to contend with. Just now I am without a good woman help, and so poor father, who confesses himself that he is a very poor nurse, and quite out of his element in attending to anything in the domestic line, found his hands very full indeed.

This is all ended now, and I am thankful to be feeling well and strong again. On the first Wednesday in the new year I began my sewing meeting again with the women. About sixteen came, and the numbers are increasing week by week; one week I go over to Plainfield, and the next, the women come here to Natande. They like this plan as it is a little change for them, and though Mary and I always use the machila it is only a nice walk to them; they don't get tired or feel the heat of the sun as we do. Both at Plainfield and also here, we have mats placed on the veranda and the women, with our Mary among them, all sit on these mats; I being the favored one, am allowed to sit upon a chair, or as often as not, an empty packing case. At the first meeting this year, each woman selected the material she liked best, and I cut out for her a new waist. Some of them who had never attempted anything so difficult before are getting along quite nicely, and quickly too; others again, are making but slow progress, having to do over and over again.

They all look forward to these weekly meetings, for both the sewing and also the hymns. Next week we are going to learn a new hymn, *i. e.*, new to them; the one we all know so well of Sankey's, "The Sweet By and By." We

sing it to the same tune. The words in Manganja are—first verse:

Kuli dryiko labwrius Newamba,
Labuwala koposa dryua,
Noli Atate akonya malo,
Pokalira ife komwesko.

Bwinoli tipiti
Likomana newu dryiko lija.

You must think of us each Wednesday from two to four, sitting on our mats, busy as bees, tongues going certainly faster than most fingers. They keep me quite busy all the while. They are something like the little girl who, when at the task of writing her first letter, asked "How shall I begin," then, "what shall I say next, please, teacher?" Besides the meeting, it takes me the best part of the day before to prepare the work.

If only we had a camera, and knew well how to use it, we could send you such very interesting pictures of all our little doings. It would do the sisters good to look upon the happy, smiling faces of many of the women at these and other little meetings. The children, too, are very much in evidence at most gatherings of African women, most of them bright-eyed, happy little things, and some with very intelligent looking faces. What vast possibilities lie before us in the right training of some of these bright boys and girls! Who can tell what they may be able to accomplish some day, for their own people and for their land of Africa! Above all, shall we not strive to so influence them by our lives, our words and our prayers, that we may meet them again with gladness in that day when "all shall stand before the judgment seat of Christ?"

The work of the plantations is made rather more difficult at the present time, owing to the fact that the small-pox is in the vicinity. It is no easy matter to impress upon the natives the importance of complete isolation and care necessary on the part of those who have in any way come in contact with those having the disease. So far, we have had no case on the Plainfield Estate or at this place, but at two of the contract places the children of the capitoas have had it, and it is very bad in the villages around those places. At one of the places, one death occurred among our work-people, a man who had gone to the village to hoe for food died while away, and others of his party (they were Chepeta) were so frightened that they have returned to their homes. The fact that the children of these two Capitoas have had the disease throws more work upon Mr. Booth and other natives, as we cannot communicate, even by letter, on account of spreading the disease. If there are no fresh cases (there have been a good many, so we understand,) in about two months from now all fear of infection will be over, but two months is a long while to wait when there is so much to be done, and so many people coming and going. But we are in the Lord's hands, and all that he permits is always for the best.

We are having a great deal of very heavy rain this season. Yesterday was the first day for a long while that it did not rain all day. It usually comes on quite suddenly, early in the afternoon, when woe betide any one who may be out unprotected and far from shelter.

My chenanja is ripening fast, but alas, the garden looks very small now that the maize is all up, and I fear that in this place of chronic hunger it will disappear very soon.

It is beautiful corn, each cob is perfect; the land is, without doubt, very rich and fertile, and would grow many things if only we had time and means on hand with which to make the trial. The rain is good for the coffee and the chenanja; it also appears good for weeds. By the time the men have hoed a good-sized garden, the weeds at the place of starting have already grown quite nicely again. Though so hard pressed with work, Mr. Booth has made use of the opportunity afforded by the rains to plant out the garden in front of the mission house. We sent to Zamba and got some seeds and cuttings of several nice things that grow well here, among them different kinds of fruit trees, including orange and lemon trees.

We need vegetable seeds badly, as owing to the fact that those we brought out with us were kept so long before planting, many of the things did not do well. If there is any way by which we could get rhubarb we should be glad. Most of the fruit here is very sweet, and rhubarb would make a nice change.

The Plainfield mission house itself is also getting finished by slow degrees. We may go into it after the rains, but nothing is definitely arranged as to this. The rooms are very much smaller than in this house at Natande, and so less airy and cool; but all the same, I am anxious to get into the house, for the sake of being nearer the women, and though we are unable to do all that we would like by a long way, yet we should then feel as though our work was taking deeper root somehow. I may be mistaken, of course, but this is my feeling about it.

Now about the boxes. We received Mr. Hubbard's letter containing bill of lading, invoice, etc., and have sent to the Lakes Company's Agent at Chinde. So far, no notice has reached us as to their arrival there, but it and also the boxes will come in due course. No doubt you can understand that we are all expectation, and shall hail with delight the day of their arrival at Cholo. In the meantime, it is a little difficult to "let patience have her perfect work." Out here, where it is almost impossible to procure even daily necessities unless one has any amount of money at one's command, a consignment containing so many good and useful things is indeed a great boon. Judging only by the list of articles in the RECORDER, I do think you have anticipated our needs in many ways. I am sure a great deal of thought and much labor must have been expended in order to make and procure the many different articles which go to fill all those boxes. I want to thank you all beforehand, and to assure you that each and all will be thoroughly appreciated and brought into use. The wee girl is all excitement as to the boxes and what they will reveal. Poor, dear child! She lives in a big country, it is true, but her world, as it were, is so small and her little pleasures so few seemingly, yet it is really wonderful how she finds her pleasure in the same things day after day. Her great delight is to be with the natives, and if we are traveling in machila she always calls out "good morning" to each and every one we pass on the way, and often the most cross looking face will break into a smile at her childish prattle; she is quite a little missionary in herself. Mothers, girls and babies are her great friends always.

From the cablegram and also from a letter

from either Mr. Titsworth or Mr. Maxson, I forget which at this moment, we learn that Mr. J. Bakker is coming to join us. We are wondering if he is now on his way, and when we may expect him here. I believe the letter stated that it was thought he would sail about the middle of January, but often the preparation for a long journey takes longer than was expected, and so departure is delayed.

If he only thinks to cable us from the Cape or Durban we could judge better when to meet him. We could send machila to Blantyre or to the river, and so save some expense, if we were sure as to the time, and father would most likely go down to meet him.

Three new members have joined the church this past month. Stephen, our pastor, was over this afternoon talking with Mr. Booth, and planning for the good of our Seventh-day Baptist cause here. Stephen is a good teacher, up to his light, and is constantly talking over ways and means that will enable him to hold his people together. For though we are in Africa, we have the same difficulty to contend with that you have in America; which is, that the Sabbath-keeper here, as well as there, needs shelter, food, clothing, etc. He cannot procure these things without employment. He cannot find employment unless we are able to employ him, and we cannot employ him simply because he wishes to keep the Sabbath. So as our church-members and other students increase, which is what we desire to see more than anything else, each new comer to church or school means on the other hand increased perplexity, because we must face the question: How can we, as circumstances are at present, give all these employment? Plenty of work truly for all, but how are we to pay them? If we cannot employ them, what is the result? Why, they must go and work for Sunday-keepers; there is nothing else for it. I am telling you all this that you may realize just our position here at this time, and how our faithful little band are looking to us as almost their only true friends. Like ourselves, they have lost many who would have helped them.

Mr. Booth and myself feel that some way *must* be found that will enable us to hold this, the first little body of Sabbath-keepers, together. So we are planning and praying and working. We shall see what the Lord will do. Believe me to be,

Yours for Christ and Africa,

ANNIE S. BOOTH.

THE IMPULSIVE POWER OF VITAL BELIEF.

The men and women who believe are the men and women who achieve. That is the theme of the eleventh chapter of Hebrews, a chapter which summarizes human history up to the time of Christ. Faith wins the day. Better than that, vital, well-placed faith wins character "conformed to the image of God's Son," and that wins eternity. It was by the power of faith that all the illustrious men and women of that first "Table Round" of religious knighthood "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, turned to flight the armies of the aliens." Faith lifted the Ark above the waters of the deluge; faith was the dynamite that blew down the walls

of Jericho; faith strengthened the Israelites to conquer the land of promise—faith in God—for the great merit is that it allies one with the almighty power of God.

And Jesus came challenging men and women to believe in him, for their own good and the good of the world. He did not make that prominent at first, for he desired that faith should be a natural growth from increasing evidence; but following the course of history it is evident that the men and women who did believe in him, vitally, strongly, consistently, became through the Holy Spirit—that Divine Charisma of the Christian dispensation—the moral and spiritual leaders of mankind.

Turning to our own times we see that the prayer above all others suitable to the needs of our times is, or should be: "Lord, increase our faith." This is an age of Criticism rather than of Faith. When working through the heart and brain of reverent Christian scholars criticism is the pioneer of faith, opening and clearing the way for constructive work to follow; but too often criticism has been in spirit reckless, antagonistic, destructive, and has sought to overthrow systems of theology, lessen belief in the Divine authority of the Bible, deny the Divinity of Christ, and shorten creeds until they end abruptly near where they began, or do not begin at all.

But before a Christian declares in favor of creedless Liberalism he should study very carefully this fact of history: that the size of a denomination and its power to propagate its views and make conquests from the world, is in inverse ratio to the zeal of its critical spirit and the liberality of its creed.

This is true of the Unitarians and the Universalists. We do not mention these bodies from any desire to make invidious distinctions, but mainly because these bodies went out from us toward the beginning of the past century, for various reasons, mainly credal, and they are still very near to us in polity, in zeal for culture and in the social life.

Why did not Unitarians and Universalists become much more numerous in New England and in other parts of our country than creed-bound Congregationalists? Many things seemed to favor such a result. The Calvinistic creeds which they criticised doubtless were over-stiff, and had become more or less formal. Many congregations, with their ministers, their church property, and a large proportion of their members, went over to the Unitarians. Harvard College forgot her first love. Literature largely cast in its lot with the Liberals. Unitarianism seemed to claim the political purple, at least in Massachusetts, for the Governor was usually a liberal in religion. There was trembling and fear along the orthodox lines, lines full of gaps and in some places almost obliterated, and timid souls felt inclined to say to the compact band in "Brimstone corner," "Will ye also go away?"

But the Liberal movement soon lost propagating power, and it is interesting to notice that the cause of its failure was lack of vital and definite belief. It said "Dubito—I doubt," but it did not heartily say, "Credo—I believe." It is notoriously the case that Liberalism does not attract adherents in large numbers, and that as compared with some other religious bodies it has little propagating power. Why? A long answer might be given, dealing with specifications, but a

brief answer, and one which gets at the heart of the matter might be given in terms which Jesus once used when he explained to his disciples why they had failed to perform a certain mighty work: "Because of your unbelief."

We have received a letter from a St. Louis pastor which bears in an instructive way on the propagating power of strong faith. For years he has been studying "to get at the secret, if possible, of the growth of certain organizations in the world of religion, so-called." Some of the bodies which he studied are not Christian, but all of them have won their victories through faith. This writer says:

"The gist of the matter lies here:—First, a faith which is absolute and final and can be and must be largely expressed in pure dogma. Not a faith which is adapting itself to the fuller light of new investigation, but one which presents an ultimate and is inwrought with the very fiber of existence. Second, an objective basis of faith in some outward symbol or deed."

In that statement we have in brief form the history of the rise and spread of Islamism, Mormonism, and other un-Christian religions, and with proper limitations it applies to Christian bodies, that is, they gain their victories through faith.

Every great religious advance of the world marks an age of faith. Abraham laid the foundations of one of the most remarkable nations of history, by faith. Moses led the Israelites out of Egypt and they were established in the land of promise, by faith. They fought? Yes, but there is nothing like faith in a cause to make one wax valiant in fight. Christianity conquered the Roman Empire, by faith. When it began to conquer through governmental forces and ecclesiastical machinery it began to lose its power. Luther and his fellow reformers of the Protestant Reformation won their victories, by faith. Methodism began and went to large success, by faith. Missionary work has to be carried on largely by faith, for it often has to wait long before results are seen commensurate with the price paid. The savage heart of Africa warmed toward David Livingstone because of his great faith. His faith in Christ and the gospel made him the man he became. D. L. Moody did a great work in his day, by faith. "This is the victory that overcometh the world, even our faith."

We are not arguing for an elaborate and unchangeable creed, but for a vital, strong and growing faith in Christ and his gospel. Our faith should grow larger as the years and centuries run, rather than smaller. We should be broad Christians, in the true sense, as broad as the Word of Truth which God has revealed to us. We should believe that more light will break forth from God's Word. We should believe that Christ is the Saviour whom all men need, and we should preach and live his gospel with unceasing zeal. We should open our souls to receive all the fullness of God. Filled with the Spirit of the Seeking Saviour we should go in search of the unevangelized of our own land, and of every land. With a growing faith, an increasing love, an ardent hope, we should so follow the Captain of our salvation that the Christian faith shall become, as speedily as possible, the faith of the whole world.—*The Advance*.

THE burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Jean Paul Richter*.

Young People's Work.

FORWARD IN THE MASTER'S SERVICE.

A Paper by Walter L. Greene, presented at the Young People's Hour of the Semi-Annual Convention of the Western Association, Nile, N. Y., March 1-3, 1901.

Much has been said during the past two months of the achievements of the nineteenth century. They have been marvelous indeed. Science and invention have taken great forward strides, and every line of material prosperity has felt the influence of this progressive age. The church, also, has shared in these achievements. The past century has seen the rise of organized foreign missionary work, and a multitude of agencies for more efficient Christian work in the homeland; such as the Young Men's Christian Association; the Student Christian Federation; and the Christian Endeavor Society. These organized movements are the expression of a deeper and more intense personal religious life as individuals have come into a realization of a higher conception of duty and service to God and their fellowmen.

Back of every external organized movement for increasing Christian activity, there must be the consecrated lives of individuals. We speak of what our church and our society should do in a sort of impersonal way, which means nothing toward the stirring of our own lives to action. Young people of the Western Association, are we satisfied with our present and past attainments; and are we living lives of reality in the Master's service.

"This, I suppose is your masterpiece," said a visitor to an artist who had just completed a magnificent piece of sculpture. "No," was the reply, "my next is my masterpiece." You have probably seen Christians who seem never to have grown in the Christian graces since the day of their conversion. That one experience has satisfied them for all time, and, consequently, they are still infants in the Lord's household. They have a misconception of their duty and privilege. The Christian character is not the product of a moment; but a development, a structure, for a life-time of work. Each day should contribute bricks and mortar for the final completion and perfection, but let no day's efforts represent the fulfillment of your ideal of attainment. No one, I suppose, could more properly boast of his achievements in spiritual life than could the apostle Paul, and yet he said, "Not that I have already attained; but forgetting those things which are behind I press toward the mark for the prize." Forget the past with its failures and discouragement, with its successes and its achievements; except as it serves as a guide to the future. The past may be the tiny rivulet that dances and sparkles in the sunshine; but the future should be the broad, peaceful river that flows steadily forward increasing in strength and bearing on its bosom the fuller activities of a more abundant life.

Michael Angelo once visited the studio of Raphael during the artist's absence. On the canvas was the design of a human form, beautiful, but much too small for the rest of the picture. Angelo took a brush and wrote under the figure the one word, "Amplius." We are living in an age which has need of larger men and women, who shall render larger service. There is need of a propagation of the gospel by personal conduct—a need

that Christian people should represent Christian reality. The real life in Christ should make us more guarded and thoughtful in our speech, more faithful in our devotional life, and more holy in our thinking. Are we living the strenuous life in the battle against temptation? Is our prayer life a reality? Do we rise from our daily devotions with a sense that God has spoken to our souls, or is it with a feeling that the gates of heaven are closed against our petitions? If it is with the latter feeling, there is something wrong with our spiritual life. God has not been given the entire right of way. Perhaps some duty has been left undone; perhaps some secret sin is gnawing out our spiritual vitality; or we have neglected the means of grace because we are unwilling to assume added responsibility. The Christian life means a life of reality. Its ideals are high. They must be high. Were they not, they would not recommend themselves to ambitious and keen-minded men and women.

This larger life on the part of the individual should give an impulse to the work of the church and the Endeavor Society. During the twenty years of Christian Endeavor, the motto has been "For Christ and the Church," and this watch-word has not been in vain. Young people have been given training and instruction for the work of the church; the Society has been wonderfully used in developing young men and women into active and aggressive Christian workers; and yet, there is a feeling that our Societies do not accomplish as fully as they might the great purpose for which the Christian church was organized; namely, the winning of souls to the Lord Jesus Christ. We have our socials; we distribute good literature; we learn something of missions; and in a way we study the Bible; yet, I doubt whether there is a Society represented here which in the past year has seen young people make positive decisions to lead Christian lives in the regular meetings of the Society. It is possible, I believe, to make our weekly prayer-meeting a center of evangelistic influence.

The quartet work has shown the possibilities of young, consecrated, though inexperienced, workers when they go in the spirit of the Master. The ability to win souls does not depend so much upon experience and native talent, as it does upon a willingness to be used according to the will of God and a willingness to attempt what may seem to us difficult or even impossible. Soul winning does not necessarily imply special meetings, organization of quartets, or the importing of a preacher, though these may sometimes be helpful. What is generally needed is not more meetings, but a group of consecrated workers who will do anything for the Master; who will be the first to speak or pray in the regular meetings; who will willingly lead a meeting when the appointed leader is absent; who, above all, will live the reality of Christ, and who will earnestly and tactfully talk face to face and heart to heart with the unsaved, regarding their relation to God and a definite decision for Christ. This group of two or three, or eight or ten, may be led by the pastor and meet frequently for prayer and consultation, talking over their difficulties and gaining strength and encouragement for a definite work. So little of our Society work has an objective point that it is fitting that we concentrate and subordinate every activ-

ity and every energy toward the winning of souls.

Who can estimate the possibilities of such a work undertaken by earnest consecrated Christians? We do not realize the possibilities of even a single spirit-filled life. Frances Havergal, that sweet, consecrated hymn writer, when a young woman, was sent to a boarding-school. Soon after her entrance, she was startled to learn that she was the only Christian among the one hundred girls. She was tempted to say nothing of her Christian faith, and to join in the gay life about her. But could she as the only representative of the Lord Jesus Christ in that school be false to her trust? She did what she could; as a result, it was only a few months before twelve young women had surrendered themselves to the will of God, and the whole social life was changed. Such may be the influence of one humble servant, who goes forward in the Master's service, realizing that "he that is wise winneth souls," and with a deep conviction, "that he who converteth a sinner from the error of his way, shall save a soul from death."

THE INCENTIVE OF PRAISE.

We are far too ready with blame, far too chary with praise, and praise is the oil which keeps the domestic machinery from friction. If a child has tried to please, recognize the effort. If the school report shows an advance on previous work, be generous in praise. A father is often secretly very proud of his boy, but he is tongue-tied by native reserve, or he is afraid that praise will seem like flattery, or he does not wish to spoil the child by too much enthusiasm, yet, as sunlight to the flower, as water to the thirsty, is praise from the lips of love.

But far worse than withholding praise is the too common fault of those who find fault with children in the presence of others. Mothers are not blameless in this regard, but fathers are the greater offenders. A man is tired, or worried, or out of sorts, and his boy does or says something inexpedient or indiscreet. The father's way would be to wait until he is alone with his son, and then explain his error, or point out his fault, or else to make a tactful opportunity at once for a little private talk. Five men out of six show very little tact on such occasions. They blurt out their rebuke in a method little short of brutal. All public fault-finding and scolding are to be avoided and deprecated. They wound a sensitive nature, and further harden one that is callous.

In most cases a child wishes to do and be right. Inexperience leads to mistakes and misunderstandings. When one praises and the other blames, when one aids in concealing any omission or commission of a child, lest there should be punishment, when there is any fracture of confidence all around the circle, the permanent peace of the home is menaced. Of this even an impulsive parent should think.—*Motherhood.*

TEN things never to be regretted: Living a pure life. Hearing before judging. Thinking before speaking. Harboring clean thoughts. Standing by your principles. Being generous to an enemy. Stopping your ears to gossip. Bridling a slanderous tongue. Being square in business dealings. Putting the best construction on the acts of others.

Children's Page.

GRANDMOTHER'S MAXIM.

I never could tell what my grandmother meant,
Though she had the wisest of brains;
"I have noticed," she said, "in the course of my life,
That lazy folks take the most pains."

I hated to mend that short rip in the skirt
Of my dress, where the pocket-hole strains,
And grandmother saw it, and laughed as she said,
"Yes, lazy folks take the most pains."

And that same little rip, when I went out to ride,
Was caught in my bicycle chain;
Oh then I remembered what grandmother said,
"That lazy folks take the most pains."

For instead of an inch I must sew a yard,
And it's just as her maxim explains:
I shall always believe what my grandmother said,
"That lazy folks take the most pains."

—Little Men and Women.

THE MORE ABUNDANT GRACE.

Seven-year-old Dido was in trouble again. In fact, she had begun to develop remarkable ability for getting into that condition. So thought Auntie Morris, the kind lady who had cared for the waif since her mother's death, two years before.

It had been a particularly unlucky morning and, at that moment, the small sinner stood in the back yard sulkily chewing her sunbonnet strings and looking, first at her muddy apron, and then at a forlorn and much bedrabbled kitten that was trying bravely to smooth out its wet fur. A farm hand, passing by the barrel of rain-water, had given it a timely rescue.

After awhile Dido started down the path toward her castle and place of refuge, the play-house.

Mrs. Morris, passing by a moment later to give the chickens their breakfast, heard the child talking in earnest tones. So she stopped and listened quietly, not merely to satisfy her curiosity, but with the hope of gaining some light concerning the proper treatment of the erring child.

"Now Deentie," she was saying, "you know it is all your fault. If it hadn't been for you I shouldn't have gone and played in Auntie's rain-barrel again. Then it was just like you to whisper to me and make me throw the kitty in. I don't know what I'll ever do with you."

Mrs. Morris could see no sign of a playmate with Dido, not even a doll or a pet. She knew at once that the being addressed was the same imaginary one that the child had recently evolved. At first it was simply a companion or another self, but she was beginning to treat it as a sort of evil genius or a scapegoat on which to lay the blame for all her misdoings.

Finding that the talking had ceased, the listener, being a wise woman, slipped away unobserved, leaving Dido alone with her conscience. The subject was not, however, lightly dismissed. All day long, while about her household duties, Mrs. Morris pondered over it, trying to decide how to handle the child's vagaries. How could she teach individual responsibility and strengthen the will power? Should she seek to banish the notion of "Deentie"? After all, the child was merely repeating the experience of wise men like Socrates and St. Paul.

So absorbed did she become in these knotty metaphysical and theological problems that Mr. Morris coming in from work, failed to obtain lucid replies to several commonplace questions and begged to know the cause of her abstraction.

"I am only trying to discover the origin of evil and the extent of man's accountability," she replied with a smile, and then proceeded to give him a history of Dido's latest development.

"Well, well, don't worry about the child," said her husband. "She needs discipline, to be sure, but remember that 'where sin abounds grace doth much more abound.'"

"What a blessed, comforting assurance!" thought the perplexed little woman, "but how can it be made to reach a child's comprehension?" As if in answer to her query, an idea rushed into her mind with sufficient force to threaten the safety of the dishes she was drying. "I'll try it," she said aloud. "It can do no harm and I feel sure it will succeed." So she hastened through the remaining duties and went in search of the culprit.

As she stepped into the yard, Dido ran up to her sobbing bitterly. "Oh, Auntie, kitty will not play with me any more. He ran up a tree and will not let me touch him."

Mrs. Morris took the tired little body in her arms and said, "Well, its too late to play any more to-night. Let's get ready for bed and then sit down and talk it over together." In a few moments a very clean and very sober little girl sat curled up in one corner of the big chair with her head against Auntie Morris' shoulder. "Now," began the lady, "cannot Dido tell me why the kitty will not play with her?"

"Maybe he's afraid I'll put him back in the barrel," faltered the child.

"Would you do it again if you could catch the kitten?" asked Mrs. Morris. "No, auntie, I wouldn't unless Deentie made me. She told me to, this morning, and—and—I couldn't help it."

"Does Deentie like to play with kittens, Dido?"

"Oh, no! She don't play with anything at all, auntie."

"Then don't you see, my little girl, that you have to get all the punishment yourself even if Deentie was to blame? If Jimmie had not picked the kitten out of the barrel, this morning, you would not have any to play with and Deentie would not help you or care a bit. If I were you I would not let this bad Deentie stay with me and make me do naughty things."

"But, auntie, she won't go away and I can't help doing just as she tells me," sobbed the child.

"Would you not like to have a good little friend to help you when Deentie tries to make you bad?" asked Mrs. Morris.

"Oh, yes! auntie, may I?"

"Yes indeed, my dear, and I will tell you just how to get one. Let us call this good little friend Grace. Then, whenever Deentie whispers bad things to you, do not wait to listen, but ask God right away to send Grace to you and he will always do it."

"Will Deentie stay when Grace comes, auntie?"

"No, my child, Grace will not let her stay."

Dido clapped her hands in glee at this promise. She sat still a few moments and then, looking up suddenly, asked; "Which stays with you, auntie? Oh, I know, it's Grace, because you don't do naughty things."

"Mrs. Morris' eyes grew suspiciously moist and she soon tucked the child away in her little white bed."

During the next few days Dido's queries

were many and varied, but no opportunity for testing the new ally presented itself.

One afternoon, as Mrs. Morris was returning home after a few hours' absence, Dido met her at the gate and cried out eagerly:—"Oh, auntie! Grace has come. I was playing in the shed and I put all the shavings in a pile and Deentie told me to go in the house and get a match and see what a nice little bon-fire I would have. Just before I found the match-box I remembered that you told me never to get them, but Deentie said, 'Pshaw! what do you care?' Then I shut my eyes tight and said, 'Please God, let Grace come here quick.' And, do you know, Deentie went right off and I never touched a match."

It is easier to imagine than to describe Mrs. Morris' feelings as she listened to this hasty recital. When it was finished she gathered up the little conquerer in her arms and fervently thanked God for his "abundant Grace."

MARY MUNCY CHURCH.

BLOW, BLOW!

Blow, blow, March winds blow!
Blow us April if you please.
Blow away the cold white snow,
Blow the leaves out on the trees.

Blow the ice from off the brooks,
Set their merry water free.
Blow dead leaves from woodsy nooks,
Show the violets to me.

Do all this,—'twill be but play:
Then—please to blow yourself away!

—St. Nicholas.

THE EASTER BUNNY.

Grandma had been telling them the beautiful German story of the Easter rabbits just the day before Easter, and Richard and Ethel were wishing and wishing they might have been little German children.

When night came, papa brought them a beautiful white bunny for a surprise, and just think, the next morning in the soft basket with the pretty rabbit, instead of Easter eggs there were six beautiful, downy babies with the mother.

Don't you think that was an Easter gift?

How Richard and Ethel loved and cared for their pets. Each one had a different colored ribbon on its neck and a name of its own.

At first they made a nice bed for them of hay in a box in the barn, where they could run about and not get lost until their own home was built. They fed them on all kinds of green vegetables, and enjoyed watching them nibble the cabbage leaves.

Soon a cozy house with a fence around it was built for them, and all the spring they ran and played and grew. When the next Easter came you would have laughed to see them. When they were all in a row you could not tell which was the mother, for they were all just the same size.—*Child Garden.*

ROMANTIC DEATH—A young lady drowned in tears.—*Ex.*

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BY H. H. BAKER.

The New Star.

There has been much said of late among astronomers and scientists, respecting the new star that made its appearance in the constellation Perseus on Washington's birthday, and which was first seen by Dr. F. D. Anderson, of Edinburg, Scotland.

From whence this star came or to where it will return, no one seems to understand. And what took place which was wonderful was that in two days after it was discovered its brightness and temperature had increased ten thousand times. It was as though a sun had exploded, and would leave its planetary system in darkness.

It is claimed that some stars are variable and change in brightness; this can readily be accounted for by the direction and size of their orbits, in advancing or receding, but the brilliancy of this star was so great and sudden that its perihelion could not produce this result by any regular organized motion. It certainly must have been a phenomenon of vast proportions, and at an immeasurable distance, and the length of time the ray had been traveling, which, on entering our atmosphere, produced the light, will remain forever unknown.

Such a scene in the heavens must be very impressive. It serves, as nothing else can, to remind us of the vast expanse of God's universe of worlds, and also the constantly varying positions to which all are subjected under the guidance of the ever-living and all-wise Creator.

Archaeology.

Dr. William C. Winslow, of the Egyptian Exploration Company, announces the discovery of an old fragment of the Gospels. It was found in connection with other documents at Oxythincus, one hundred and forty miles south of Cairo, Egypt, where the "Logia" or "Sayings of Jesus" were discovered, the date of which was found to be at about 400 A. D. This lately discovered fragment goes back 250 years before the Sayings of Jesus, reaching within 150 years of the time when Jesus spoke the words. The text of papyrus has not as yet been published, but it is said to set forth the miraculous birth of Christ, in the very words given by Matthew in chapter 1:20. Dr. Winslow is said to be entitled to full confidence, therefore we shall await with deep interest the publication of whatever the papyrus may contain. There have been records found that reach back to about the year 1000 which are now in the Vatican, but this, found by Dr. Winslow, will go to confirm the records concerning our blessed Saviour, beyond question.

Dr. Winslow informs us that valuable papyri of Homer and Euclid are in his collection, also of Thucydides, which include chapters 36-41 of his fourth book. He has also found a petition of a certain Dionysia to a Perfect, which is a legal document containing many pages, and dated 180 A. D.

As the search is progressing, we earnestly hope other portions of the Gospels may be found. We understand that the portion already found will go to the University of Pennsylvania.

We have an archaeologist in our city who has been quite successful in collecting relics of past ages. Many of them ante-date history and give no evidence of the time when they were made.

Some years ago we gathered from our section here quite a little collection of implements and utensils, made during the stone age. The kind and quality of stone from which they were made must have been obtained from some distant locality. Without any question, much valuable information respecting past ages lies scattered here and there, or for safe keeping, has been placed in mounds and catacombs to enrich science

Continued on page 222.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

SECOND QUARTER.

April 6.	The Resurrection of Jesus.....	Luke 24: 1-12
April 13.	Jesus Appears to Mary.....	John 20: 11-18
April 20.	The Walk to Emmaus.....	Luke 24: 13-35
April 27.	Jesus Appears to the Apostles.....	John 20: 19-29
May 4.	Jesus and Peter.....	John 21: 15-22
May 11.	The Great Commission.....	Matt. 28: 16-20
May 18.	Jesus Ascends Into Heaven.....	Luke 24: 44-53; Acts 1: 1-11
May 25.	The Holy Spirit Given.....	Acts 2: 1-11
June 1.	Jesus our High Priest in Heaven.....	Heb. 9: 11-14; 24-28
June 8.	Jesus Appears to Paul.....	Acts 22: 6-16
June 15.	Jesus Appears to John.....	Rev. 1: 9-20
June 22.	A New Heaven and a New Earth.....	Rev. 21: 1-7; 22-27
June 29.	Review.....	

LESSON III.—THE WALK TO EMMAUS.

For Sabbath-day, April 20, 1901.

LESSON TEXT.—Luke 24: 13-35.

GOLDEN TEXT.—Did not our heart burn within us while he talked with us by the way?—Luke 24: 32.

INTRODUCTION.

The four Gospels complete and supplement one another. Each of the evangelists narrates something which the others omit. By combining their statements we gain a broader view than that which we would have from any one. If we read Luke's Gospel alone we would, for example, have the impression that all of our Lord's appearances after his resurrection were confined to one day, and that the first and chiefest of these appearances was that to the two who walked to Emmaus. This is the more surprising as the other evangelists do not refer to this appearance of the Lord.

As Jesus was first seen after he had risen, not by the chiefest of the apostles, but by a woman, Mary Magdalene, so the appearance concerning which we study now was to two humble disciples concerning whom we know nothing further.

Tradition and speculation have much to present in regard to the unnamed one of the two who walked to Emmaus. Although there is no positive proof to show that he was the Evangelist Luke himself, still, on the other hand, there is nothing really to disprove this hypothesis.

TIME.—Same day as in last week's lesson.

PLACE.—Jerusalem, Emmaus, and the road thither. There is some question as to the location of this place. It is probably to be identified with Kubeibet, seven miles northwest of Jerusalem.

PERSONS.—Jesus. Cleopas, and another disciple. The Apostles.

OUTLINE:

1. The Sorrows and Questionings of Two Disciples. v. 13-24.
2. A Stranger Teaches Them the Meaning of the Scriptures. v. 25-29.
3. Jesus is Revealed to Them. v. 30-35.

NOTES.

13. **Two of them.** Not of the apostles, but two of the disciples as the context shows. We know nothing of their errand to Emmaus. **About three score furlongs.** The word "about" has nothing to represent it in the original and should be omitted. Instead of "threescore" we would say in modern English, "sixty." The word translated "furlong" is the *stadium* equivalent to 606 $\frac{3}{4}$ feet.

14. **All these things which had happened.** Concerning the arrest, trial and execution of Jesus. It is evident also that they had heard of the empty tomb, but not of the appearance to Mary Magdalene.

15. **Jesus himself drew near, etc.** The one of whom they were speaking. But they failed to recognize him.

16. **But their eyes were holden.** It was not from any peculiarity in the dress of Jesus, or from any change in the expression of his countenance that they did not know him, but rather from a peculiar divine withholding of their perceptive faculties. Compare the correlative statement at the beginning of v. 31.

17. **What manner of communications are these?** Better, "What words are these?" Jesus thus enters into conversation with these two who had evidently been so deeply interested in their own discussion that they had not noticed that any one was with-

in hearing. **And are sad.** The revised version has the better reading here, "And they stood still looking sad."

18. **Whose name was Cleopas.** This name does not occur elsewhere in the New Testament. **Art thou only a stranger in Jerusalem, etc.** It is hard to render this expression accurately in English. Compare the Revised Version—text and margin. The word translated "only" is an adjective, and seems to belong both to "sojourner" and to "not know the things."

19. **What things? Literally.** What sort of things? **Concerning Jesus of Nazareth, etc.** Their form of expression indicates their measure of faith. They speak of our Lord by his name as a man and call him a prophet,—an honorable designation, to be sure, but not expressing the lofty faith which many of his disciples had had in him. **Mighty in deed and word, etc.** A true characterization of Jesus' work. His life was alike wonderful for his miracles and his teachings.

20. **And have crucified him.** This also was the deed of the chief priests and rulers, although executed by Pilate and his soldiers.

21. **But we trusted that it had been he, etc.** The subject "we" is emphatic, in contrast with "the chief priests and our rulers." Instead of "trusted" it is better to translate "were hoping." We were hoping that he was the very one. They imply that it is now a shattered hope. **Which should have redeemed Israel.** How much of a spiritual hope this was it is difficult to determine. It evidently included the idea of political redemption for the nation. We must remember, however, the Jewish state was a theocracy and that in the Old Testament religious reformations and political prosperity are closely associated. **And beside all this, to-day is the third day, etc.** There is some difficulty in the translation of this clause. Our versions come near giving the true sense if not the literal translation. These disciples have called to mind that Jesus predicted something in regard to the "third day," and, although they are not yet ready to believe in the resurrection or even to give full credit to the strange reports of the women, yet they are prepared for something beyond the ordinary.

23. **A vision.** That is, something seen. There is nothing in the word to imply that the sight was not an objective reality.

24. **And certain of them which were with us, that is, Peter and John.** It is possible that others of the disciples went to the tomb. **Even so, etc.** That is, that the body was not there. **But him they saw not.** Even if the grave be empty and certain women say Jesus is alive, for these two disciples there is as yet no conclusive evidence of the resurrection, for no one has seen the risen Lord.

25. **Then he said unto them.** The subject is emphatic. **O fools.** The Revised Version renders much better "O foolish men," for the word by which Jesus addresses these two disciples contains no reproach. By their failure to believe what Jesus had taught they had shown themselves deficient in understanding, and lacking in readiness of heart for the truths which were taught not only by Jesus but by the prophets before him.

26. **Ought not Christ to have suffered these things?** Much better as the Revised Version, "Behooved it not the Christ," both because "Christ" is not used as a specific proper name, but rather as equivalent to *the Messiah*, the one concerning whom the prophet spoke, and because the idea contained in the word translated "ought" is not so much of duty, as of appropriateness. Since the Christ is such as he is, there was for him no avoidance of the suffering if he would fulfill his mission; the way of the cross was the only way for him to enter into his glory.

27. **And beginning at Moses, etc.** How greatly we would treasure this authoritative explanation of Messianic prophecy.

28. **And he made as though he would have gone further.** Better as in the Revised Version, "would go further." Some have been so bold as to accuse our Lord of deception in this matter, but as a stranger he could not tarry with these companions of the way until he was invited. And we might as well accuse him of deception when he asked questions which appeared to be questions for information, while he himself knew the answers very well.

29. **But they constrained him.** That is, by invitation and entreaties.

30. **He took bread and blessed it.** He

evidently took the place of host, and thus perhaps by his familiar action suggested to them who he was. **And brake and gave to them.** Some have imagined that Jesus celebrated the Lord's Supper with these two disciples, but the reference is rather to the simple evening meal.

31. **And their eyes were opened.** See v. 16. **And he vanished out of their sight.** This illustrates the fact that Jesus with his resurrection body was not subject to the ordinary physical laws, but appeared and disappeared at will and found no hindrance in distance or in barred doors.

32. **Did not our heart burn within us?** Thus did they speak of the extraordinary emotions which stirred them as they came to a fuller apprehension of the Christ and his mission while they listened to his exposition of the Scriptures.

33. **And they rose up the same hour and returned to Jerusalem.** Forgetting their errand to Emmaus, and disregarding the gathering darkness. They could not wait till the next day to tell the disciples the wonderful news that Jesus was without doubt alive from the dead.

34. **The Lord is risen indeed.** As these two entered, before they could utter the joyful news they were met with the cry, "The Lord is risen indeed." Whether Jesus appeared to Simon before or after the appearance to the two is not certain. It seems more likely that it was afterward while the two were hastening over the "sixty furlongs," for it is apparent that Jesus joined the two almost as soon as they left the city.

35. **In breaking of bread.** In the breaking of the bread the recognition took place during this act, and was in some sense caused by it.

Archaeology.

(Continued from page 221.)

in after years, like the Gospel by Matthew and the works of others.

In the year 3901 will there be left an edifice or a steeple, or think you a monument of any kind which we have made? The new tomb which Joseph had hewn from the rock and in which he and Nicodemus placed our Saviour has long since been unknown. The hand of time will continue to scatter the ashes of everything that expires.

RUSSIA DOES THE LARGEST BUSINESS IN THE WORLD.

"The Russian state is by far the greatest economic unit on the face of the globe." To ninety-nine readers out of a hundred this statement will doubtless be startling. It certainly was to me, when I first met with it, yet the facts to justify it are not far to seek. The Russian state draws an annual net profit of 45,000,000 rubles from its forests, mines, and agricultural property. It receives annually 80,000,000 rubles from its communities of ex-serfs for the use of land it ceded to or purchased for them. It is building by far the longest and most costly railway in the world, and it owns and works over 20,000 miles of railways, the net revenue on which is equal to one-seventh of the net revenue of all the railways of the United States.

In 1898 it received £180,000,000 into its coffers, nearly one-half of which sum was not produced by taxation. Its budget is greater than that of France by more than \$200,000,000.

In 1890, when one of the banks of London was unable to meet its obligations, the Russian government had with it on current account a balance of so many millions of pounds that when the Bank of England came to the rescue a request was immediately made to Russia not to dispose of her balance before a certain date, since to do so would be to precipitate a financial crisis of the utmost gravity. Finally, besides being a capitalist and a banker of this magnitude, the Russian state is also a metallurgist and a spirit merchant. In a word, the proud claim is made for it that it is the greatest land owner, the greatest capitalist, the greatest constructor of railways, and carries on the largest business in the world.—*Scribner's Magazine.*

MARRIAGES.

HUTCHINSON—CLARK.—At the home of the bride, in Westerly, R. I., April 2, 1901, by the Rev. O. U. Whitford, Mr. William S. Hutchinson, of Providence, R. I., and Miss Eva S. Clark, of Westerly.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

WEST.—At his home, in Verona, N. Y., March 21, 1901, of bronchial consumption, Deacon Joseph West of the Second Verona church, in the 84th year of his age. A fuller notice later. G. W. L.

TEFFT.—At Alfred, N. Y., March 30, 1901, of cholera infantum, Beatrice, infant daughter of Charles H. and Clara Witter Tefft, aged seven weeks. Service conducted by the pastor. L. C. R.

Literary Notes.

In *The International Monthly* for April, Col. Larned, of the Military Academy, writes upon "West Point." Until war shall cease to exist the professional soldier is a necessity. It is doubtful if any educational institute has ever been so superbly vindicated by trial as the National Academy at West Point, or has better demonstrated the fitness of its purposes and methods to accomplish ends. The Academy is now in its centennial year, stands today foremost among the military schools of the world, and has cost for the whole period but twenty-two million dollars, a sum needed yearly by the army before its enlargement. Col. Larned shows what an important influence West Point has had upon the life of the country. Its graduates, drawn from nearly every grade of society, are found in every grade of professional and public life. Tables showing the occupations of parents of the cadets and the positions in civil and military life filled by graduates are given. Especial attention is paid to the morale of the Academy. As the Colonel points out, the first characteristic is Honor. The article is of unusual interest, and gives information for which one could seek long in vain from other sources. Among the other essays the most notable is a fearless, unprejudiced description of Russian character; a study of the people; of how they are affected by the political, religious, educational, and other conditions existing in Russia. This interesting and valuable paper is by J. Novicow, a Russian living in Odessa, who has written largely upon economic and sociological subjects. It is the second in the series of studies on National Characteristics, following the equally interesting essay by Bosanquet upon the English people. The French people are to be described by Fouillee in an early number. Published at Burlington, Vt., at \$4 a year. A specimen copy will be sent to any address upon application to the publishers.

The Treasury of Religious Thought for April, 1901, includes the index for the year just closed, and in the number of distinguished names and interesting titles proves the great value of the volume just brought to completion. The present number is not behind the eleven preceding in real value. It opens with "A Breath of Fresh Air," an illustrated article on the new small parks which are helping the crowded population of the East Side of New York. The leading preacher is Rev. Henry T. Colestock, of the First Baptist church, Madison, Wis., whose sermon on "The Problem of Pain" is a thoughtful and thought-provoking address. Mr. Colestock is a young preacher, but an able writer, as well as speaker, and has now in press a volume on "The Changing View-Point in Religious Thought," which we believe will attract much attention. Other sermons of note in this number are by Dr. William R. Huntington, of Grace church, New York; Rev. Clarence T. Wilson, D. D., of California; Rev. Dr. Paul S. Sutphen, of Cleveland; Dr. Alexander Maclaren, of Manchester, Eng., and others. The "Timely Occasion" contains part of a sermon on "Patriots' Day," by Dr. Abbott E. Kittredge, of New York. Annual subscription, \$2. Single copies, 20 cents. E. B. Treat & Co., Publishers, 241-243 West 23d St., New York.

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MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,
1293 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, Pastor,
201 Canisteo St.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
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SCRIPTURE vs. THEORY.

To the Editor of the SABBATH RECORDER:

As you have repeatedly urged pastors to send in outlines of sermons, and exchange of thoughts for mutual benefit; and as I have not yet responded to that call, please allow me a little of your valuable space, not to air my own opinion, but to look at an important question from a standpoint different from that taken by some of my brethren.

I am not only surprised, but slightly perplexed, to see such a vigorous effort on the part of some of our leaders in support of the "Friday Crucifixion Day" theory, when so much plain Scripture stands against them, and when such a course so seriously weakens the Sabbath argument and the Sabbath cause. Even the *Helping Hand*, the guide for our children in Scripture interpretation, leans heavily toward that theory. In discussing the element of time, in recent Sabbath-school lessons, it says, repeatedly, "tradition" says so and so, but never gives any Scripture to support tradition. This has seriously depreciated the interest in this publication in many of our churches, I fear.

I thought that as a people we were a unit in rejecting "theories" unless they were positively supported by the Word of God. But, alas, some of the old leaven seems to remain. And what is most puzzling of all is to discover what the real point is in such theorizing. Is theory stronger than Scripture? Do theories throw light on obscure Scriptures which otherwise would possess but little evidence? What is the attraction that draws some of our brethren that way? Of course no intelligent person will claim that it makes any great difference touching the Sabbath question on what day Christ was crucified, or was resurrected, as the time element is never emphasized in the Scriptures, and no duty runs along that line. But the Friday Theory

does affect the Sabbath by casting reflection on the authority of the Bible. It is a greater question than that of days. That theory is pitted against the Bible in many cases, with no chance for reasonable reconciliation.

1. It stands opposed to the most natural interpretation of Matt. 12:40.

2. It is squarely against Matt. 28:1, which tells us that Jesus was risen and gone from the tomb "late on the Sabbath." Revised Version. This passage positively forbids taking even a part of "First-day" to make out the three days of prophecy, and leaves only one night and parts of two days. Surely a pretty slim fulfillment of Christ's words, "three days and three nights," especially when given as a sign of his Messiahship. It leaves large room for doubt, if this were all the proof we had.

If "late on the Sabbath" means first day of the week in treating the resurrection question—as theorists say—why may not Seventh-day mean First-day when treating the Sabbath question? The Bible no more plainly says "the seventh day is the Sabbath of the Lord thy God," than it says, "late on the Sabbath" Jesus was gone from the tomb. If we are at liberty to reject one, why not the other, and so keep First-day, or no day, as some teach.

The Friday "theory" also puts Mark 16:1, and Luke 23:56, in direct contradiction. The latter says the spices were prepared before the Sabbath, while the former says they were not even bought until the "Sabbath was past." See Revised Version. But if we admit a Sabbath before the spices were prepared, as Mark 16:1 and John 19:31 teach, then the above passages do not clash.

Many have been led astray by the compactness of Luke 23:56, as if all occurred on the same day. Now if we treat this verse as we are obliged to other verses, there is perfect

harmony. I have before me two "Harmonies of the Gospels." Often do I find these authors dividing verses, placing hours and even days between adjacent clauses, as the only possible means of harmony. If this be done in Luke 23:56, it agrees exactly with Matt. 12:40; 28:1, and Mark 16:1. Otherwise there is a sharp contradiction. The same law should no doubt be used in Mark 16:1, 2. The Sabbath of verse 1 is unquestionably the Sabbath of verse 42 in the preceding chapter, and refers no doubt to the high day sabbath of John 19:31. This makes perfect harmony as to the time of preparing the spices, and also with Luke 23:56. In making our harmonies we must bear in mind that originally the Scriptures had neither verses nor chapters. This work has since been done by uninspired men.

Others have been led astray by the expressions "day before the Sabbath," Mark 15:42, and "The Sabbath drew on," Luke 23:54, as necessarily referring to the weekly Sabbath. Since there is no such necessity upon us, why make it, when in so doing, it puts Scripture against Scripture. As all Bible students know, the Old Testament often refers to "high days," and "holy convocations," occurring in the midst of the week. Why not in the above passages, when in so doing harmony is so apparent?

The Friday "theory" is also against history. We have often read, though at present we cannot recall the author, that the preparing of spices was "a lengthy and tedious" process, hence not sufficient time between the burial and the going down of the sun to make this preparation. There was a preparation of spices before the burial. John 19:39, 40. But there was also one after the burial. Luke 23:56 and Mark 16:1 places it even after the Sabbath ("high day," without doubt.)

As to the *παρασκευή* coming on Friday, in later history, which is so often mentioned by modern writers and at first seems unanswerable, we have but one reply, *i. e.*, if in the case of a seeming or real disagreement between history and the Bible, history must take first position, as if of higher authority, we suggest that hereafter our pastors take their texts and Scripture lessons from Greek historians, or the "Christian Fathers" who are also placed before the Bible, as a guide, by some.

Below is a condensed outline of the more pointed Scriptures, touching not only the crucifixion, but also the resurrection of our Lord. Like the Hebrew language, it must be read from right to left to be appreciated. Please read the Sabbath and First-day columns as parallels. This brings out forcibly the two visits to the tomb, and the time when it was first found empty. Other columns are each a necessary outgrowth of the preceding one.

OUTLINE.

Fourth-day.	Fifth-day.	Sixth-day.	Sabbath.	First-day.
		Spices Prepared.	Late. Matt. 28:1.	Early. Mk. Lk. Jn.
			1st Visit.	2d Visit.
		Before the Sabbath. Luke 23:56.	Two Marys. Verse 1.	Others. Luke 24:1.
			To See Verse 1.	Bringing Spices. Luke 24:1.
Preparation. Jn 19:14, 31. Mark 16:22.	High day Sabbath. John 19:31.	Sabbath was past. Mark 16:1.	Earthquake. Verse 2.	
			Rolled. Verse 2.	Was Rolled. Mark 16:4.
Crucifixion Day. Luke 23:52-54.	Guard Set. Matt. 27:62-66.		Is Risen. Verse 6.	Was Risen. Luke 24:9.
			Met Them? Verse 9.	Appeared. Mark 16:9.
Ninth Hour or Late. Mark 15:34.			Late.	Early.

3 days and 3 nights. Matt. 12:40.

Yours for the truth,

G. W. LEWIS.

VERONA MILLS, N. Y., March 27, 1901.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

Proposed Centennial Fund.....	\$100,000 00
Amount needed, June 1, 1900.....	\$98,698 00
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