

THE SABBATH RECORDER.

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

VOLUME 58. No. 10.

MARCH 10, 1902.

WHOLE No. 2976.

TWO RIVERS.

WILLIAM C. GRAY.

We will drift, as we have drifted, down the winding River Time,
From the spring-lake of the morning till the ocean rolls sublime,
Just beyond yon veiling forest. Hear its thunder in the breeze!
See its breakers through the vistas 'mid the branches of the trees!
Nor have cared we what should wait us, hidden by the river's bend,
Rocky rapids, or calm waters, or the winding journey's end;
For we knew we two together would be happy while afloat,
And be merry at a portage while we lifted at our boat.
And we shall be, dearest, ever, when we pass you moaning sea,
We will find another river somewhere waiting you and me;
Where the valleys are enchanting and the mountains rise sublime,
We will find a better river than the winding River Time.
—The Watchman.

Delayed by Fire.
EARLY on the morning of Thursday, March the 6th, a disastrous fire broke out in the Babcock Building, in which the RECORDER office is located. The main building was destroyed, but the wing, in which our printing plant is, was saved. But the steam-heating plant, and electric motor connections, were broken up so that work could not be resumed until Sunday, March 9. The editorial rooms, which were in the main building, were destroyed. Because of the fire this issue of the RECORDER is late. The publishers will do all that is possible to overcome the interruption and to bring the next paper on time. The loss to the office will not be heavy. The loss to the Babcock estate will be great, but it is covered by insurance. The Babcock edifice was much the finest of any business building in the city, and the loss to the city will be great in several particulars. No one was injured. One wooden building was crushed like an egg shell by the falling of one of the gable walls. The loss to building and occupants is estimated at \$250,000. There is cause for thankfulness that no one was injured, and that our work in the Publishing House has suffered so little interruption.

Religion and Life.
No ONE unacquainted with the details of Oriental religions can realize how deeply and minutely they are connected with everyday life. This is true with all Pagan systems, and pre-eminently true of Buddhism, Brahmanism and Hinduism. In India, Japan, China, throughout the Orient, religious ideas and observances formalities and ceremonies are inwoven with everyday life to a degree unthought of in the Western world. The sports

in which the people engage have a religious side. Every important business transaction has certain religious sanctions. Domestic and social relations have well-marked religious characteristics. Eating and drinking, even the paring of one's nails, must be performed according to religious ritual. We of the West can scarcely understand how the renunciation of such religions in favor of Christianity means an entire revolution in all the affairs of life. Herein is one of the greatest hindrances to the spread of Christianity in the East. These religious systems are losing their hold upon the few who are educated, but the great mass of the people are still held by them, not because of their subtle philosophy, but because they are part of the texture of everyday existence.

Christianity Ought to be Thus Inwoven.
WHILE the higher conceptions of Christianity lift it far above these Pagan systems, it ought to be connected with everyday life with equal minuteness and authority. This, however, must be the inweaving of principles and truths more than of ceremonies and abstract theories. Undoubtedly Christianity is thus inwoven more than often appears, because a principle of righteousness is not so apparent to the outward vision as is a ceremony or a ritual. Nevertheless, it is true that the power of Christianity is determined in proportion as it is inwoven with the motives and rules of actions which govern men. That Protestantism has suffered comparative loss, for the time being, in discarding many forms and outward expressions of faith is true, but it has gained much also by grasping the idea, even though imperfectly, that true religion is far above ceremonies and rituals. That we may be saved from future loss, and may attain the higher good which God intends for us, is abundant reason for seeking in every possible way to inweave and intertwine religious truths with common life until those truths become the seeds and bulbs out of which the harvest of spiritual life is produced.

Changeless?
EARTHBORN experiences are constantly changing. Earthly lusts gratified to-day clamor for new gratification to-morrow. The plans of to-day are forced into change to-morrow and the results we hope for elude our grasp. The poet made truthful description of the earthward side of life when he said:

"Change and decay in all around I see."

What we were ten years ago we are not to-day. Each year, if not each day, has

brought some change. The world goes by in a ceaseless procession, and our changing experiences are part of that procession. New fashions and fads, new thoughts, and sometimes new purposes, jostle each other as those who crowd the streets jostle and elbow their way. The baby face of to-day loses its beauty in the developing boy's face of to-morrow, and the unbearded boy's face of to-morrow is the face of the bearded man next day. Seen from one standpoint, the word unrest covers as much of our experiences as any one word can, and unrest means change.

Is This All?
THE most careless must sometimes ask if in the midst of all this change nothing is gained and if nothing better is to come. In God's higher purposes for us changes mean something better and the absence of change is the undesirable stagnation of death. Change is a necessary element of growth and of the unfolding of pure life. If changes are guided as they ought to be by true principles and right purposes, even rapid changes are much to be desired. He who looks deeper sees that ordinary changes are superficial and that all good things remain permanent. Men sin, but righteousness endures. Men are untruthful and untrustworthy, but truth changes not. Right, truth, and God are everlasting verities, and he who changes as he ought grows like these more and more. You have seen a mountain range at a distance, presenting first one picture then another, then another, as the sun and the clouds combine to create changes, and as you, drawing nearer, find different points of view; but through all the changes the mountains remain unmoved. So we have different views of God, his love and care, of duty and destiny. But untouched by all our changing views and experiences, God, duty, and destiny remain according to unchanged laws of permanence. Seen thus beneath the surface of things, the universe is essentially unchangeable, and God is everlasting permanence as well as everlasting life.

The Glory of This.
SOONER or later each child of God finds rest in the midst of change; change itself is rest. The nearer we come to God the nearer changeless life is, and the higher our conception of truth is the less we fear those changes which are upon the surface of our experiences. Night before last we slept upon a steamer, tossed on the waves of the Atlantic. Not many feet below her keel, where the breath of

winds did not reach the waters were as restful as the sleep of babes. As men grow in knowledge of God they grow restful in spite of changes. The child of God soon realizes that the temporary restlessness of life gives way to abiding faith and trustfulness. He who sees life from the right standpoint will not care that it is changeful, but will rejoice rather that, with each change, new knowledge of what he ought to do and new strength to accomplish the will of the Master come. As in art the waving line is said to be the line of beauty, so from the higher standpoint of life, when the purposes of the soul are in harmony with God, changes are helpful things in which we ought to rejoice, and not hurtful things we need to fear.



Success? SUCCESS is a noble word, but the definition men attach to it is most important. It is a word that Americans love, and concerning which young people have many thoughts. One definition of success, as given by Webster, is "the consequence, issue or result of an undertaking, whether good or bad." It is possible to attain high success in burglarizing houses as well as in building them. The average definition of success, and the one likely to be before our readers, is "favorable termination of any attempt." "Favorable termination" is usually defined as that which brings wealth, popularity, fame, power and gratification. If the gain of these, in a large or unusual measure be made the standard, few people can become successful. Because of such an incorrect definition, many people are discouraged and more are considered unsuccessful. It is told of one who had just graduated that he said: "My college life has been a failure and I shall always regret it. I have never had an office, nor taken a prize, nor 'made' a society, nor counted for anything socially; and yet I have honestly tried to do my best all through."

Such a view was wholly incorrect if, with this honest determination to do his best, the young man had preserved his purity, integrity, and right relations with God. Not infrequently we hear men who have reached middle life, or later, say something like the following: "I fear my life is a failure. I am not rich, nor great, nor socially prominent. I am simply a commonplace man, with a comfortable home and a few thousand dollars to leave my wife and children when I am taken from them."

Here again is the same imperfect and therefore false conception of life. The man who has given to his children the memory of an upright life, which has been untarnished and noble, has reached high success, far greater success than the man who leaves to his children an immense fortune with a tarnished name and a life sinful toward God.



God's Idea of Success. TURNING to the Bible and comparing it with human experience, God's idea of success is quite different from the popular ideas which men hold. In the Bible we find the word used only once, and then in the old sense, as is shown by the adjective "good." The Lord spake unto Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night that thou mayest observe to do according to all that is

written therein: for then thou shalt make thy way prosperous and then thou shalt have good success." In the New Testament we fail to find the word, and nowhere does our Master teach that the "prosperous termination" of effort is of special importance. It is the effort, the endeavor, the labor which he urges upon his disciples without any controlling thought as to the result. Would it not be better for all of us to pattern more closely after our Master's example, to cease thinking and talking about success, and concern ourselves more with the work to be done? The earth-born prizes of life can come to only a few, and if we work only for them we lose the best part of life. The only failure a man ought to fear is failure in cleaving to the purpose he knows to be best, and the failure to do what God requires of him.



A Notable Family. ALL English-speaking people who have known the rich and helpful poems of the late William Cullen Bryant will take interest in the fact that his brother, John Howard Bryant, the last of five brothers, died during the past month on an Illinois farm, where he had lived for seventy years. He was the youngest of the family, of which William Cullen Bryant was the eldest. John Howard was born in the Bryant homestead at Cummington, Mass., seventeen months before the year which gave birth to Lincoln and Lord Tennyson, Darwin and Gladstone, Holmes and Poe, Chopin and Mendelssohn, as well as many other men of distinction, and yet he survived to see the second year of the twentieth century. Seventy of his ninety-four years were spent in the West, where as farmer, politician, and poet he enjoyed the confidence and respect of the community in which he lived. Physically, Mr. Bryant was greatly the superior of his distinguished brother, being a large and powerful man of great endurance, frequently in early life working sixteen hours a day on his farm, or riding sixty or seventy miles on horseback.

Howard Bryant wrote many poems of merit. The last one from his pen, as now published in the *New York Times*, recalls his brother's immortal *Thanatopsis*, although that was the child of William's earlier years, while this is the child of Howard's old age.

"Here now I stand upon life's outer verge,
Close at my feet, an ocean wide and deep,
Dark, sullen, silent, and without a surge
Whose earth's past myriads lie in dreamless sleep.
'Tis here I stand without a thrill of fear,
In loneliness allied to the sublime;
The broken links of love that found me here
Lie scattered on this treacherous shoal of Time.
But still I cling to friends who yet remain,
Still love the glorious scenes that round me lie;
Striving to stay the waste of years in vain,
As swifter yet the winged moments fly.
Idly I seek the future to explore,
I partly know what is, but naught that is before."



Theological Students. THE decline of supply in the matter of theological students is said to be as marked in Europe as in the United States. The Presbyterians in Scotland and the Lutherans in Germany are suffering from this decline. It is said that on the average there are twenty per cent less of theological students now in Germany than there were five years ago. Similar influences, whatever the ultimate causes may be, are working this result throughout the Protestant world. Such facts ought to receive more than passing notice.

Broken Faith.

THERE is increasing evidence that the Mormons have not kept faith with the Nation in the matter of Polygamy since Utah was admitted to statehood. The Ministerial Alliance of Utah has sent an appeal to the Judiciary Committee of the House of Representatives, in support of a Constitutional Amendment, which will prevent such breaches of faith on the part of other states. It is asked that the amendment, when ratified by the State Legislatures, shall forever prohibit the practice of polygamy and polygamous cohabitation in the territories and states of the Union.

The reasons for such an amendment are very conspicuous when we review the history of legislation against polygamy, and the constant nullification of that legislation by the polygamists of Utah, Idaho, Wyoming, New Mexico, Arizona and Nevada.

On the first day of July, 1862, Congress passed an Act entitled "An Act to Punish and Prevent the Practice of Polygamy in the territories of the United States, and in other places; and disapproving and annulling certain Acts of the Legislative Assembly of Utah."

President Lincoln had appointed and sent Governor Harding, of Indiana, to the territory to administer the government of Utah. In the Governor's Message to the Territorial Legislature, he called the attention of that body to the Act of Congress, suggesting, in mild terms, some legislation in conformity with the Act of Congress.

The Legislature was very indignant, and professed to look upon that portion of the Message as exceedingly hostile and offensive in its character. The polygamists loudly asserted that "their religion had been attacked by the Federal Government." The Message of the Governor was never printed by the Legislature. The Journals of the Legislature did not even show that the Governor had ever appeared before that body for any purpose—so disloyal and treasonable were the polygamists toward the Federal Government at that time.

They called and held a meeting of several thousand people. A very inflammatory speech was made by Elder John Taylor, afterward President of the Mormon church. He violently attacked the Governor and Federal officers. Brigham Young followed in a bitter tirade, with violent invective, calling the Governor "A Nigger-worshiper, a black-hearted Abolitionist," etc.

Such was the reception of the first attempt of Congress to legislate against polygamy. The law was indignantly trampled under foot. The polygamists continued their practices more defiantly. As if to show their contemptuous opposition, polygamy became the badge of defiance to the law of Congress, and greatly increased among the people. The Government was occupied with strenuous efforts to preserve the Union and with the complicated State questions which arose after peace had been declared. During this period the practice of polygamy flourished, without regard to the sentiments of the American people, and in open violation of the law of Congress of 1862.

In 1872, through the "Poland Bill," and again in 1892, through the "Edmonds Bill," Congress attempted to check polygamous practices, but without success.

It finally became necessary for Congress to

take hold of this growing cancer with vigor and decision, and on March 3, 1887, the Edmonds-Tucker law, as it was called, was enacted, imposing heavy fines and imprisonment in the penitentiary for polygamy and unlawful cohabitation. Instead of loyally accepting the law, the Mormons arrayed themselves against it and solidly proposed resistance. The leaders exhorted the people in their public religious meetings to disobey the law, and submit to fine and imprisonment rather than yield to Congress. Some of the leaders, in their disloyalty, fled rather than obey the law. The President of the church, John Taylor, died in concealment. Those who could not hide went to prison, taking the consequences of their disloyalty. On the expiration of their imprisonment they were met at their homes with bands of music, public acclaim, and were regarded as martyrs. The time came, however, when the leaders of the church became convinced that open disobedience must suffer the penalty of violated law. It became necessary, therefore, to adopt some new method of escape. President Woodruff decided to issue a Manifesto.

On Oct. 6, 1890, this Manifesto was adopted by the Latter-day Saints in Conference assembled. The pregnant clause of this Manifesto read:

"I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land." (See Report of Semi-Annual Conference, October, 1890.)

Thus the impression went abroad, and the Government was caught by it, that polygamy and unlawful cohabitation had been abandoned, abrogated. It was understood that the Manifesto claimed to be from God, and had all the authority with Mormons that their other so-called revelations had. Then came the Petition for Statehood, followed later by the Amnesty Proclamations of Presidents Harrison and Cleveland. These were issued on the oath of the Apostles and Prophets of the Church that polygamy had been abandoned. Following the proclamations of Amnesty, steps were taken to secure Statehood.

The Constitution of the state made only mild provisions against the evil in the following words:

"But polygamous or plural marriages are forever prohibited."

Our readers will recall the later phases of the struggle, including the case of Roberts, the polygamist, who was elected to Congress. After reviewing the history and the present situation, the Ministerial Alliance, referred to at the opening of this editorial, sums up the case in these words:

First.—Non-mormons, being in the minority in Utah, have not been able, nor ever will be, to put an end to this foul wrong, even with state law and constitution in our favor. The polygamists have always found a way to prevent, evade, or thwart the law sufficiently to continue their practice, and always will.

Second.—This crime is spreading into adjacent states and territories, corrupting public morals and dishonoring the American home.

Finally.—After more than fifty years of conflict with the polygamists and their methods of evading law, while pretending to obey it, we are profoundly convinced that its final eradication must come from the General Government. The loyal people of Utah are helpless in the hands of the unscrupulous polygamists. We must, therefore, entreat the Judiciary Committee of Congress to bring before that body such an amendment to the Federal Constitution as will, when ratified by

the State Legislatures, end this long-continued struggle and remove this foul blot from our Nation.

It goes without saying, that the RECORDER writes itself down as the unswerving enemy of a system of religion, so-called, which defies right and purity, as all polygamous practices and theories do.

TO RESTRICT IMMIGRATION.

The Associated Charities of Boston have adopted a striking set of resolutions urging the restriction of immigration by the test of illiteracy, in order to preserve American standards of citizenship and prevent the growth of pauperism. In regard to the latter object, which comes so directly within the field of its work, the Association holds that the constant arrival of ignorant and unskilled laborers not only increases directly the number of families likely to become dependent upon public relief, but also brings into the ranks of dependents other families just above the submerged line by enormously increasing the competition among the very class of laborers to which such families generally belong. The Association believes that the harm done to American society by that immigration which pulls the poorest class of our people down, more than offsets any economic gain that comes from increasing the supply and cheapness of unskilled labor. In regard to the effect of unrestricted immigration upon the quality of our citizenship, the resolutions declare that the difficulty of securing the universal education so essential to democracy is "greatly increased when every year sees landed an army of one hundred thousand illiterates, whose children will start upon their career as American citizens from ignorant homes under practically foreign surroundings;" and also point out that the army of illiterates, whether imported or home-grown, is a support of bossism and political corruption. This last phase of the argument is most important, for the development of a pure democracy is a duty which America owes not only to itself, but to the whole world. The resolutions of the Boston Associated Charities, which are being presented to charitable associations elsewhere, promise to enlist a new force in support of the pending bill to exclude immigrants who do not qualify themselves for admission to our territory by learning to read in some language—not necessarily our own. The same argument, carried but a little further, justifies the exclusion from the suffrage, either by formal test or by the method of voting, of all illiterates who are already in this country.—*The Outlook.*

TRACT SOCIETY.

Receipts for February.

H. Kerr, Van Buren, Ark.	\$ 2 50
Dr. H. A. Place, Ceres, N. Y., balance Life Membership	10 00
D. B. Coon, Utica, Wis.	5 00
Thomas Vars, Edelstein, Ill.	4 00
Eusebia Stillman, Mapes, N. Y.	4 00
Alfred A. Titsworth, New Brunswick, N. J.	10 00
Mrs. Emma Witter, Wausau, Wis.	1 00
S. H. Crandall, Glen, Wis.	2 75
Mrs. C. Champlin, Medford, Okla.	2 00
J. H. Satterlee, Berlin, N. Y.	2 50
Interest, Orlando Holcomb Bequest	25 00
" Joshua Clarke	7 50
" Russell W. Burdick	3 75
" Miss S. E. Saunders gift in memory of Miss A. R. Saunders	3 75
Woman's Board	43 33
Y. P. Permanent Committee	56 95
Churches:	
Albion, Wis.	35 00
West Hallock, Ill.	4 29
Jackson Centre, Ohio	1 28
Second Hopkinton, R. I.	15 00
Plainfield, N. J.	58 65
Milton, Wis.	9 06
Andover, N. Y.	3 00
Welton, Iowa	5 40
Chicago, Ill.	5 50
Adams Cent e, N. Y.	20 00
West Edmeston, N. Y.	3 45
	\$345 66
Publishing House Receipts	773 19
	\$1,118 85

E. & O. E. F. J. HUBBARD, Treasurer.
PLAINFIELD, N. J., March 2, 1902.

Prayer-Meeting Column.

TOPIC FOR MARCH 21, 1902.

The quotations given here are from The American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

Theme.—Making for peace.

Gen. 26: 12-25.

12. And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him. 13. And the man waxed great, and grew more and more until he became very great: 14 and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him. 15. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth. 16: And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. 17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19. And Isaac's servants digged in the valley, and found there a well of springing water. 20. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek; because they contended with him. 21. And they digged another well, and they strove for that also: and he called the name of it Sitnah. 22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba. 24. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

Matt. 5: 9.

Blessed are the peacemakers: for they shall be called sons of God.

The question as to how much we should seek peace by yielding to that which may be unjust is likely to come to us in many ways. The example of Isaac, as told in the lesson for the evening, is a safe one. He not only escaped the evils of strife, but secured abundant blessing from God. What we consider our personal rights are far less important than the honor of Christ, his church, and the truths which underlie his kingdom. He is both foolish and cowardly who is always insisting upon having his individual rights, in the narrow sense. If you are living in harmony with truth and righteousness you cannot be permanently injured even though men try to deprive you of that which belongs to you in justice. One ought to stand firmly in defense of Christ, of his church, and his truth; but one must take care that such persistence is not selfish, and is not made for personal ends. The question of making for peace is a great one and will furnish abundant food for thought and prayer.

"GOD KNOWS IT ALL."

God knows it all, our pain and tears,
That by the world are all unknown.
What though the joys of life are flown?
What though we seem to be alone,
And bear it silent through the years?
God knows it all, our pain and tears.

God knows it all. Oh, trust and rest;
He loves and watches over thee;
Thou canst not in thy blindness see,
How near thy Lord must ever be.
Wait patiently, and do thy best;
God knows it all—Oh, trust and rest.

—Michigan Christian Advocate.

NONE can follow Christ as Master and Leader, and forget that their bodies are temples of the Holy Ghost.—A. H. Bradford.

NEWS OF THE WEEK.

Storms and high water form the prominent feature in the news of the past week. New England, New York, New Jersey, Pennsylvania and Maryland have been the main sufferers. Great damage has been done to railroads, to travel and traffic. March thus far has been almost unprecedentedly inauspicious as to weather. The poetry of "Winter lingering in the lap of spring," has been a genuine reality rather than a poetic fancy. The entire country has shared in these disastrous storms and floods.

Prince Henry has made a tour as far West as Milwaukee, St. Louis, etc., meeting a royal welcome from Americans, and German-Americans, everywhere. If outward expression of genuine regard and honor, count, Germany and the United States, will be more closely united in sympathy and interests than ever before. On the 6th of March the degree of LL. D. was conferred on the Prince at Harvard University. The remarks of President Eliot were so pertinent and excellent that we reproduce them for our readers. He said:

"This occasion is unique. Twice in the history of the University has a special academic session been held to do honor to the President of the United States making a progress through the country, but never before has this democratic University been called together on purpose to do honor to a foreign Prince. Weighty reasons must have determined such unprecedented action on the part of this Society of Scholars.

"These are the reasons:

"Our students of history know the Teutonic sources, in the dim past, of many institutions and public customs which have been transmitted through England to this New-England.

"The Puritan origin of the University makes us hold in grateful remembrance the heroes of Protestantism—Luther, Melancthon, Erasmus, and their kindred spirits—and the German Princes who upheld that precious cause through long years of confused alarms and cruel warfare. The Puritan government of Massachusetts followed anxiously the vicissitudes of the Thirty Years' War, and was in the habit of ordering public thanksgiving to God for 'good news from Germany.'

"In watching the social and ethnological phenomena of our own times we have seen that the largest contribution which a European people made in the nineteenth century to the population of the United States came from Germany, and that the German quota was not only the most numerous, but the best educated.

"As university men we feel the immense weight of obligation under which America rests to the technical schools and universities of the German Fatherland. From them thousands of eager American students have drawn instruction and inspiration and taken example. At this moment hundreds of American teachers who call some German university their foster mother are at work in schools, colleges and universities all the way from this icy seacoast to the hot Philippines.

"Our men of letters and science know well the unparalleled contributions Germany has made since the middle of the nineteenth century to pure knowledge, and also to science applied in the new arts and industries which within fifty years have so marvelously changed the relations of man to nature.

"Our whole people have the profoundest sympathy with the unification of Germany. We all believe in a great union of federated States, bound together by a common language, by unrestricted mutual trade, by common currency, mails, means of communication, courts of justice and institutions of credit and finance, and inspired by a passionate patriotism. Such is the venerable American Union, such the young German Empire.

"We gladly welcome here to-day a worthy representative of German greatness, worthy in station, profession and character. We see in him, however, something more than the representative of a superb nationality and an imperial ruler. Universities have long memories. Forty years ago the American Union was in deadly peril, and thousands of its young men were bleeding and dying for it. It is credibly reported that at a very critical moment the Queen of England said to her Prime Minister: 'My Lord, you must understand that I shall sign no paper which means war with the United States.' The grandson of that illustrious woman is sitting with us here.

"Now, therefore, in exercise of authority given me by the President and Fellows and the Board of Overseers, and in the favoring presence of the friends here assembled, I create honorary Doctor of Laws, Albert William Henry, Prince of Prussia and Vice Admiral, and in the name of this Society of Scholars I declare that he is entitled to the rights and privileges pertaining to this degree, and that his name is to be forever borne on its roll of honorary members."

THE PREX PARTY ABROAD.

PREX SENIOR.

I. OUTWARD-BOUND.

Most of the RECORDER people have, doubtless, already learned that both Alfred and Salem have shipped their Presidents out of America. Probably the friends of the two schools feel that they can make satisfactory explanations for this rash action.

Whether they can or not, the fact remains; and here we are 1,800 miles from home, rocked on a storm-tossed ocean, with the good ship Celtic, of the White Star Line, wafting us rapidly toward the land of flowers.

By some strange coincidence, the good people of Alfred and Salem worked up a similar scheme to give Prex Junior and Prex Senior an outing. And what seems stranger than all is the fact that neither party knew what the others were doing until the plots were well underway. This shows that each party was equally culpable; and that neither one can fix the blame on the other for its share in the work.

The first knowledge of this plot that came to Prex Senior was when a member of his Faculty presented him with a blank application for a passport to foreign lands, respectfully requesting him to "fill it out and sign it up before a Notary Public as soon as possible, for there is no time to lose." This was a stunner. We had no idea that there was any such desire to get rid of Prex Senior; but a little further explanation from the visitor convinced him that it was all too true!

Imagine his feeling, when he learned that the necessary cash to send him off was even then almost ready to hand over for the tickets which would give him passage across the

Atlantic. The glee with which this was told, the enthusiasm of those who were pushing forward the scheme, and the assembling, as by magic, of two or three hundred people in Chapel Hall to make sure of its success, were, indeed, revelations that opened the eyes of Prex Senior to the real animus of the movement, and the universality of feeling that he should go.

And if the story which Prex Junior told when we met in New York is all true—and we have no reason to doubt it in any particular—he, too, had a revelation and an "eye-opener" before he left Alfred. Really, when a Faculty and students take things into their own hands in chapel services, and run things their own way, as we are informed they did at Alfred; and when a hundred students cannot wait for the horses to do the hauling, but hustle the team and driver out of the way, and then seize the sleigh by hand, and with yells and cheers, rush him, bag and baggage, off to the station, and shout with glee when the train bears him away, it does begin to look as if they, too, were anxious to hustle their President out of town.

Well, the two Prexes have decided to accept the situation with the best grace possible, under all the circumstances; and, since Prex Junior was once a Salemite, and Prex Senior was once an Alfredite, they are better prepared to sympathize with each other. Each understands something of the spirit and motives of the people of the other, which enables them to interpret these actions in the best light possible.

And if we did have to leave our native land with the temperature so chilling as to make us shiver (mercury hovering around zero), we have this to comfort us: the genial warmth of spring prevails on shipboard, we sail toward the land of sunshine, and hope to find plenty of flowers on the other shore.

The happy company of friends in Plainfield gathered in a farewell social in the home of Mrs. Eva VanSickle, convinced Prex Senior that the New Jersey friends were also pleased to know that West Virginia was sending him away; and the neat little speech of Dr. Lewis, with the presentation of \$100 to use for anything, and anywhere—*excepting in Monte Carlo*—was tangible proof that these friends were also willing to help this plot along.

The Celtic sailed at 3 P. M. on Feb. 8, 1902. The crowds of people pushing up the gangway, the suppressed excitement that seemed to possess every soul, the enthusiasm and bustle of that last hour, with messengers rushing up the bridge bearing flowers and presents for friends on board, just as long as these could be tossed on deck, and the throngs of waiting people on the dock, all conspired to make a scene never to be forgotten. The word had gone all through the great ship: "All ashore who go ashore!" and the farewells had been spoken which fixed the line between those who go and those who stay at the gangway. And as the Celtic, with 800 excursionists, swung out into the channel and set her prow toward the Atlantic, there arose a great cheer from the thousands on shore, while the din of gongs and whistles from near-by steamers showed conclusively that something unusual was taking place,—and there surely was, for had not two colleges sent away their Presidents?

Tears, unbidden, filled our eyes as we saw that beckoning throng of friends fade from

view; and, as the shores of native land receded from our sight, the ideas of home and country received a new interpretation. Indeed, one can never be exactly the same person he was before, after such an experience as this.

The Celtic is the greatest passenger steamer ever built, measuring 700 feet in length, with a beam-breadth of 75 feet, and upwards of 80 feet from keel to top. She is nine stories high—a veritable floating city. Eight hundred guests are served at two sittings in the elegant dining-halls. Evening lectures upon the scenes toward which we hasten, by such men as Rev. Josiah Strong, of New York, draw immense audiences, and are full of interest.

Owing to her great depth our ship was obliged to anchor at Sandy Hook and wait twelve hours for a tide that would allow us to pass safely over the bar. On the morning of February 9, as we watched the last low streak of land sink into the sea, and found ourselves surrounded by the great surging world of water, we were impressed as never before with the sublime grandeur of the Creator's works in the ocean about us, and also with the stupendous works of man, in the magnificent steamship upon which we rode in such security. About eight o'clock that morning, just after our shores had disappeared from view, we passed the tops of three masts sticking above the water about twelve or fifteen feet, showing where some vessel had been caught in the cyclone of last week and foundered. It seems sad to think of a shipwreck almost within sight of the harbor. We could not help thinking of the many human wrecks who, after fair sailing and good progress for years, are overtaken by some storm of temptation or trouble, and they, too, have foundered at sea—lost almost in sight of the haven of rest.

February 15.—The voyage has been very pleasant for both Prexes. A storm sent many to their berths, but neither of us have lost a meal or suffered from seasickness. Life on shipboard has been very pleasant and the week has been a short one. We are having a quiet Sabbath at sea, surrounded by a placid and restful ocean, with breezes that seem like the breath of spring. Preparations are being made for the reception of a pilot, and in the early morning we hope to sight the beautiful hills of Madeira. Meanwhile, Prex Senior hands the pen to Prex Junior.

STEAMSHIP CELTIC, Feb. 15, 1902.

CORRECTING DATE OF ASSOCIATIONS.

Prof. Whitford, a delegate to the Associations is sending out the following letter which we give wider circulation by printing below.

ALFRED, N. Y., MARCH 5, 1902.

To the Executive Committees of the South-Eastern and Eastern Associations.

Dear Brethren:—I am writing to call your attention to the fact that the Eastern Association has appointed its session for this year at precisely the same time as the Central Association. The Western Association left the time of its meeting indefinite. The North-Western appointed its session two weeks after the Central—namely upon the fifth day before the second Sabbath in June. I do not know who is in error in this matter. I take the liberty of suggesting as a way out of the difficulty that you as Executive Committees of the South-Eastern and Eastern take the responsibility of placing your sessions a week earlier than the time to which you adjourned; I mean upon May 15-18, and May 22-25 respectively. This will make your meetings but one day earlier than they were last year, and would seem better than to require the Central and North-Western to change.

I am interested in this matter as delegate to the three Associations that precede the Western.

Hoping that some satisfactory solution of this problem may be found, I remain

Your brother in Christ,

WILLIAM C. WHITFORD.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 9, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, W. C. Daland, J. A. Hubbard, Corliss F. Randolph, F. L. Greene, J. M. Titsworth, O. S. Rogers, W. C. Hubbard, H. M. Maxson, G. B. Shaw, C. C. Chipman, J. D. Spicer, Esle F. Randolph, F. S. Wells, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors: Iseus F. Randolph, H. H. Baker.

Prayer was offered by the Rev. W. C. Daland, D. D.

Minutes of last meeting were read.

The Advisory Committee reported progress in the matter of a Sabbath Reform revivalist.

The Supervisory Committee reported matters in good shape at the Publishing House, except for a slight interruption due to the recent fire in the Babcock Building, which will delay the publishing of the SABBATH RECORDER for this week two days, but aside from this the Publishing House and editorial rooms suffered no serious loss.

On motion, it was voted that the questions arising from a recent ruling of the Post-office Department at Washington, in regard to the postage for mailing *The Sabbath of Christ*, be referred to the Supervisory Committee and the Committee on Distribution with power.

The Treasurer presented his usual financial statement.

Correspondence was received from Geo. Seeley and A. P. Ashurst. The latter noted the distribution of 20,500 pages during the month.

On motion, it was voted to appropriate \$12 to Bro. Ashurst for the purpose of fitting up an office in his new home for his use as the representative of the Society.

An informal conference on the question of a Sabbath Reform revivalist resulted in a unanimous vote to extend a call to Rev. W. C. Daland, D. D., to become such representative of the Board among our people, at such time in the near future as can be arranged most conveniently.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

SABBATH-OBSERVANCE.

While there are difficulties to be surmounted in securing the observance of the Jewish Sabbath for employees in factories and in retail stores, there are situations even in our busy city which permit of those who desire it "keeping the Sabbath holy."

Stores in the sections of the city known as Yorkville, Harlem, and the East Side, can be kept closed until the sundown on Saturday. This was the rule not many years ago—at least in certain departments of business. Very important business houses followed the rule. It can be managed now, if the will exists.

There are occupations which offer no obstacle to keeping the seventh day, especially since the statute of New York making Saturday a half-holiday. Professional men can readily make engagements for Saturday evening or Sunday, and violate no law by meeting

clients at their homes or offices. Teachers can and should religiously observe the day of rest. There is absolutely no occasion for them to lecture or give lessons at college or school on Saturday.

Students are needlessly troubled by the question of Saturday lectures. If the students of the Jewish faith were ready to stand up manfully for principles, the practice of Saturday hours at the universities, so unfair to professors and to students, would cease. It is surprising that professors who belong to the Jewish denomination do not arrange for a cessation of labor on Saturday—at least, the hours should not be compulsory. Excuses for absence should not be necessary.

There ought to be, in any event, a universal observance of Sabbath eve. Friday night ought to be honored by family reunions and synagogue attendance. It is certainly in the power of every Israelite to make this concession. Theatres and dances may be attractions, but other evenings are available. The poetry of Jewish life, its beauty and its power, center about Friday night. Even those who are estranged look back with envy and enthusiasm upon the Sabbath of their youth.

This can be, should be, revived. Perhaps the "sacrifice" of half a business day may be made, after some months of genuine happiness because of the "old-fashioned" Sabbath eve. Memories of olden times cluster around it. History recalls its fame and its serenity as a power for eternal good. Let the first effort of those who would aid in Sabbath-observance be directed to the revival of Friday night.—*Jewish Messenger.*

THE GAME OF LIFE.

Yes, life is a game; a complicated game; a difficult game; a game which requires wisdom, diligence, patience; a game of which you must learn the conditions, a game which will try your powers; a game in which there is not one good quality of head or heart that will not greatly help you; a game of which the forfeits are terrible, of which the issues are infinite. "It has been played for untold ages, and every one of us is one of the players in it." The rules of it have been made independently of us, but they are absolute, and we must obey them. Those rules are the laws of nature, the laws of health, the laws of intellect, above all the moral laws of God. . . . Obey them,—and by prayer and the grace which your Saviour will give you, you can obey them,—and you must and will find peace unto your souls. Disobey them, and you make of life a misery, and of death a ruin, but there is one respect in which the game of life differs from our earthly games. In these there is always an element of chance; in the game of life there is none. He who keeps the high and simple rules of it must win.—*Canon Farrar.*

African Re-patriation Society.

Object of the Society.

To aid Spiritually and Industrially qualified American Negroes to form Christian Settlements in Africa on a Self-supporting basis.

Membership.

\$1.00 or upward yearly.

Supervisory Committee.

A. H. Lewis, D. D., Plainfield, N. J.; H. M. Maxson, Sup't of Schools, Plainfield, N. J.; Pastor L. E. Livermore, Dunellen, N. J.

Negro Advisory Committee.

Bishop H. M. Turner, Atlanta, Ga.; Bishop L. J. Coppin, Philadelphia, Pa., and of Capetown, South Africa; Pastor Matthew Anderson, A. M., Philadelphia, Pa.

Missionary Auxiliary and Woman's Department.

Mrs. A. S. Booth, Secretary.

General Secretary and (Treasurer pro tem).

Joseph Booth, 808 Third Place, Crescent Ave., Plainfield, N. J.

Literature Mailed Free on Application.

Missions.

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

DR. ROSA W. PALMBORG arrived in Shanghai, China, on the morning of January 30, after a voyage of 26 days, which was quite stormy and unpleasant as far as Japan, but from Yokohama to Shanghai it was delightful and enjoyable. Our missionaries and the Chinese friends met Dr. Palmborg at the wharf and gave her a royal welcome. We expect a full letter from her soon, giving an account of her voyage and how she again takes up her work.

EVANGELIST J. G. BURDICK commenced meetings in the Jackson Centre, Ohio, Seventh-day Baptist church the second week in February. The meetings in spirit and attendance started in finely. He says for the time he has been working there he never had better support. He is hoping for a good work of grace, thorough, deep and lasting. Sunday night and through the week the average attendance was about seventy-five, gaining each night, and by next Sunday night it will tax the house to hold the people.

MRS. M. G. TOWNSEND, after spending four months at Garwin, Iowa, and Dodge Centre, Minn., returned to her home in Milton, Wis., for a rest. In the last week of February she went to Albion, Wis., to assist Pastor S. H. Babcock in a revival effort, where she is now laboring.

In several of our churches there has been and is now a gracious out-pouring of the Holy Spirit in reviving and saving power. At Little Genesee, N. Y., there have been baptisms and a gathering into the church. Sabbath, March 1, Pastor C. A. Burdick of the First Hopkinton Seventh-day Baptist church baptized nine young ladies, and more are to follow. A good work of grace is going on there under the labors of Evangelist E. W. Kenyon. May the good work go on, and may the converts come into a warm, helpful church.

FROM GEO. W. BURDICK.

I was able to put in full time last quarter, but did no outside work except to look after the little group at Calamus. The little company there seem to be loyal and faithful. Considering the circumstances, they show a commendable spirit.

The spiritual interest here at Welton is, I think, fully equal to what it has been since the beginning of my pastorate. One of the families living near Calamus is to remove to Gentry, Ark., some time this month. Another family from here is to go to Cartwright, Wis., in the spring. To take the place of one of these families a family from Rock River has come to us, which is going to add much to our working force.

A number of scattered Sabbath-keeping families are leaving Iowa and seeking other homes, most of them I think will go to Gentry, Ark. I hope all will better themselves in all ways. I would be glad to be able to report growth in numbers and graces, but we wait the time of harvest.

WELTON, Iowa.

THE Spirit of Christ, when it enters the mind, destroys selfishness and makes us feel that every human being has a claim on us.—*Stalker.*

CHRISTIANITY THE ONLY HOPE OF THE INDIAN.

JOHN MORDY.

If we would save the Indian politically, financially, intellectually, morally and eternally we must give him the gospel.

If we carefully consider all those duties, privileges and characteristics which go to make up the life of a Christian man and a worthy citizen of this country, we will be forced to the conclusion that Christianity is the only agency by which these can be secured for the Indian.

1. Christianity is the only hope of the Indian politically.

Some years ago, when the great rebellion among the Indians and Half-breeds of the Canadian Northwest took place, it was a very noticeable fact that not a single tribe nor a single Indian who came under the influence of a Protestant missionary joined in the rebellion. Everyone of them to a man stood loyally by the government. And I am quite certain that a careful investigation of the facts will establish the same thing in regard to the Indians of the United States. We, who know something of the Christian Indians of these territories, could as easily imagine the Synod to which we belong rising in rebellion against the government and plundering defenceless men and women, as to think of our Christian Indians going out on the war path and committing atrocious crimes against their American neighbors.

To Christianize an Indian is to make a loyal citizen of him.

Not only is Christianity the only hope for making loyal citizens out of the Indian, but it is the only means by which the Indian will ever secure fair treatment at the hands of the white man.

Those who are best informed on the subject will be most ready to bear witness to the fact that a very large proportion of the first government officials among the Indians were very bad characters, who robbed the Indian men and demoralized the women. But the missionary came upon the scene and began a system of remonstrating with these officials, reporting to government, complaining in the newspapers and in public lectures, voluntarily undertaking the double responsibility of being at once a missionary to the Indian and to the white man as well, until a public opinion was formed which resulted in the removal of a large number of the worst of the officials and the appointment of better persons in their places, until our Indian service now contains a large proportion of Christian men and women.

While we feel thankful for the very great improvement in the personnel of the Indian civil servants, we should not forget the fact that it is due largely to the labors of missionaries, who sacrificed their popularity and social comfort to deliver the Indians from persons who ought to have been their best friends.

2. Christianity is the only hope of the Indian financially.

Among the Lagumas, to whom I preach, it is very noticeable that the Christians are nearly all becoming very comfortable, and some are getting rich. How can they help it? They have given up drinking, smoking, gambling and every vice by which they formerly wasted their money. They have grown in industry and economy, as well as in other

virtues; and it is almost impossible for a people to remain very poor who have no vices.

3. Christianity is the only hope of the Indian educationally.

Just as soon as an Indian is Christianized he begins to desire an education for himself and his family. When a man has learned enough about the gospel to become a church member he has already made a good deal of progress educationally. The parents who sit at the feet of the Great Teacher are not likely to bring up their children in ignorance.

4. Christianity is the only hope of the Indian morally and socially.

In the last few verses of the first chapter of the Epistle to the Romans, Paul gives a picture of the moral condition of the heathen; and it is as true of the Indian as of any other heathen. The missionary to the Indians has to warn them in the words of 1 Cor. 6: 11. And while he says "such were some of you," he can also truthfully say, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

When an Indian is converted he respects the marriage relation and all other relations. All social problems are easily solved at the Cross of Calvary.—*The Missionary Record.*

TREASURER'S REPORT.

For the month of February, 1902.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury, Feb. 1, 1902.....\$2,118 15
Mrs. H. A. Place, Ceres, N. Y..... 10 00
Eusebia Stillman, Mapes, N. Y..... 4 00

Woman's Executive Board:

General Fund.....	\$13 33	
Native Helpers.....	6 00	
Home Missions.....	10 00	
Boys' School.....	2 00	
Gold Coast.....	7 50	38 83
Y. P. S. C. E., Westerly, R. I., special collection.....		1 50
Ladies' Aid Society, Westerly, R. I.....		35 00
Mrs. M. C. Parker, Chicago, Ill., Gold Coast.....		1 00
George W. Post, Chicago, Ill., for Cartwright church.....		12 50
"Providence, R. I.".....		1 00

Mrs. M. L. W. Ennis, Westerly, R. I.:

Gold Const.....	\$ 5 00	
General Fund.....	1 20	6 20
Joshua M. Clarke, Westerly, R. I., Birthday offering.....		1 00

Young People's Permanent Committee:

Salary of Miss Palmborg.....	\$75 00	
General Fund.....	56 95	131 95
Angeline Abbey, Erie, Pa., Gold Const.....		4 00
Interest on balance in bank to Feb. 1, 1902.....		2 36
Income from Permanent Fund.....		384 07
S. H. Crandall, Glen, Wis.....		2 75
One-cent Association, Alfred, N. Y., Gold Coast.....		5 00
J. L. Williams, Adams Centre, N. Y.....		5 00
Mary Alice Stillman, Webster, Mass., Gold Coast.....		15 00
C. E. Crandall, Chicago, Ill., China Mission.....		5 00

Churches:

First Alfred, N. Y.:		
General Fund.....	\$31 87	
Offering for service of J. G. Burdick.....	80 00	111 87
West Hallock, Ill.....		5 29
Jackson Centre, Ohio.....		2 32
Plainfield, N. J.....		58 65
Scott, N. Y.....		4 48
Andover, N. Y.....		9 00
New Market, N. J.....		25 00
Milton, Wis.....		9 06
Chicago, Ill.....		5 50
Welton, Iowa.....		5 40
Adams Centre, N. Y.....		20 00
West Edmeston, N. Y.....		6 75
Waterford, Conn.....		5 00
		\$3,052 63

CR.

W. L. Davis, Blystone, Pa., advance on salary.....	\$ 15 00	
W. D. Wilcox, quarter ending Dec. 31, 1901.....	50 00	
Church at Boulder, Col., quarter ending Dec. 31, 1901.....	50 00	
D. H. Davis, Shanghai, China, six months ending June 30, 1902, balance.....		300 00
J. W. Crofoot, Shanghai, China, six months ending June 30, 1902, balance.....	\$357 60	
J. W. Crofoot, Shanghai, China, on account of six months ending Dec. 31, 1902.....	18 00	375 60
One-half annual appropriation for incidentals, Shanghai, China.....		100 00
G. Velthuisen, Haarlem, Holland, six months ending June 30, 1902.....		200 00
F. J. Bakker, Rotterdam, Holland, six months ending June 30, 1902.....		110 00
Orders Evangelistic Committee, Nos. 259, 260.....		69 92
Interest.....		12 36
Loans.....		250 00

Cash in treasury, Feb. 28, 1902:

China Mission.....	\$ 952 67	
Available for current expenses.....	507 08	1,519 75
		\$3,052 63

Debt, March 1, 1902, \$4,950 00

E. & O. E.

GEO. H. UTTER, Treas.

Woman's Work.

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

OUR NEIGHBORS.

MRS. E. E. WILLIAMS.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand.
Turn on his darkness a beam of your light;
Kindle to guide him a beacon fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold—
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear ones, be busy, for time flieth fast;
Soon it will all be gone.
Soon will our season of service be past;
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord;
There may be a soul to be won.

—Lutheran Observer.

THE TOMBS ANGEL.

One of the sad incidents connected with the terrible fire in the Park Avenue Hotel, in New York, in the early morning of February 22, was the death of Mrs. Rebecca Salome Foster, familiarly known as the "Tombs Angel."

About fifteen years ago, she a widow and possessed of considerable property, began her mission of practical charity among the poor of New York City, and to this labor devoted her life and her fortune. Her work was largely among the women prisoners of the Tombs, and the other prison of New York. She was interested in the individuals, gave advice or aid as the case demanded and often made personal appeals in behalf of those that seemed to her worthy of help. She was so highly esteemed by the magistrates that a plea for mercy from Mrs. Foster in behalf of a prisoner was granted without a question. In many cases, she was able to arouse a spark of womanhood in some of these unfortunates, and create in them the desire for better living.

She was a constant visitor at the Police Courts, and was the companion, comforter and adviser of many who came there. She represented no church, denomination or organization, but to all who came in contact with her, the name "Tombs Angel" seemed most appropriate.

Justice Jerome said of her in the Courts the day of her death:

The hand of death has touched Rebecca Salome Foster. What she was to the Court and to the unfortunate people with whom it has to deal is too well known to need statement. For many years she came and went among us with but a single purpose:

"That men may rise on stepping stones
Of their dead selves to higher things."

There is a word which is seldom used. To us, who in the administration of the criminal law are daily brought into contact with the misfortune and sin of humanity it seems almost a lost word. It is the word "holy." In all that that word means to English-speaking peoples, it seems to me that it could be applied to her. She was, indeed, a "holy woman." It hardly becomes us to do aught else than to testify in reverent silence of our love and respect.

She was one of those of whom it has been written:

"And only the Master shall praise them,
And only the Master shall blame."

Presiding Justice Holbrook, replying to District Attorney Jerome, said:

It is eminently proper that we should briefly interrupt our regular proceedings and pause for the moment to plant a flower of remembrance, evincing our regard for

that noble and saintly woman, Mrs. Foster, not inaptly called and known as the "Tombs Angel," whose tragic and pathetic death has so greatly saddened our hearts. Mrs. Foster was known to and highly respected by all who frequent this Court. Perhaps none knew her better than the members of this bench, on whom she was wont to call almost daily in the performance of her benevolent work and in the discharge of her duties as probationary officer of this Court.

It has been very truly and eloquently said of Mrs. Foster, that to those in distress, and especially to those of her own sex, she was a good and true angel. To the erring and wayward her large, generous, womanly heart ever went out with sincere and deep sympathy. Her appearance at the dark and gloomy prison cell to the inmates was like the entrance of a veritable sunbeam. Numberless lonely and weary hearts have been cheered, gladdened and made even radiant by her kind ministrations and words of good cheer, and numberless, too, of those who had strayed from the strait and narrow way were brought back by her sweet influences to paths of rectitude and virtue.

On behalf of my associates and myself I wish to express the profound grief we experience at the seemingly untimely translation to the higher life of this gentle and transcendently humane woman. We shall all miss her bright charming face, and many, very many, alas! will miss her cheerful words of comfort and hope.

From all sides have come evidences of her help and comfort in time of need. People of all nationalities and social classes, men of affairs, women of position and the outcasts on the street met on common ground the day of her funeral to mourn together the loss of a dear friend.

The manner of her death was characteristic of the noble, self-sacrificing woman that she was. At the time of the fire she had reached a place of safety when she remembered an old lady who was in danger, and went back to help her, so losing her own chance of escape. Knowing what we do about the "Tombs Angel," it seems that had she known the end from the beginning, she would still have chosen this way and shown this greatest of all love, that giveth its life for a friend.

MESSAGES FROM MISS STONE.

It is thought that very little information can be obtained from Miss Stone and Mrs. Tsilka regarding their captors or their wanderings. Both the women were sworn to secrecy concerning the identity of the brigands or the localities where they were concealed. It would be difficult for them to reveal anything that would be of much value, since they often traveled by night or were blindfolded, so that they have little knowledge of the country through which they passed.

Miss Stone says they were well treated at all times. A hut was built for them on the mountain; horses were provided for their use in traveling and great consideration was shown them.

The following letter, written by Miss Stone to her aged mother, was received by the latter early in January, with the understanding that it should not be made public until definite news of her release had been received. This letter and the later message to her brother will be of interest as the first words from Miss Stone herself of her captivity and release:

SOMEWHERE IN MACEDONIA, Oct. 29, 1901.

My Blessed Mother and all of our Dear Family.

To think that once more I am permitted to write to you is almost too great joy. This morning I have received a note from Mrs. Kasuroff, my dear friend in Sophia, you know; it was the first word which has reached me from anywhere since we were captured, September 3. We had almost begun to feel that the world had forgotten us, though well I know that my own will never forget. Twice the limit has been set for our lives, but as the plans laid by our captors have singularly failed to result

as they had anticipated—and they, as well as we, have waited for tidings from those to whom my letters were sent—our days have been prolonged until now, and we hope for our release.

Mrs. Kasuroff writes me that friends, known and unknown to me personally, in Sophia, are working and praying day and night for us, and well I know that in America my friends are doing all they can. Yet the ransom is such a terrible sum. Can it be raised? We are well still, in spite of all our hardships. Our captors well know the need of keeping us as well as possible if they would get the ransom. The time seems terribly long—eight weeks to-day since we were snatched away from the bright sunshine and our happy, free life, to be dragged about by these fierce men, who care not a straw for us except as a means for gaining the money upon which they have set their hearts. Yet God has kept us, and our hope is steadfast in him, that he will deliver us if that shall be his holy will.

How thankful I was to learn from Mrs. Kasuroff that you are all well. I thank God for that, and beg you not to be unduly anxious about me. The other night I dreamed of Charlie, and of his brave assurance, "Don't be afraid, Ellen," after which he told me that his business acquaintances "on the street" had been interested to help his sister, held a captive in Macedonian wilds. It was a dream, but it did me lots of good, Charlie. There is little I can do but pray; that I do, and draw comfort from God's Word, a copy of which was taken with us. None of our belongings were taken with us, but that Bible was taken from one of our teachers. As we had no change of underclothing, our captors gave to Mrs. Tsilka and myself each a suit of flannels (men's) and socks and some handkerchiefs. Our baggage is not heavy, you see. May God keep you all well and grant us to meet once more on earth, if that be best.

Ever your own loving daughter, sister, niece, auntie and friend,

(Signed)

ELLEN M. STONE.

RISTOWATZ, Feb. 25, 1902.

Charles A. Stone, Chelsea, Mass.

Freed, thank God! and well, after our captivity of nearly six months. Yesterday, Sabbath morning, Mrs. Tsilka and her seven-weeks-old daughter Elena, and I, found ourselves left by our abductors near a village an hour distant from Strumitza. For three hours we waited for dawn, then secured horses and came to this city. Kind-hearted Bulgarian friends rushed from their house as soon as they caught a glimpse of the strange appearing travelers, took us in their arms from our horses with tears and smiles, and words of welcome, and led us into their house. Word was quickly sent to the friends engaged in their morning service at church, and they came, old and young, to greet us. What thanksgiving to God for this proof of his faithfulness to answer their prayers, for all—even the little children—had never ceased to pray for us, their lost friends.

Since that hour our waking time has been crowded with friends from the city and surrounding villages, who have brought us their heartfelt congratulations for our deliverance. The Turkish government did not fail to question us as to our experiences. The Governor of the city, with his suite, called this morning and again this afternoon, after the arrival of Dr. House and his son from Salonica, accompanied by M. Gargiulo, the first dragoman of the American Embassy at Constantinople. The last three have come to accompany us to Salonica to-morrow, where Mr. Tsilka awaits his long lost wife and their baby. They have brought me a bundle of letters from mother and my brothers and dearest friends. Thus, with unspeakable gratitude to God and to all friends who by prayers and gifts have helped to free us, we begin our life of freedom. Your sister,

ELLEN M. STONE.

WE might all do more than we have done,
And not be a wit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.

Every day is a fresh beginning.
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

FRED's two older sisters were going out one night, and he was to go with them as protector. "If anything should frighten your sisters, do you think you can help them?" asked his mother. "I can help them run," answered Fred quickly.

CHICAGO'S RELIGIONS.

L. S. DU BOIS.

It would be perfectly safe to say that outside of Constantinople Chicago is the most religious city in the world. There are in Chicago upwards of 1,100 places for public worship of the Deity. Every cult of religious thought and action which has a large following anywhere on the face of the globe has its representative in this city. Of course, we expect to find the largest number among those professing Christianity, but there are none the less congregations of the disciples of Confucius, of Buddha, of Zoroaster, and of Mohammed. Under the guaranty of the constitution of the United States believers in any of these faiths are at perfect liberty to exercise them, and to persuade others to do so; so it is that in the most unexpected parts and places of the city one will come upon undreamed of places of worship.

On South Clark Street, within one block of the Grand Pacific Hotel, one may enter a gorgeous joss house, filled with Chinese worshippers prostrating themselves before as hideous an idol as is to be seen anywhere within the walls of China. Five minutes' walk will bring you to a quiet cloister with its crucifix and altar lights, its sandal-shod, rope-girdled monks, its sweet music, and its air dim and pungent with incense smoke. Scarce a stone's throw away is an "independent church," with its bowling alley attachment, a billiard hall, a reading room and baths. Hardly out of the shadow of this you will find yourself under the walls of Zion—Dowie's stronghold. Coming uptown along Michigan Avenue you will pass the Young Women's Christian Association building, a place of worship, a home, the shadow of a great rock in a weary land to many a storm-tossed, buffeted, bewildered girl.

In the heart of the city Handel Hall, Masonic Temple, Studebaker Hall, and Steinway Hall are centers for cults whose aim is the satisfying of a longing which is implanted in every human heart. Here gather Christadelphians, Babists, Truth-seekers, Spiritualists, and groups the names of which are known only to themselves. Out on Taylor Street is a Mohammedan mosque; it draws its congregation from the Turkish and Hindoo residents of this cosmopolitan city, but it would puzzle you to find it, for it has no outward sign; it is located over a feed store.

There are four large church edifices, filled every Sunday, too, with Latter-day Saints—Mormons. Cyrus W. Teed has a "heaven" at Washington Heights; plenty of angels in it too. Not many of us had realized that heaven was so near Chicago. Mennonites and Quakers have flourishing congregations within the city limits, and the number is not small to whom et'ical thought appeals with religious satisfaction.

Of the orthodox bodies, the Catholic church stands at the head, with its 172 buildings erected exclusively for divine worship; 269,795 persons are counted on its rolls as members, and its church buildings have a value of \$5,082,157. The Catholic bodies of Chicago comprise in their congregations Roman Catholic, Greek Catholic, Russian Orthodox, Greek Orthodox, Armenian, Old Catholic and Reformed Catholic. There are other organizations bearing the name Catholic Apostolic, but these are not Catholic as generally understood. In reading these figures it should be

borne in mind that all baptized persons over the age of nine years are counted as members; other denominations (except the Hebrew) count only those of discerning age who have publicly given adherence to their creed or religious cult.

Next to the Catholic is the Methodist denomination, with 145 churches, 25,500 communicants and churches valued at \$2,123,000. It will be a surprise to some to learn that there are seventeen varieties of Methodists in Chicago alone; some of these worship in superb temples, others in modest little structures and hired halls. All nationalities are reached, but the English language prevails, being the language of 101 churches. There are thirteen German, seven Norwegian, sixteen Swedish, four Bohemian and one French. While reading about languages it will be interesting to know that in one Catholic church, that of St. Agnes, at Chicago Heights, the congregation is so cosmopolitan that it is necessary to hold service in the English, Italian, Polish, German, Bohemian, Lithuanian, Croatian and Swedish languages.

The Congregational denomination numbers seventy-seven churches and thirteen missions. It counts 14,427 on its church roll and owns church property valued at \$1,460,930. The church edifices will seat 33,615 persons. Though preaching to an independent body of Christians, Dr. Gunsaulus is of this faith.

The Baptists number 15,635. They have fifty-one churches and forty missions and the auxiliary societies attached. Their church holdings are valued at \$1,147,100, with a seating capacity of 22,630 in the main auditoriums, some hundreds more being accommodated in hired halls and chapels.

In a city whose population is composed of so many Germans that it has been said of it that there are more Germans in Chicago than there are in Berlin (which is not quite true), it is not surprising to learn that the church founded by Martin Luther is a potent factor in its religious life. Many of its adherents are also to be found among our Swedish, Danish, Norwegian and Finlander folk. The Lutherans have eighty-seven churches and 36,800 members; while the Lutheran Evangelical body has twenty-three churches and 11,500 members. The holdings of the Lutherans are very modest in value as compared with others mentioned. Display of religious character is discouraged by them; hence, while thoroughly good and well adapted to their uses, their buildings are almost all severely plain. They have several institutions of learning, academies and colleges.

Of the Protestant Episcopal denominations there are in Chicago 7,450 members, with forty-one church buildings and four missions. These edifices are valued at \$1,351,500 and will accommodate 16,753 worshippers. There are also seven organizations of the Reformed Episcopal church, numbering about 2,250 communicants, with church holdings valued in the neighborhood of \$200,000; and a few scattering bodies holding allegiance to the Church of England.

The Presbyterians in Chicago number 15,291, with fifty-one church buildings and twelve chapels, sufficient to care for 35,120 attendants. There are fifty-four organized Presbyterian bodies, with a value of church edifices of nearly \$2,000,000. Like the Baptists; they are particularly strong in educational institutions of the higher order. As a

matter of fact, these are not owned by the church, but it assumes and is allowed control over matters purely theological taught therein.

The Disciples of Christ (Christian) number twenty churches, with a membership of 6,000, occupying twenty church buildings and one hall.

The Spiritualists have eighteen organizations, each of which is practically an independent entity.

This list of organizations includes also Seventh-day Adventists, Christian Scientists (worshiping in three superb temples), Dunkards, Swedenborgians, the Salvation Army, the Volunteers of America, Unitarians, Universalists, Plymouth Brethren, Friends of the Temple, Schwenkfeldians, Church of God, and other organizations having no official connection with any religious body, all of which have no published statistics available. The most noted of these are All-Souls, ministered to by Rev. Jenkin Lloyd Jones; Central church, founded by David Swing, ministered to since Dr. Hillis' departure to Brooklyn by Dr. Gunsaulus; the People's church, Rev. Frank Crane, pastor; Independent Religious Society of Chicago, with M. M. Mangasarian as regular lecturer, and the Church of the Soul, Ursula Gesterfeldt, pastor.

Throughout all the history of the world, the Hebrew people have been a strong factor in religious life. Whatever else a Hebrew may be he is ever true to the faith of his fathers; he may follow afar off, but he follows. The Hebrews of Chicago are no exception to the rule, and we find them worshiping here in twenty-three synagogues. Thirteen of their organizations belong to that wing of Judaism known as Orthodox, ten to the Reformed congregation. The difference between the two is slight, such as worshiping with the hat off, promiscuous seating of the sexes in the synagogue, and the introduction of the organ and female choir. Their church property reaches a very comfortable figure—\$536,500—and the number of members is set down at 9,187, but we must take into account a peculiar method of enumeration. In Jewish congregations the head of the family only is counted, using the ordinary method of estimating the number in a family, and multiplying by five we have 45,935 Jewish church-going people in Chicago.

Armour Mission is an independent organization with Congregational leanings, as is Chicago Avenue church (Moody's), Rev. R. A. Torrey, pastor.

In view of all these isms and ologies, it would not seem possible that any person in Chicago could lack an altar before which to bow and pray for forgiveness of his sins and the repose of his soul.—*The Standard*.

WISCONSIN LETTER.

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches has just been held with the church at Albion. The attendance from Milton and Milton Junction was not quite as large as usual, but the local attendance was very large. All the pastors were present except Pastor Crandall, who was detained on account of the illness of his wife. The program was devoted almost entirely to the discussion of denominational matters, and, instead of being dry and repetitious, as some predicted, it was fresh and full of interest from the opening to the closing session.

On Sixth-day, afternoon, a free talk was held upon our denominational work and how it can be best carried on. In the evening, Bro. E. D. VanHorn, student pastor at Rock River, gave a Bible-reading on prayer, and urged the duty of earnest and continual prayer for our work and workers. This was followed with a prayer and conference meeting.

On Sabbath morning, Mrs. Townsend spoke upon the topic which had been assigned to Pastor Crandall, and gave a very interesting account of the Tract Society's work—its aims, methods and needs. It is hoped that Mrs. Townsend will furnish this address for publication in the RECORDER, so no attempt is made to outline it here. In the afternoon, Dr. Platts spoke of our duty to the Missionary Society. This Society is our own instrument for carrying forward all our missionary operations, making possible our China Mission, with its Evangelistic, Medical and Educational Departments; our West Coast African Mission, so hopefully started last year; our work in Holland and Denmark, and all our Home Mission enterprises. To this Society we owe larger and more constant supplies of money to meet enlarging demands; we ought to study its plans and fields more; we ought to keep in constant sympathy with its Board of Managers; and we ought to be raising up young men and women, ready and able to take the places of those who must lay down the work, and to enlarge the work on every hand. The motives which should prompt us to such earnest support of the Missionary Society appeal to our sense of gratitude for what the spirit of missions, from the days of Stephen onward, has done for us; to our sympathy for our fellowmen who are less favored than we; to our love for our Lord Jesus Christ and our joy in the victory of his Cross; and to our loyalty to his last great commission—obedience to our marching orders.

At the evening session, Bro. S. L. Maxson spoke upon our schools, and our duty to them. Our position in the world as Sabbath-keepers and reformers demands of us that we be an educated people. Challenging, as we do, the Sabbath faith and practice of the great Christian world, we owe it to ourselves and to the truth for which we stand that we be able to make an intelligent defense of our strange positions. Our fathers early saw this necessity, and made wise and liberal provisions for it. Under these provisions we have become an intelligent, strong and earnest Christian people. That we may maintain this standing and do well the work that grows on our hands, we must keep our schools up to the high standards demanded by the times in which we live. They need our contributions, our patronage and our sympathies. That our schools may properly fit us for our work as Seventh-day Baptists—and this is the warrant for their existence—we ought to demand that they be in fact, through and through, Seventh-day Baptist schools, not only in their general management and influence, but also in their faculties.

Bro. M. B. Kelly, President of the Young People's Permanent Committee of the General Conference, addressed the Young People's meeting on Sunday afternoon, on the meaning of life, and the value of the whole

life trained for, and in, the service of God. And on Sunday evening, Prof. Edwin Shaw, of Milton College, outlined the work of the Sabbath School Board, and our duty to it.

An interesting feature of the meeting was the ordination of M. J. Babcock, son of Pastor Babcock, and Dr. George E. Crosley, to the office of Deacon, in the Albion church. The sermon was preached by M. B. Kelly. L. A. Platts offered the consecrating prayer, S. L. Maxson gave the charge to the candidates, E. D. VanHorn gave the charge to the church, and Deacon L. T. Rogers welcomed the candidates to the work of their office. The Sabbath-school lesson of Sabbath morning—Acts 6—was a fitting preparation for this service.

The next Quarterly Meeting will be held at Rock River, near the last of May.

L. A. PLATTS.

MILTON, Wis., Feb. 28, 1902.

THE BALSAM VALE.

An Interpretation of the Eighty-fourth Psalm.

PROF. JOHN E. M'FADYEN.

Was ever city in all this world loved like Jerusalem? Men who had never seen it thought of it as home; and they would enter upon long and perilous ways, to gladden their hearts by the sight of it, and to rekindle their faith by standing within its gates. That city was the home of their hearts, because in some strange, high sense it was the earthly home of their God. Once, in a time of awful peril, he had defended it with his unseen army; and there, too, when the tides of heathenism were sweeping up almost to its walls, he was worshiped by later ages with an exuberant and strenuous devotion.

So many an exiled heart was glad when it heard the call to go to the house of the Lord. From the far lands those pilgrims came to the hill-girt city, which seemed to incarnate for them the ancient purpose of their God. They came as sightseers; but the sight they yearned to see was the living God in Zion. And oh! the thrill of it, as, spent with the weary way, they first caught sight of the walls and pinnacles. My soul yearned, yearned, for the courts of Jehovah. But now my heart and my flesh send up a ringing cry unto the living God—a cry which will surely wake a glad response in our own hearts, if we watch the dry and desolate way by which they have come. For it is no light thing—the pilgrim way. It leads across ground that is scorched by the cruel sun; there alone can the bacia, or balsam, tree grow. Yes, the pilgrim way lies through the Balsam Vale, whose other name is the Vale of Tears. But in the end they are to look upon the face of their own great God; and they would surely reckon that all the sufferings and perils of the way were not worthy to be compared with the glory that should crown it. If our worship brings us less of joy than theirs, it may be because it has cost us less of pain. There is no ringing shout, because there has been no Balsam Vale. May those thrilling pilgrim songs do their perfect work upon us by kindling within us a sense of the glory and the joy of worship!

How the pilgrims envied the priests, whose duty was to remain forever within the blessed house of God! Thrice blessed—they cry—are they who dwell in thy house and sing thee everlasting praise. Nay—answer the priests—there is a higher blessedness than that,

even the pilgrim bliss which is sustained by continuous and glad surprises, the pilgrim faith which is never allowed to degenerate into monotony, but is ever kept alert by new sights and new victories, as it marches on from hill to hill, from strength to strength. The glory of God is revealed in the valley even more than in the temple; for he turns its dry places into wells of living water. Thrice blessed is the man—be he pilgrim in the valley or priest in the temple—who puts his trust in thee.

How lovely is thy habitation, especially to men whose home is among "the tents of ungodliness," for this is the dark background against which stand the clear figures of the pilgrim band. The accident of birth or circumstance may have thrown them there, but they are deep-hearted men whom such company cannot satisfy. They cannot live all their lives there. They must go to the house of their God and live there, though but for a day. The inspiration of that day will help to carry them across years of temptation from the men who dwell in the tents of wickedness. Worship is to them more than gorgeous ceremony. Through it comes deliverance from evil. And back through the valley they go again, not only glad, but strong. They have seen the Lord.

The pilgrim life is always the same. To-day, as yesterday, the soul that would be true to all that is best needs the support of public worship. Too well we know how powerful are the assaults that can be led from the tents of wickedness, and how often our armor is pierced. So one day in seven, in company with other struggling souls, we meet the Lord of Hosts, the God of the daily battle, our sun and shield. In the church of Christ, within the communion of the saints, pledged as they are to fight the good fight, our moral nature is braced again, and we taste once more the assurance of victory. For the moment, the church is home—home of our deepest heart; like a bird's nest, a soft and gentle place, where God's Israel, like a mother bird, may lay down her young and never fear.

Every week is as a pilgrimage through the Balsam Vale; and as we emerge and behold the holy day and the holy city, well may we send up a ringing shout of joy. But is all life, too, not just such a pilgrimage? On we go, from weakness to weakness, or from strength to strength, according as we care little or much for the heavenly Jerusalem. But whether in weakness or in strength, it is often through a valley of tears. The deepest hearts have not felt like singing all the time. Often, very often, it has been the tear-stained face that has been turned up in mute appeal or prayer to God. But through the tears the eye of faith will sometime see the landscape transfigured, and fountains welling up in the Balsam Vale. The glory of the heavenly city sheds back a gentle light on all the way thereto. To the soul that yearns for the unclouded vision of God, the dangers and privations of the earthly pilgrimage will be transformed into blessings that break upon her barren way as the rain from heaven. Then, when the way is over, in the presence of the living God, the pilgrim will lift up his glad song, as he stands within the courts, which neither war nor storm can shatter.

"The peace of all the faithful,
The calm of all the blessed,
Inviolable, unvaried,
Divinest, sweetest, best."

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

The Student Volunteer Movement.

So far as we know, there were three Seventh-day Baptist "young people" at the Toronto Convention, these being Eli Loof-boro and Harry Jaques, of the Alfred Theological Seminary, and your Editor. We wish more of our students might have passed through the same wonderful experience. To take a glimpse for five days of the great world-wide movement, to see how God is marching on in the kingdoms of the earth, to hear the experiences of heroes of the faith directly from the heart of heathen lands, to be one of a throng of those thousand representative Christian students fired with the *esprit de core* of an unconquered and unconquerable army,—this was one of the experiences of a lifetime, which leave their mark upon character, motive and achievement. This quadrennial convention has grown from 680 delegates in 1891 to 2,955 in 1902. One could but be struck with the deep earnestness which pervaded the Convention. The only singing, aside from that of the congregation, was by the Association Quartet. This was made up by Y. M. C. A. Secretaries actively engaged in soul-winning,—and every song was a message. At the request of Chairman Mott, no applause was indulged in, there were no Chautauqua salutes and never a college yell was heard throughout the Convention. Momentous issues, life decisions were hanging in the balance; and we were all to be quiet before God. We were interested in noticing how the Convention affected the reporters. We quote at length an article from the pen of one of that fraternity, as published in a Toronto daily:

The Student Volunteer business grows on one. The significance of the thing, its bearings on the life of the United States and Canada, the influence going out from it through a thousand lives to the ends of the earth—a little reflection on its facts and forces pulls one up and makes one wonder. You go to the meetings as you would go to a political gathering or a temperance convention, to see what is doing, and to pick up a few paragraphs, interested only in a reporter sort of way, as in a thing quite apart from your personal concerns, but presently you find yourself losing that sense of separateness. There is a great common life, a oneness of idea and thought and purpose, a current of emotion running every whither, and before you know it you are in the midst of the movement yourself, and the warning or appeal that finds the man from Texas or Nebraska or Oregon finds you and makes you think what your life is for and what you are doing with it.

Now, the movement that will touch the press gallery to personal interest and unselfish concern has no froth or fever about it. Frankly, this Student Volunteer business has more bottom and brains and body to it than any university Greek Letter Society or political club or lodge or order that claims the time and attention of our clever young men. The platform in Massey Hall these days commands a farther skyline of life and service than any place in Legislature or Parliament. The real statesmen are here. It is they who deal with big affairs, and put their hands to vast enterprises. What are our poor parish politics compared with this world-wide sweep? What is our trade policy compared with the evangelization of the world in this generation? Is it any wonder that such a movement has drawn to it the brightest and brainiest?

John R. Mott has the instinct of a general. He knows how to marshal both men and ideas, and to make each do a needed part in the well-ordered campaign. In his address at Massey Hall recently he presented the points of his argument in regular order, each gathering up the force of those that had gone before, until at the close the conclusion he reached was irresistible to attentive minds.

Mr. Mott has traveled extensively for so young a man, and has kept his eyes opened and his heart tender. His

address recently was an argument for "a forward movement in non-Christian lands," and as he made his way from point to point—the comparatively slow progress of the past; the fierce onslaught of intemperance, the opium habit, gambling, impurity and infidelity in heathen lands; the need for the uplift of a missionary enthusiasm to cure the criticism and unbelief at home; the imperative duty to evangelize the world; the immediacy and urgency of the task; the prospect of a heritage for the church among the heathen—as he touched these points one felt the full power of his appeal; and as he outlined the program one realized the possibility of the work being done.

People were surprised at the subscription. Toronto is not accustomed to seeing \$15,000 a year for four years subscribed in less than half an hour. It was done not in response to feverish appeals, but because the reason and conscience and heart of the people were satisfied that such an investment of money was right and profitable. Had Mr. Mott based his plea on any lower ground it would have failed. His few words were accepted and the money poured in.

After all, there is no interest so strong, even in money-loving pleasure-seeking age, as the religious interest. No other subject would command the attendance day after day, through rain and mud, of such vast crowds of downright people. And this quickening of the missionary spirit will do much to turn back the tide of worldliness that is threatening our private and public life.

This convention illustrates the supreme importance of the personal element, the power of a man. After all, the success of a movement depends not only on its worth, but to a large degree on the men who control it. The power of a truth is bound up with the power of the personality that embodies and utters it. To produce men of capacity and power and purpose, men who do things, is the greatest service to the country or to the world.

We hear a few croakers who stay away from Massey Hall say that these students should be in their classes doing their appointed tasks. As though grinding out facts in a class-room with a ground-out professor were all a student needs! We venture to predict that the fellows who get most out of this convention are those who will yet do most for the world. A student needs life and power as well as facts and theories. Life and power and a great purpose—these are the marks of a Student Volunteer.

J. A. M.

Canadian Heroes.

If the question were put to vote among the delegates to the Student Volunteer Convention, there can be little doubt that Toronto would be awarded the palm as the best, highest type of city in its class on the Continent. Now, I am a Seventh-day Baptist; but when people undertake to keep Sunday, I like to see them keep it. That is the kind of timber that make strong Sabbatarians when they will accept the Bible Sabbath. Better than any other large city I have seen Toronto keeps Sunday. By a very narrow margin, they have at last permitted the street cars to run on that day; but they do not begin till nine o'clock in the morning, and the conductor rings his bell softly and apologetically. It is a clean community, speaking comparatively, both physically and morally. It is a city of churches, a stronghold of Protestant Christianity. It has reason to be proud of its homes. I would not be surprised if we had to acknowledge that the Canadian families in the Ontario Province are better brought up than ours. Obedience and filial respect are in the air. It is a rare pleasure to be a guest in that kind of a home, wherever it may be planted. The atmosphere of love, its unity of spirit, the sturdy loyalty of the children, and the gracious feeling of common interest will not soon be forgotten.

Who Follows in His Train?

On the way home the second morning after the Convention, there keeps ringing in my ears and humming in my throat the grand war hymn, which was one of the two favorites at Toronto. I can see yet that great

throng singing it with flashing, glistening eyes, and feel the thrill of sacrifice which ran from heart to heart. It is really a martyr-hymn. I find that I am carrying home as one of the deepest impressions the thought of those thirty thousand Chinese martyrs. The robe of Christian sacrifice is deeply stained with Chinese blood, and that stain will abide before our eyes day and night until all Christendom is awakened to a new passion of loyalty and consecration. Did you realize that this was one of the greatest persecutions that ever befell the Christian church? that one of the supremest "blood-offerings" of all sacred history has been made by our brothers and sisters of the yellow skin? The test was never put more directly. Only burn a little incense, go through some simple forms, and their lives would be spared. Doubtless many accepted the offers with mental reservation, going through the forms for the sake of wife, children and name, to tide them through "the present distress." Think of how you would stand the test yourself; think of the natural tendency toward concealment in the Chinese character, and you may understand how thousands of those who recanted in form did not mean it in fact. These are not the things that need surprise us; but there are stories of heroism and of unflinching fidelity coming back to us which are unsurpassed in the world's annals, and which stir our hearts to the very core. Said one man when the Boxers surrounded him, savage, naked to the waist and drenched in gore, brandishing their blood-stained weapons: "You need not go through your incantations to find out whether I am a Christian, I acknowledge Christ as my Saviour and Lord." The Boxer leader seized his tongue and cut it off. They hacked him in pieces till he fell bleeding. But the last movement of the dying Christian, when he could say nothing more—do nothing more—was to point with his finger upward. How do we know the story? Who escaped to tell the tale? Two of the murderers themselves had that scene branded so deeply on their hearts by the Spirit of God that they could not escape the impression. They are now inquirers of the Christian religion, and it is from their lips that we have the record. With such instances as this before our eyes, do you wonder that it sounded like the great slogan of an undying war when we sang:

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar!
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,—
He follows in his train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save:
Like him, with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's-gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice.
In robes of light arrayed:
They climbed the steep ascent of heaven
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train.

—Bishop Reginald Heber.

Children's Page.

SAR' ABBY'S PINK PARASOL.

SOPHIE SWETT.

"I'm sure that I can trust you, Sar' Abby," said Miss Stinchfield, in an impressive voice. "I don't know as I should think of going away from home if I didn't have you to depend upon. It isn't every one I could trust to take care of Rufus. Your mother says she feels as safe to go away and leave the other five, even the twins and the baby, to your care as if you were thirty instead of only thirteen."

Sar' Abby's eyes shone with pride, and she ceased to curl her bare toes upon the gravel of the garden path as she had been doing because Miss Stinchfield's trimness made her feel that she was poverty-stricken and shabby.

She was very thin and her shoulder stooped from carrying the twins and the baby. And besides curling her toes she chewed her apron-string in embarrassment. Yet one would scarcely be surprised that Miss Stinchfield trusted her; her eyes were so clear and steadfast, and her chin so square and strong.

"Yes'm, I'm used to remembering," she said. "I'd be sure to see that Rufus had his milk and his meat."

"And his catnip," added Miss Stinchfield. "His catnip is very important. Rufus has never had a sick day in his life, and I think it is very largely due to the fact that I never allow him to miss his catnip for a single day. And in the summer he always has it fresh."

Miss Stinchfield looked cautiously about her, took a step down from her porch and silently raised a beckoning fore-finger.

"There's catnip down in Lot Parkman's field," she said, when Sar' Abby stood close to her, wide-eyed with wonder at her air of mystery. "It grows all along the fence. You climb right over the stone wall of my pasture, where the black alder bushes are, and there 'tis. Nobody goes near that field now Lot Parkman is out West. Abby Hutchins wanted some catnip and I gave her what I had and I kind of put her off when she wanted to know where I got it. Solon Gregg, the root and herb doctor, was round looking for it and I told him that it used to grow on the old Harvey Wilcox place. He came back and said it had all run out there. But I didn't tell him about Lot Parkman's field. I couldn't, because Rufus don't relish the little hard packages that you get at the apothecary's—not a mite. Catnip appears to be getting terribly fashionable and it's growing scarcer every year. Why, my cousin Cynthia Bemis told me that she saw boys selling it on the street in the city. Five cents a bunch, and only a few sprigs in a bunch. So you see I don't want anybody to know that there's catnip in Lot Parkman's field right the other side of my fence. I want you to go there and get it for Rufus every other day and not fail once to do it, not if I don't come home for a fortnight. And don't you tell a soul of it."

"No'm, I won't, said Sar' Abby obediently.

"And I'll pay you when I come home," said Miss Stinchfield.

She might pay her as much as a dollar! She might even give her her old purple silk dress, thought Sar' Abby, hopefully. She had heard the dressmaker tell her mother that Miss Stinchfield didn't know whether she should have that dress made over or not.

As she ran homeward Sar' Abby saw herself in fancy walking to Sabbath-school in a purple silk dress with Bella Staples looking at her. Bella Staples was the doctor's daughter. She had a great many new dresses, but she had never had a purple silk. Sar' Abby even "switched" a little as if she already had on the purple silk until her faded, skimpy, calico caught upon a thistle and was torn, sharply reminding her that her good fortune had not yet come. Patient and uncomplaining was Sar' Abby, and no one knew how in her heart she longed for pretty things.

As she drew near her own house Sar' Abby saw her mother and Mrs. Oakes, a neighbor, talking at the gate.

"So you've got a job, Sar' Abby," said Mrs. Oakes.

"It's a wonder that Miss Stinchfield can trust anybody to take care of that cat. She hasn't been away from home to stop over night for three years because she couldn't leave Rufus. She says he's more like a human being than he is like a cat. He doesn't just meow; he makes a noise in his throat first, and it sounds just like purrmeow. They say she pays the butcher five cents every day for meat for him, and she told Eliza Melcher that she supposed she should have to pay you as much as fifty cents for taking care of him. Land! I don't know what she would do if anything should happen to that cat. I expect she'd put up a gravestone for him, as if he was a human being."

"She's all alone in the world, and I suppose we all have to have something to love," said Sar' Abby's mother.

"She doesn't seem to be so stingy as some say," continued Mrs. Oakes. "She was talking of having her old purple silk made over, but she has decided to give it to her cousin's wife, where she is going visting instead."

Only fifty cents and the purple silk was to be given to some one else! Sar' Abby had taken the baby from her mother's arms, and she held it before her to hide her suddenly brimming eyes.

The next morning as Sar' Abby walked along to Miss Stinchfield's in a fog that was like rain, fifty cents seemed less than ever, and she felt as if it were cruel that she could not have the purple silk dress.

Rufus sat upon the door-stone and howled dolefully. He was sixteen, and he had a cataract over one eye, and his tail had dwindled to a mere thread. He declined to eat the meat and milk that Sar' Abby set before him, and continued to howl.

"Poor old cat! I'll go and get you some catnip," said Sar' Abby, and started across the dripping fields. Rufus set out with her, anxious not to lose even a stranger's companionship, but turned back suddenly, as if he were afraid that more changes might come if he left his own door-step.

The catnip grew along the fence of Lot Parkman's pasture, and one could easily find it even in the fog. As she climbed back over the stone wall with a large bunch in her hand an idea popped suddenly into Sar' Abby's head.

"There's such a lot of catnip, such a lot," she said to herself.

The boys were selling it in the city streets for five cents a bunch, Miss Stinchfield had said, and there were only a few sprigs in a bunch.

Rufus nipped indifferently at the catnip,

but he seemed in better spirits and was more polite; he rubbed his head against the catnip, and resumed his natural tone in place of the doleful cries.

"Purrmeow!" It sounded sociable and friendly, and, really, almost human.

"You don't care much about catnip, do you, Rufus?" said Sar' Abby, and her voice trembled.

She left one small sprig of catnip with the meat and milk in the wood-shed, and carried the rest home under her apron. That night, in the late twilight, when there were only a few peeping stars, she went across lots to Lot Parkman's field and gathered almost all the catnip. She left only a few sprigs for Rufus. She said to herself that he was not as fond of catnip as Miss Stinchfield thought he was.

The next morning she went over to feed Rufus, wearing her best clothes. They were her green gingham dress, that never had washed well, and a black cloth cape trimmed with jet, that old Mrs. Tibbets had given her when it grew rusty, and the hat that she had three summers ago with the flowers on it all faded and curled up so that one could hardly tell what they were.

After she had left Rufus's food—which he wouldn't eat—in the wood-shed, she drove down to the Junction with Ludovico Gilkey, the expressman. She had a great pasteboard box full of catnip in her lap. She had hired Marietta Field to help her mother to take care of the children while she was gone. Marietta would do it for the spun-glass peacock that had been hung for Sar' Abby on the Sabbath-school Christmas tree, although one of the twins had cracked its tail.

"Catnip, five cents a bunch!"

It required courage to say that, even in a soft voice; and you soon found that soft voices were not heard at all in the noise and bustle of the Square at the Junction. It was not long before Sar' Abby was crying catnip so that people could not help hearing, and she was soon carrying on a brisk trade. When it grew slack she changed her location to another side of the Square and soon had another run of custom. The catnip was all gone by two o'clock and she had not had time for even a nibble at the doughnuts and cheese which she had brought for a luncheon.

Twenty-seven bunches she had sold at five cents a bunch, and two purchasers had given her ten cents instead of five and declined to receive any change—almost a dollar and a half! She set out for the millinery shop across the Square, whose windows had dazzled her eyes all the morning. Perhaps one could buy some kind of a hat for a dollar and forty-five cents.

But on the way to the milliner's she passed a window filled with beautiful parasols. There was a pink one—small and covered with frills and puffs—that was marked a dollar and a half.

Sar' Abby stopped before it, drew a long, long breath. The splendor of a pink parasol would take people's eyes from all her shabbiness!

To have a parasol had been her dazzling day-dream; she had never thought of the possibility that it could come true. And a pink parasol! Bella Staples, the doctor's daughter, had only a little, old-fashioned, dark green one.

She walked breathlessly into the shop and offered to pay the money tightly clutched in

her hand—a dollar and forty-five cents in five and ten cent pieces—for the pink parasol. After a consultation among the clerks it was sold to her, and she came out of the shop with the delightful sense of being another Sar' Abby in a world where dreams come true.

She was obliged to sit in the back of Ludovico Gilkey's express wagon, because there were so many of the summer visitors' trunks. She sat upon a large trunk and raised her pink parasol, and people in the street turned to look at her, and Bella Staples ran out to her gate and called to Mildred Hovey, across the street, to look and see.

The next morning, when Sar' Abby went to feed Rufus, she found that he had not eaten his catnip, but she went dutifully down to the field and got another piece for him. She had left only three sprigs there and she hoped that some more would very soon grow. Rufus ate catnip every day after that, and the three sprigs were gone and no more grew. Sar' Abby scoured the fields and woods and could not find it anywhere. She induced the twins to give her the bright nickel that they had cherished for months and spent it at the druggist's for dried catnip. But Rufus scorned even to rub his head against it and began to howl dolefully again.

After a few days he began languidly to eat his meat and drink his milk again, and Sar' Abby no longer feared that he would die.

Miss Stinchfield came home a day before she was expected. Sar' Abby was sure that she did it to see whether she was faithfully caring for Rufus. She said she thought he looked pretty well, and she gave Sar' Abby half a dollar and said she hoped she would spend it wisely. But the next day she sent for Sar' Abby in haste; Rufus had been taken suddenly ill; he was very ill indeed. She had sent for the veterinary. "You must have stuffed him with catnip!" she said, severely, to Sar' Abby. "There is none left in the field!"

Sar' Abby turned and fled, her chin quivering.

Two days afterwards she heard Luther Potter, the veterinary, talking with Mrs. Oakes, next door. The cat "was very old and had been off his feed," he said.

"Well, I expect she'll set up a monument over him, and that will be some consolation to her," she heard Mrs. Oakes say.

Sar' Abby got Ludovico Gilkey to carry her to the Junction again the next day. But they refused to take back the pink parasol at the shop where she had bought it. She tried to sell it at other shops in vain. She missed the expressman and had to walk all the way home. She rang Dr. Staples's doorbell at nine o'clock in the evening, and Mrs. Staples bought the parasol for Bella for a dollar.

Sar' Abby ran all the way to Miss Stinchfield's with the dollar clutched tightly in her hand. There was a chance that Miss Stinchfield might not have gone to bed, although all Damsonfield kept early hours. She had just gone upstairs, and she came down when Sar' Abby knocked, holding a lamp out into the darkness.

"Oh, I did it! I killed Rufus!" Sar' Abby burst forth. "I only gave him a little mite of catnip, and sold all the rest that there was in Lot Parkmen's field! I sold it at the Junction and bought me a pink parasol. I don't know how I could, but I thought perhaps it would grow some more, and he didn't seem

to like it very well. I've got a dollar of the money back and here it is!"

"Sold Rufus's catnip!" exclaimed Miss Stinchfield, indignantly. "I ought to have known better than to trust you!"

"Yes'm, I wasn't fit," said Sar' Abby. "If you'll take the dollar and buy a gravestone for Rufus—I know I don't deserve it, and I know nothing makes up, but it seems as if I couldn't bear it that I killed Rufus!" Sar' Abby's chin quivered and her voice broke.

"Purrermeow! Purrermeow!" came in a soft, satisfied, affectionate cat voice from the sitting-room.

By the lamplight Miss Stinchfield saw Sar' Abby's face, and her own softened a little.

"Rufus pined because I was away. I don't know as catnip would have made any great difference," she said. "He's getting well. I shan't trust him again to you or anybody else. You can keep your dollar, but see that you don't go near Lot Parkman's field again or tell anybody what grows there."

And Miss Stinchfield shut the door.—*The Interior.*

AT FIRST HAND.

ELIZABETH W. DENISON.

An English nobleman came into his breakfast room one morning. The sun shone upon a beautifully-appointed table, bright with silver, glass and spotless linen. An anxious chef had outdone himself in the various courses of intricate cookery, whose perfect consummation was now offered for the approval of his lordship. The elaborate dishes were humbly served, one after another, only to be waved aside by a languid white hand. Nearly half an hour passed before everything was inspected, and then, to the despair of his servants and the absolute horror of his cook, this archetypal man ate nothing but a soft boiled egg.

This fable teaches a profound truth and uncovers a trait in human nature that is too often ignored. Things at first hand appeal to us in a vital and elemental way. Simplicity, after all, is the supreme attraction. It is this quality in our make-up that drives us pell mell into the quiet country places. The more primitive they are the more strenuously they are sought. Doctors are beginning to prescribe "lighthouse work" for their wealthy and nervous patients, and everywhere there is an under current of ardent desire to get back to nature, to seize things at first hand. Simpler clothing, simpler houses, fewer wants are now coming into recognition as the best and highest way. We have all been cooked and dressed and upholstered to death, and life has become so tremendously complex in consequence that the inevitable reaction is setting in. A blessed and long desired revolution! Bloodless and silent, but none the less far-reaching and effective. Not yet has it liberated the unhappy ones whose lives are spent in outdoing each other by more and more extravagance in houses or furniture. They are still, and may be for generations to come, unconscious martyrs to the well-being of all manner of artisans in beautiful things. Thus is the balance made equal, and we must not complain. Beauty is its own excuse for being, and to have life at first hand does not mean ugly or inartistic living. The masters of old, to whom we are reverently returning, made their work beautiful even at its plainest and poorest. The lines of loveliness

can be as potent in a rough jar or a plain table as in the most elaborate "objects of virtue." Over-decoration in any direction defeats itself. A bare room is better than one so crowded that any attempt at locomotion is dangerous. And the general effect! Truly, "things are the snake," as Emerson says.

Look at the sky on these winter evenings. "Plainness and clearness without shadow or stain; clearness divine." At least we can see the stars at first hand. Their grandeur can be had without price. No middle men to demand a tariff and make us pay twice their worth. No grasping monopoly to charge highest for the smallest stars, so that nobody but rich folks can see the whole to advantage. After all it is mostly our own fault that we do not oftener see and have things at first hand. To begin with, we must wish for them. And after the wish is created, we must insist upon them and "take no other." Let us have the absolute truth as nearly as it can be had in this world of simulation and appearances. There are those who are true. It requires some moral stamina to face the dramatic situation in which, as truth-seekers, we shall inevitably find ourselves. But they are really very interesting when one is accustomed to the novel atmosphere. Let us not be dismayed by the appellation of "crank." Those who get life at first hand are apt to be a peculiar people. A certain turning away from the beaten track is the price of our liberty. Naturally it is much more comfortable to keep on in the pleasant old ready-made paths. They are so familiar and smooth, trodden to a dead level by millions of confiding feet. Why strike out into an unknown country where the road lies clear and plain before you? How do you know that your narrow beginning of a way may not "end in a squirrel track and run up a tree?" To be sure, but how then shall the world of mind and spirit move? or new countries be discovered, or awful abuses righted? Think of the courage of the old stalwart souls who would have things at first hand and see for themselves; who believed in new worlds, and sailed cheerfully away in the face of death and disaster to find them. Heroes and martyrs were they in the eyes of all the world.

"But bolder they who first out cast
Their moorings from the habitable past,
And ventured on the shoreless sea
Of storm engendering liberty."

Let us love and uphold our churches and their precious helps and comforts. But they are not to take the place of our genuine spiritual life. Above all is it necessary to establish, by every effort and means in our power, a first-hand communication with our Heavenly Father. No personality or organization should come between the soul and its God. It must choose its own way for the cultivation of that Presence, which, as we all know, is able to transform and glorify the poorest life. Through loving ministrations and sacred influences one may be led into the outer courts of the Holy Place. But the ultimate benediction, which is the crown of all that is best in this world, comes only when, "waiting on Him who knows us and our needs," we are ready to give all, that we may receive all.

"Great good have I
Till it be greater good to lay it by.
Nor can I lose peace, power, permanence,
For these smile on me from the thing
Thou willest."

—*The Interior.*

Our Reading Room.

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

BROOKFIELD, N. Y.—A popular lecturer recently told a Brookfield audience that the best test of character was to be seen not in the rapid advancement one makes, but in getting up and going on after having fallen down. Courage rises in the face of obstacles, and Brookfielders prove their claim to "grit and gumption," even when snowed under so deep as the month of February has buried them. Old settlers call this snow the deepest in many years, but Brookfield scooped a way to the outside world even before the outside world was ready to meet them half way. North Brookfield mail was snow-bound from Monday morning to Friday afternoon, and railroad traffic was suspended several days last week.

More depressing to the hearts of our people than the snow-storm was the news that Prof. E. E. Whitford, Principal of our High School, had resigned his position to accept a lucrative place in the Shamokin (Pa.) High School as instructor of mathematics. Prof. Whitford had made himself valuable in every branch of our church work, and his absence leaves an irreparable loss. There is compensation in the thought that our Brookfield young people are giving the satisfactory service which the world demands. Able-bodied, able-brained and warm-hearted men and women are needed everywhere, and we are glad to be able to help in supplying the need.

The Sabbath-school is now under the efficient management of Leslie P. Curtis, and Devillo J. Frair receives and disburses the funds of the church. Both these offices were formerly filled by Prof. Whitford.

We are glad to welcome to our circle another devoted worker, Mrs. John D. Camenga, who has recently come to make her home in Brookfield. We trust the new social and church relations will be of mutual profit.

The church has been using the prayer-meeting topics published in THE RECORDER since the beginning of the new year, and the pastor has sent the list for two months ahead to the non-resident members. It is a pleasure to think that, although separated by many leagues, we can all join in thought during the sacred hour of prayer.

FEBRUARY 24, 1902.

NEW MARKET, N. J.—For many years it has been the custom of two of the churches of New Market—the First-day Baptist, and the Seventh-day Baptist to hold union services during the Week of Prayer. These meetings have often developed sufficient religious interest to encourage their continuance in special revival efforts. Although the weather was very unfavorable much of the time during the month of January, still it was deemed advisable to continue the work. Rev. Mr. Richardson, pastor of the Park Avenue Baptist church of Plainfield, was with us two evenings one week, and Rev. George B. Shaw, pastor of the Seventh-day Baptist church in New York City, gave us four days and nights of assistance. Both of these brethren rendered us valuable aid, though the stormy weather seriously hindered a full attendance. On Sunday, Feb. 16, the two congregations and their pastors united in the administration of the ordinance of baptism, seven candidates uniting with the First-day Baptist church, and eight with the Seventh-day Baptist.

L. E. L.

CARING FOR A SINGLE POST, OR FOR A CAMPAIGN?

There are two kinds of people in this world—two kinds of well-wishers and well-doers—not to mention those who have no hearty and efficient interest in plans and efforts for the good of their fellows and for the glory of God. One set and sort of Christian workers are particularly interested in great and grand ideas of world movements, and of God's plans and promises for the ultimate attainment of Christ's church when all of Christ's people are aroused to a sense of their duty and privileges as a whole. The other set and sort are intense in endeavors to know and to do their personal duty in the present time and in their individual sphere. Those of the one sort consider how glorious it will be when all are doing as they should and may do in the spirit and strength of Christ. Those of the other sort are, in a sense, absorbed in the endeavor to do, and to have those whom they know, or meet, or can reach, doing faithfully in God's service here and now. It cannot be said that the one or the other of these two is the only proper sort, and that the other sort is wholly wrong or useless. Both are needed, and both are useful. Let not, therefore, those of the one sort complain of those of the other as lacking in the true spirit of Christ. A Canadian brother of the one class is inclined to find fault with those who see and who speak of a needed spirit of Christian love in dealing with those who are of the various sects or divisions or denominations of Christians. He refers to an article recently published in these pages, entitled "Aunt Abby on Sects," in which a good side, or feature, of each "sect," or denomination, is pointed out and emphasized. In an extended communication he argues against these divisions, and claims that even the effort to see good in them tends to dishearten those who strive for church unity, and encourages those who are satisfied with division. He says confidently:

"The logical outcome of 'Aunt Abby's' life should have been that the things [the sects or divisions spoken of] are surely wrong. Christians have to forbear, forgive, and forget, if possible, or grow to like, if they have sufficient grace. . . . 'Aunt Abby' loves the brethren undoubtedly, but hundreds of thousands find a stumbling-block in the division of Christians. Christ himself prayed that 'they may all be one,' that the world may believe."

Sects, or divisions, in the Christian church being as they are in our day, there are two courses for us in practical thought and action. As one way, we can occupy ourselves in desiring and endeavoring to secure oneness in the church, having the Greek church and the church of Rome, and the numberless branches of the Protestant church, or churches, brought together or into one undivided Christian church. In this way many do occupy themselves, and evidence a devoted Christian spirit in their well-doing. Possibly the Canadian brother is one of these. But there are other earnest and devoted Christians who, from their personal characteristics and methods of action, and from their way of receiving from God special direction as to their sphere, and manner of action, devote themselves to their individual duty day by day and hour by hour. In earth's great battlefields, the commanding general and his prominent subordinate commanders have to consider and plan

for the larger and general campaign and operations; but many a private soldier on a picket-post, at an advanced position, has his duty to consider, and attend to the one post where he has been stationed, and for which he is responsible. In the plans of the commanding general, that soldier's duty is essential to the success of all, but the private soldier has no anxiety or concern for that. He has only his own part to look after. So it is in Christ's great world outlook, and many prefer to have it so.—S. S. Times.

MINISTRY OF THE SPIRIT.

C. H. WETHERBE.

One of the ways of honoring the Holy Spirit is to acknowledge the truth that he often directly communicates his desires, purposes and instructions to believing hearts. There are many professed Christians who deny this truth. They tell us that the Spirit never acts upon one's heart independently of the Inspired Word of God. These people, therefore, ridicule the statement that the Spirit ever makes such impressions upon the heart, as many Christians claim that they experience. I am confident that such ridicule is a grief to the Holy Spirit. There is plenty of Biblical evidence to show that the Spirit does speak to believing souls, quite independently of the written Word. Of the venerable Simeon it is said: "It had been revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ." Then it is added: "And he came in the Spirit into the temple." These statements explicitly prove that the Holy Spirit, entirely independent of any written word of God, acted upon Simeon's mind and heart, revealing facts to him which he had not known and would not have known except by such a special revelation. The Spirit gave Simeon the positive assurance, before Christ was born, and perhaps a number of years before, that he would live long enough to see the Christ.

That assurance was just as reliable as any inspired word of God is. Then notice these words: "The Spirit said upon Philip, Go near and join thyself to this chariot." The Holy Spirit distinctly told Deacon Philip to go and enter the chariot which the eunuch of Ethiopia was driving, and Philip felt safe in obeying that voice of the Spirit. How did Philip know that it was the Holy Spirit who was speaking to him? I suppose that the impression made upon him by the Spirit was so strong, clear, and different from all other impressions or impulses that he was convinced that it must have come from the Spirit. The inspired historian tells us that it was the Spirit, and we are obliged to believe the statement.

And some of us, too, have frequently been the subjects of the Spirit's direct and powerful operation, having been led by him into ways of his own choosing and not ours. It is a blessed consolation to a believing heart that, often needing more than a human guide, he has an all-wise divine one in the person of the Holy Spirit.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1902.

FIRST QUARTER.

Jan. 4.	The Promise of Power.....	Acts 1: 1-11
Jan. 11.	The Promise of Power Fulfilled.....	Acts 2: 1-11
Jan. 18.	The Early Christian Church.....	Acts 2: 37-47
Jan. 25.	The Lame Man Healed.....	Acts 3: 1-10
Feb. 1.	The First Persecution.....	Acts 4: 1-12
Feb. 8.	The Sin of Lying.....	Acts 5: 1-11
Feb. 15.	The Second Persecution.....	Acts 5: 32-42
Feb. 22.	The Arrest of Stephen.....	Acts 6: 7-15
Mar. 1.	The Stoning of Stephen.....	Acts 7: 54-58; 2
Mar. 8.	The Disciples Scattered.....	Acts 8: 3-13
Mar. 15.	The Ethiopian Converted.....	Acts 8: 29-39
Mar. 22.	Temperance Lesson.....	Eph. 5: 11-21
Mar. 29.	Review.....	

LESSON XII.—TEMPERANCE LESSON.

For Sabbath-day, March 22, 1902.

LESSON TEXT.—Eph. 5: 11-21.

GOLDEN TEXT.—Be not drunk with wine wherein is excess.—
Eph. 5: 18.

INTRODUCTION.

The Epistle from which our lesson is taken was written by Paul during his imprisonment in Rome. His interest in those converted under his preaching is not diminished by his absence.

Many think that the Epistle to the Ephesians was not especially designed for one church, but had a general application to all the churches in the neighborhood of Ephesus. This view is supported by the fact that this Epistle has no salutations to particular individuals, and that two of the very best manuscripts lack in the first verse the words, "in Ephesus."

In chapters 1-3 Paul speaks of the glory and blessedness of the Christian life into which his readers had come through the loving favor of Jesus Christ. This doctrinal portion is followed by an earnest exhortation in chapters 4-6, that those who have been thus blessed should walk worthily of their calling. It is inappropriate that those who have been redeemed from the sins of the heathen world should turn back to those sins again. The relations of the members of the Christian family toward one another should be founded on the principle of love. The Christian should equip himself with the armor of God that he may stand boldly against all assaults of the adversary. In the midst of this particular portion is the passage selected for our temperance lesson. Paul makes an eloquent appeal for that foundation principle of all true temperance, self-control.

TIME.—Perhaps in the year 63 A. D. Some recent writers suggest a date four or five years earlier.

PLACE.—Rome, where Paul resided in his own hired house. [Many have thought that this letter was written from Caesarea, while Paul was imprisoned there; but the argument is not as strong as for Rome.]

PERSONS.—Paul the great apostle, and some of those converted under his ministry, the most of whom were evidently Gentiles.

OUTLINE:

1. Avoid That Which is Evil. v. 11-14.
2. Cling to That Which is Good. v. 15-21.

NOTES.

11. *And have no fellowship with the unfruitful works of darkness.* Our lesson commences in the middle of a sentence which begins with verse 7. Paul is warning his readers against the immoral vices of the Gentiles. He calls them "unfruitful" because they produce no results that are of any advantage. By the word "darkness" he refers figuratively to moral corruption. *But rather reprove them.* We are not to stop short with a negative relation to these "unfruitful works of darkness." We are not only to keep ourselves pure from these immoralities; but we are actively to disapprove of them and hold them up to censure.

12. *For it is a shame even to speak, etc.* This verse assigns a special reason for the injunction at the end of the preceding verse. The secret sins of the Gentiles are so vile that they may not be explicitly mentioned. *In secret.* This phrase stands in the emphatic position in the original at the beginning of the verse.

13. *But all things that are reprov'd are made manifest by the light.* Paul is continuing his argument for the exhortation at the end of verse 11. Every thing which is reprov'd—that is, refuted, convicted, exposed

—is illuminated by the bright light of truth, and made to stand out in its real character. Sinful deeds are shorn of their seductive and alluring features and are shown to be what they are, in all their moral imperfection. *For whatsoever doth make manifest is light.* Instead of "doth make manifest," we should read "is manifested." After anything is reprov'd (convicted) and thereby illuminated by the light it becomes in itself light: that is, by reformation or else by standing as a terrible warning.

14. *Wherefore he saith.* Paul now confirms the necessity and salutary effect of the reproof or conviction before referred to by a quotation from Scripture. The speaker is represented to be God himself. The saying is not a precise quotation of any passage of the Old Testament, but is a free combination of the words and thought of several passages. Compare Isa. 60: 1; 52: 1 and others. *Awake thou that sleepest.* The injunction is addressed to the unconverted, those who are unmindful of sin and its terrible consequences as one who sleeps is unmindful of what is going on about him. *And arise from the dead.* The state of the sinful man is still more graphically portrayed by the comparison with death. He is dead in trespasses and sins. *And Christ shall give thee light.* Better as in the American revision, "shall shine upon thee." Paul adds to his quotation this line which summarizes the blessings of the gospel. To those who will turn toward him, Christ will give the beneficent influence of his spirit to drive away the darkness of sin and corruption from their souls, and to make them children of the light.

15. *See then that ye walk circumspectly.* Paul now returns to resume his exhortation of verses 8-10, that his readers should continue with zeal the Christian walk. The American Revision translates more accurately, "Look therefore carefully how ye walk." *Fools.* More literally, unwise. Paul does not use this word as a term of reproach. The one who would indulge in sin is not only wicked, but lacking in wisdom.

16. *Redeeming the time.* Buying up the opportunity. The purchase price is the doing at each particular time that which is appropriate and fitting. *Because the days are evil.* Moral corruption is now in vogue. There is, therefore, need of especial carefulness.

17. *Wherefore be ye not unwise.* The word translated "unwise" is a stronger term than that in verse 15, and means devoid of prudence. The part of the really intelligent man is to know and thoroughly comprehend the will of God, and thus preserve himself from careless sinfulness.

18. *And be not drunk with wine.* A particular vice is mentioned as an example of the sins of those devoid of prudence just referred to. Drunkenness is a sin which arises from uncontrolled desires, the mischievous longings of a soul that has allowed itself to become bereft of its moral balance. If one is filled with the Spirit he is restored to himself and able to control his longings and is at peace. *Wherein is excess.* Better, riot. This is not a characterization of a particular kind of wine, but rather a reference to the whole expression "drunk with wine." Drunkenness is typical of the abandoned, dissolute life. No one who has a care for God, and for his own relation to God, will thus put himself beyond his own control, and thereby easily capable of any and every sin. *But be filled with the Spirit.* We cannot, of course, fill ourselves; but we can allow ourselves to be filled. In such a condition temptations lose their power.

19. *Speaking to yourselves in psalms and hymns, etc.* This verse and the following are to be understood as closely connected with the last clause of verse 18. Paul gives an example of the activities associated with being filled with the Spirit, not that he means that the Christians should do nothing but sing, but that such intercourse between Christians should take the place of drunken revelry. Psalms were after the pattern of the Old Testament psalms; hymns were especially songs of praise; spiritual songs included both of the former classes as well as other songs of worship.

20. *Giving thanks always, etc.* This is another way of showing that one is filled with the Spirit.

21. *Submitting yourselves, etc.* Still another manifestation of the Spirit's presence. The Spirit influences not only our conduct toward God, but also our relation with one another. The Christian is not eager to assume and exercise authority over his fellow Christians, but is willing to humble himself in the sight of others, that he may, like his Master, serve rather than be served. *In the fear of God.* Rather, "in the fear of Christ."

A MAN may call himself a Christian—but the measure of his Christianity is the occupation of his mind and heart with the truth as it is in Christ Jesus.—A. MacLaren.

Popular Science.

BY H. H. BAKER.

European Automobiles.

The horseless carriages, now taking the name of automobiles, which are just coming into private use on a small scale in this country, are commanding practical attention, and a deep pervading interest throughout Europe.

It has been found practical to use automobiles, driven by electricity from storage batteries, on the regular lines of railways in several places. Experiments are being tried on the Italian Mediterranean Railway, the French Northern Railway and the Belgian State Railway.

The cars on the Mediterranean Road are light and will seat from twenty to twenty-four persons, and travel from twenty-seven to thirty miles per hour. They will run fifty miles with one charge. The French Northern Railway runs a car that will carry twelve passengers, at a speed of thirty miles per hour, and can go seventy-five miles without recharging. This same railway is running by steam a combination postal and passenger car, the results of which are said to be first rate. On the Belgian State railway they are running five automobile cars for passengers only; each car will seat seventy-eight persons. These cars, though stopping frequently, maintain an average speed of twenty miles per hour, and can run from seventy to ninety miles with a single charge. These cars are said to be forty-six feet long, and are under the care of two or three men.

In the vicinity of Antwerp, two motor cars are being used, each capable of seating forty-six persons, and the speed of these cars is thirty-one miles per hour.

The Russian engineers are experimenting to secure a more economical way to meet the immediate wants of their people by placing on their State railway two cars propelled by steam, of the double-decked kind, thus to provide for their three classes of passengers. The lower floor has twenty seats for the lower class, the second floor has twenty seats for the middle class, and the third floor forty seats (such as they are) for the top class. The maximum speed is fourteen miles per hour. These cars seem to meet the popular demand, as the high and low, the rich and the poor, and those half way between, all go along at the same time, each in their proper place, evidently where they properly belong.

The Russian government is building and will soon be nearing completion the longest line of railway on the world, and that mostly by their own people, and within their own means.

We are informed that the Russian Commissioner of Transportation has invented a way by which automobiles can be made to run on a board track, laid upon ordinary railroad ties, and that at comparatively small cost, for carrying of passengers and merchandise over many parts of Russia, where it would be impossible for any other mode of conveyance.

From all we can learn it appears that all over Europe, and even some portions of Asia and Africa, the automobile movement is attracting more widespread attention than in this country. Here there seems to be nothing thought of to meet the wants and supply the demands of the farmers and daily laborers, to help them on to prosperity and happiness in this life.

15 Minutes

sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

The automobile receives scarcely any consideration. The trolley system, to meet sparsely settled sections, goes begging for capital to continue even where profits appear to favor.

Here in America, here in New Jersey, which is but a small spot compared with America or even the United States, are incorporated millions upon millions of capital, ten times more millions than the state is worth, with all there is in it, and still they come with their millions and millions to incorporate trusts, syndicates, mergers, and every sort of imaginary thing for operating in any part of the world and in any government, and they get incorporated to go and do as they please.

We have found out that New Jersey has a remarkable state legislature, but where their stupendous power comes from enabling them to incorporate a company to control the world is past comprehension. Our industries are suffering.

True Science in the Worshipping of the Son of God.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him, and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

"AND this is his commandment: That we should believe on the name of his Son Jesus Christ, and he that keepeth his commandments dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit which he hath given us."

"FOR he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased, and this voice which came from heaven we heard, when we were with him in the holy mount."

EVERYTHING that God has done is scientific; even his plan to save us.

"How sweet the name of Jesus sounds
In a believer's ear."

RAIN may, to us, seem lost when it falls on a desert, but it fulfils some purpose of God. So the gospel Word falling on the hard heart; it sometimes works a change at last; and even if not so, it leaves men without excuse.—*Fausset.*

MARRIAGES.

CARTWRIGHT—YOUNG.—At the home of the bride's parents, Mr. and Mrs. C. H. Young, in Scio, N. Y., on Wednesday, Feb. 26, 1902, by Rev. Willard D. Burdick, Mr. John I. Cartwright, of Bolivar, N. Y., and Miss Cora Belle Young, of Scio.

REED—DE GROFF.—At the Seventh-day Baptist parsonage, in Little Genesee, N. Y., on Feb. 22, 1902, by pastor, D. Burdett Coon, Clifford Julius Reed and Miss Edith Flora De Groff, both of Little Genesee.

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.

WILLIAMS—Geo. W. Williams was born near Nortonville, Kan., Oct. 30, 1879, and died at the home of his mother in Nortonville Jan. 19, 1902.

A characteristic of his life was kindness to his widowed mother. Three years ago he had difficulty with blood poison, from which he seemed to recover, but consumption gained a footing and gradually overcame his vital powers. During his last sickness he gave evidence of a change of heart and passed on to his reward peacefully in Jesus's love. G. W. H.

CLAWSON.—In Dunellen, N. J., Feb. 25, 1902, Jonathan Fitz Randolph Clawson, aged 77 years and 11 days.

Brother Clawson had been a member of the Seventh-day Baptist church at New Market since 1843, having been baptized during the pastorate of Rev. Walter B. Gillette. In the fall of 1862 he enlisted as a soldier, and served faithfully the full term of his enlistment. He leaves a family of five children, two of whom are teachers in Salem College. L. E. L.

CLARKE.—Welcome Clarke was born in Brookfield, N. Y., Oct. 18, 1822, and died at Adams Centre, N. Y., Feb. 20, 1902.

Brother Clarke was married at Sacketts Harbor, N. Y., in 1846 to Mary S. Maxson, and has since been a resident of Jefferson County the last twenty five years at Adams Centre. Soon after his marriage he made a public profession of religion and joined the Mansfield church. On removing to Adams Centre he became a member of the Adams church, in which connection he remained loyal and faithful to Christ to the end. His wife preceded him to the "better country" by about ten years. Two children were born to them, a daughter, Mrs. Amos Stoodley, who tenderly cared for him in his last years, and a son, who died in boyhood. "He was a good man." Acts 11:24. A. B. P.

LEWIS.—Mrs. Lucy P. Lewis was born in Hopkinton, R. I., Nov. 27, 1816, and died in Alfred, N. Y., Feb. 17, 1902.

She, with her husband, Alfred Lewis, moved to Alfred in the Spring of 1841. To them were born four sons, two of whom survive. Dr. Daniel, of New York City, and Orville, of Brooklyn. She experienced religion when eleven years of age, but as none spoke to her about being baptized, she was not received into the church until she was about eighteen. Her membership was later transferred from Hopkinton to the First Alfred church, where it has since remained. "Aunt Lucy" was another of the grand pioneer women. She and "Aunt Samantha"

Potter both died in their 86th year, within six weeks of each other, after having been lifelong friends. "Aunt Lucy" was a woman of rare intelligence, strong character and sweet disposition, a worthy scion of the rugged Rhode Island stock. She had a happy, cheerful spirit which looked on the bright side and was hopeful for the best. She was a good mother, and her home offered a hospitable welcome to many a student in earlier days. She dearly loved the church of God, and one of our treasures is a beautiful letter written by her for the last covenant meeting. Farewell services at the church February 19, 1902, conducted by Pastor Randolph, assisted by Elder Gamble. L. C. R.

Literary Notes.

NO ATTEMPT has ever been made to get together any congress representing the highest intelligence of the various nations of the world. The nearest approach to this was the Peace Conference at The Hague. The failure of that body was caused by the fact that it was selected to represent political and personal interests. It will be interesting to note the results which must come from the first World's Congress in which all nations shall be represented by men of the highest integrity and intellectual caliber. The difficulties in effecting such a gathering are almost insurmountable, but the *Cosmopolitan* magazine is making an effort with a full recognition of the endless obstacles to be overcome. In the March number, the *Cosmopolitan's* plan is briefly outlined. Its agents in Europe and elsewhere are carefully maturing lists of the ablest men of each country considered with reference—First. To their sincerity. Second. Their earnestness. Third. Clear thinking, that is, ability to see the truth. Fourth. Broad experience in affairs.

These names are five times as great in number as the candidates to be eventually selected. Upon these the opinions of leading men in other countries will be secured, so that the final selection will represent a consensus of opinion by the leading men of the world of thought. The *Cosmopolitan* is also endeavoring to secure by contribution a fund of a quarter of a million dollars to provide for the expenses of the first World's Congress.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. P. West & Son, at Milton Junction, Wis.

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. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTISTS 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, 223 Jackson Park Terrace.

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 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us. I. L. COTTRELL, Pastor. 29 Ransom St.

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.

TABLE OF CONTENTS.

EDITORIAL.—Delayed by Fire; Religion and Life; Christianity Ought to be Thus Interwoven; Changeless?; Is This All?; The Glory of This; Success?; God's Idea of Success; A Notable Family; Theological Students; Broken Faith.....145-147
Tract Society; Receipts.....147
PRAYER-MEETING TOPIC.—March 21, 1902, Making for Peace.....147
News of the Week.....148
The Prex Party Abroad.....148
Correcting Date of Associations.....149
Tract Society, Executive Board Meeting.....149
MISSIONS.—Paragraphs; From Geo. W. Burdick; Christianity the Only Hope of the Indian; Treasurer's Report.....150
WOMAN'S WORK.—Our Neighbors, Poetry; The Tombs Angel; Messages From Miss Stone.....151
Chicago's Religions.....152
Wisconsin Letter.....152
The Balsam Vale.....153
YOUNG PEOPLE'S WORK.—The Student Volunteer Movement; Canadian Heroes; Who Follows in His Train?.....154
CHILDREN'S PAGE.—Sar' Abby's Pink Parrot.....155-156
OUR READING ROOM.....157
SABBATH-SCHOOL LESSON.—March 22, Temperance Lesson.....158
POPULAR SCIENCE.—European Automobiles.....158
MARRIAGES.....159
DEATHS.....159
LITERARY NOTES.....159
SPECIAL NOTICES.....159

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
J. P. MOSHER, Business Manager.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.
Legal advertisements inserted at legal rates.
Yearly advertisers may have their advertisements changed quarterly without extra charge.
No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

HELPING HAND

IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath-school Board, by the American Sabbath Tract Society, at

PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year.....\$ 80
Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

DE BOODSCHAPPER.

A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

PUBLISHED BY

G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent daper to place in the hands of Hollanders in this country, to call their attention to these important acts.

LITTLE MARGERY, playing with her kitten, got a rather severe scratch from the animal. Her lip trembled for an instant, and then she assumed the commanding attitude and expression that her mother had assumed under somewhat similar circumstances toward her, and, extending her hand, said sternly, "Titty, dive me dat pin."—Boston Transcript.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

Amount needed, June 1, 1900.....\$98,698 00
Amount needed, June 1, 1901.....\$97,822 00
Proposed Centennial Fund.....\$100,000 00
Irving P. Truman, M. D., Hornellsville, N. Y.
Amount needed to complete fund.....\$ 97,537 00

Winter Term Milton College.

This Term opens THURSDAY, JAN. 2, 1902, and continues twelve weeks, closing Wednesday, March 26, 1902. It is followed by a vacation of one week.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony. Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses, No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

SPRING TERM OPENS MARCH 18, 1902.

Send for Illustrated Catalogue to

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

Seventh-day Baptist Bureau of Employment and Correspondence.

T. M. DAVIS, President.
E. P. SAUNDERS, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEEs.
Application for employment..... 25 cents.
Application to Correspondence Dep..... 25 cents.
One and two cents stamps received.
To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.
J. F. HUBBARD, Pres., | F. J. HUBBARD, Treas.
A. L. TITSWORTH, Sec., | REV. A. H. LEWIS, Cor.
Plainfield, N. J. | Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.
J. M. TITSWORTH, Vice-President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.
D. E. TITSWORTH, Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President.
WM. C. HUBBARD, Secretary.
O. S. ROGERS, Treasurer.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN,
COUNSELOR AT LAW,
Supreme Court Commissioner, etc.

New York City.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, 1293 Union Avenue, New York, N. Y.
FRANK L. GREENE, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.
CORLISS F. RANDOLPH, Rec. Sec., 185 North Ninth St., Newark, N. J.
JOHN B. COTTRELL, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.
Vice Presidents—Mrs. Henry M. Maxson, Plainfield, N. J.; M. H. Van Horn, Salem, W. Va.; L. R. Swinney, DeRuyter, N. Y.; I. L. Cottrell, Hornellsville, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Miss Elizabeth Fisher, Fouke, Ark.

HERBERT G. WHIPPLE,
COUNSELOR AT LAW,
St. Paul Building, 220 Broadway.

C. C. CHIPMAN,
ARCHITECT,
St. Paul Building, 220 Broadway.

Prohibition Park, Staten Island, N. Y.

PIANOS AND ORGANS.
Special Inducements.
J. G. BURDICK, Prohibition Park, Staten Island.

Utica, N. Y.

D. R. S. C. MAXSON,
Eye and Ear only.
Office 225 Genesee Street

Alfred, N. Y.

ALFRED UNIVERSITY.

Second Semester Opens Feb. 5, 1902.
For catalogue and information, address
Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY.

PREPARATION FOR COLLEGE.
TEACHERS' TRAINING CLASS.
Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
W. L. BURDICK, Corresponding Secretary, Independence, N. Y.
T. M. DAVIS, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the President.

THE ALFRED SUN.
Published at Alfred, Allegany County, N. Y.
Devoted to University and local news. Terms, \$1 00 per year.
Address SUN PUBLISHING ASSOCIATION

W. W. COON, D. D. S.,
DENTIST.
Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I.
A. S. BABCOCK, Recording Secretary, Rockville, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

FRANK HILL, Recording Secretary, Ashaway, R. I.
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not intrude information, help or advice upon any church or persons, but give when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 20-25, 1902.

PROF. H. M. MAXSON, Plainfield, N. J., President.
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y.
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.
MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.

These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis.
Vice-Pres., Mrs. J. B. MORTON, Milton, Wis.,
Mrs. G. J. CRANDALL, Milton Junction, Wis.
Rec. Sec., Mrs. E. D. BLISS, Milton, Wis.
Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis.

Treasurer, Mrs. L. A. PLATTS, Milton, Wis.
Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J.

South-Eastern Association, Miss ELSIE BOND, Salem, W. Va.

Central Association, Miss CORA J. WILLIAMS, New London, N. Y.

Western Association, Miss AGNES L. ROGERS, Belmont, N. Y.

South-Western Association, Mrs. A. H. BOOTH, Hammond, La.

North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis.

Editor of Woman's Page, Mrs. HENRY M. MAXSON, 439 W. 6th St., Plainfield, N. J.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELOR AT LAW,
Room 512 Continental Nat'l Bank Bldg.,
218 LaSalle St. Tel., Main 3257. Chicago, Ill

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill.
MISS MIZEPAH SHERBURNE, Secretary, Chicago, Ill.
L. C. RANDOLPH, Editor of Young People's Page, Alfred, N. Y.
MRS. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J.
J. DWIGHT CLARKE, Treasurer, Milton, Wis.
ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE SPILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; B. FRANK WHITFORD, Nile, N. Y.; MISS ABBIE I. BABCOCK, Albion, Wis.; LEONA HUMSTON, Hammond, La.

50 YEARS' EXPERIENCE
PATENTS
TRADE MARKS DESIGNS
COPYRIGHTS &c.
Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 361 Broadway, New York
Branch Office, 628 F St., Washington, D. C.