

# THE SABBATH RECORDER.

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## THE OLD HYMNS.

ARTHUR J. BURDICK.

[We print this for sake of the lesson it teaches of the value and permanency of early influences.—Ed.]

'Twas many, many years ago,  
But still there comes to me  
The mem'ry sweet of the old hymns  
They sang in Genesee.  
The hymns they sang in that old church—  
It stands there to this day,  
But many who those old tunes sang  
From earth have passed away.

"Come thou fount of every blessing,"  
Real blessings seemed to bring  
When Sabbath morn, in that old church,  
We all stood up to sing.  
"Rock of Ages," there I first learned  
That Rock was "cleft for me,"  
When list'ning to those voices there—  
That choir in Genesee.

"On Jordan's stormy banks I stand  
And cast a wistful eye,"  
And "I can read my title clear  
To mansions in the sky,"  
How vividly those old tunes come  
Up from the past to me,  
And take me back o'er memory's path  
To church in Genesee.

Sometimes—not often now o' days—  
Those good old tunes I hear.  
They've newer ones, more up-to-date,  
To please the modern ear.  
But, though they're full of melody,  
They're not so dear to me  
As those old hymns they used to sing  
Back there in Genesee.

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A GROUP of us were discussing this question the other day and asking what signs of denominational decay have already appeared in our churches. There is no doubt but that the most observant discover such signs, and by far too many. Dr. Daland was one of the group, and said: "The decline touches all Spiritual life and not Sabbath-keeping alone, and we share in the general decline." All said "Amen" to this. The discussion which went forward in that group was the counterpart of thoughts which ought to have the attention of all our readers. While we are specially endangered in the matter of Sabbath-keeping, we cannot avoid that danger without giving attention to all Christian living, and to Sabbath-keeping as an important practical part of Christian living. What the RECORDER is most anxious to secure at this time on the part of its readers, especially pastors and leading church members, is attention to the fact that a religious crisis is at hand, and that we are already feeling the unfavorable effects of it. Safety will depend in no small part upon a recognition of these facts, and the corresponding effort to prevent evil results. No evil is escaped by being ignored, neither is a danger avoided by shutting one's eyes against it. At a time like this no one will rise to higher standards without clear convictions that such rising is necessary and vital to the maintenance of individual and church life.

Study  
Yourself.

At a time like this every pastor and every church member is called upon to make a restudy of the situation touching himself and his surroundings. We have said that dangers are not always greatest in emergencies, but emergencies mark the time when either the danger or the interest endangered must gain the victory. Hence it is that emergencies are comparatively brief and mark the culminating point of the danger, even though the danger has been long in ripening. That a culminating point has been reached in the matter of our Sabbath Reform work—and all our denominational work as well—there can be no doubt. The emergency period, and the dangers attending it, cannot be very brief in this case. So far as we may judge, a quarter or half a century or more will pass before the present crisis on the Sabbath question is outlived. Centuries of growing Sabbathlessness have brought the church to this crisis, and decades, if not centuries, must be measured before the crisis ends. It is easy to wish that things were otherwise, but the hour for wishing is past and the time for earnest action has come.

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Forgotten  
Truths.

DR. JOSIAH STRONG is quoted as saying: "Every revival in the history of the church has been due to the recognition of some forgotten truth." If by revival we understand great epoch-making movements, Dr. Strong's statement is both accurate and comprehensive. The human mind is not likely to consider more than one great truth at a time. Hence the progress of knowledge in matters of religion must come with comparative slowness. If for any reason a great representative truth is discarded or pushed aside, whether through designed disobedience or imperfect knowledge, it is likely to remain unnoticed for an indefinite time. Attention is not given to it usually until the evils which come because the truth is unrecognized grow large and strong. This principle is fully illustrated in the history of Sabbath Reform. That revival of regard for the Sabbath which we seek will be hastened in proportion as men give heed to certain fundamental, but forgotten, truths concerning the Sabbath. A follower of Christ who does not remember and hold in high esteem the attitude which Christ took toward the Sabbath has no right to claim full loyalty to the Master. This fact has been so obscured by the clamor against the Sabbath as a "Jewish Institution" that it has received little attention for centuries. This and similar

causes have brought the Christian church into the present state of Sabbathlessness which is acting as a moral poison both in the church and in the world outside. Christ was the first and great Christian Sabbath reformer. But his dealings were wholly with the Sabbath and not with the Sunday. This is a forgotten or ignored truth which Protestant Christians will be forced to remember by the inexorable march of events, if in no other way.

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Learning  
More.

It is not enough that we do the best we can to-day, in the light of to-day's knowledge. To-day should add some knowledge to yesterday's supply for to-morrow's use. The true standard of life is to be always doing that which we know to be right and always learning something more concerning what is right. Even human government recognizes this. The wrong-doer does not go unpunished because he pleads ignorance of the law against his doing. Herein ought to be one of the highest incentives to seek after knowledge and to embody all knowledge in action. There are few important points concerning which we are likely to fail oftener than in this matter of learning more of truth. Christ said: "That servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." With these words before us, the duty of seeking after greater knowledge, and through greater knowledge of gaining higher attainments, is always a foremost one.

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Conscience  
and Sabbath.

THE average American citizen has no active conscience in the matter of Sabbath-observance. The question has been so long treated as a subordinate one, and the human and utilitarian element has been made so prominent, that even religious men have little conscience in the matter. Customs and prevalent modes of teaching have combined to put Sabbath-observance outside the realm of religious duty in a very large degree. The mere "rest-day" theory is a popular one; *i. e.*, if body or brain need rest, it is well to rest. Upon this theory it is easy to invent methods of resting (?) which will gratify worldly tastes and desires, and benumb conscience. Upon the same low plane is the average notion concerning church going and religious culture. Popular opinion says, if there be a service conveniently near where music and oratory

will entertain one, it is a pleasant way of spending part of a leisure day; but if the music be second-class and the preaching common-place, there is little or no conscience to compel men even to attend service on their "rest-day." The rest-day theory does not necessarily, nor usually, involve the idea of sacred time, or of a divine obligation in the matter of Sabbath-keeping.

The church and the pulpit are in no small degree responsible for this state of things. One would think from much of the current discussion on the question that even Christian men are loth to discuss the Sabbath from a religious point of view, so much do men plead with railroads and pleasure-seekers about the "utility of a rest-day." We do not object to these lower elements in the discussion, but they are merely secondary; and if men make these the prominent, or the foundation, idea, consciousness as of duty toward God is at an end. The same is true when the "civil Sabbath" is made the prominent thing. Religious conscience is neither awakened nor cultivated by an appeal to civil law. If the church does not take high religious ground, the world will certainly drift far away from it. The work of awakening the latent conscience of the people, if it exists, or of creating and cultivating it, must be done by the church, if it is done at all. Evils do not cure themselves. A revival of Sabbathism will never be attained on the rest-day theory of utilitarianism, nor the testimony of medical experts and managers of street-car service. Conscience toward God alone will form the permanent foundation for such a revival. Even the resolutions of Synods and Conferences and the wisdom of creed-makers will prove useless, unless the masses are trained to a higher religious conception of the Sabbath as a divine and especially religious institution. One of the first steps toward reform is the creating of a conscience on the Sabbath question.

On another page will be found the report of a sermon by Dr. Lorimer, of Brooklyn, N. Y., preached on the 9th of March. There is abundant reason why the Doctor should take note of "The Low Vitality as to Religion" which prevails in the United States. Such a state of things does not give ground for despair, but the wise optimist is as careful to note difficulties and dangers as he is to portray hopes and rejoice at favorable prospects. That such a crisis as Dr. Lorimer refers to has been developing for several years past no one can doubt. Whether we have reached the lowest point cannot be told. Since this state of things has been produced in a very large degree by the prevalence of no-Sabbath teachings and practices, Seventh-day Baptists are especially endangered by it. Dangers are not always greatest in times of emergency. Many of the most serious dangers are unregarded until their baneful fruitage appears. This is almost certain to be true in matters of religion. There is an unconscious decline of spiritual life through which the hearts of individuals grow cool and cold without being aware that warmth is being lost. Consciousness of the loss is not awakened in many instances until the fatal chill comes on. This is the most serious danger now threatening the church, Seventh-day Baptists included.

Sunday in  
New  
Brunswick.

From a copy of the *St. John Sun*, New Brunswick, Canada, we learn that a meeting of the "Lord's Day Alliance" was held in St. John on the 8th of Feb., 1902. This Alliance represents 15 local branches. During the last Century Canada was much less affected with the decline of regard for Sunday than most places in the United States were. But within the last 10 or 15 years the tide of No-Sabbathism has risen in Canada to a very perceptible degree. The General Secretary of the Alliance for the Dominion, Mr. Shearer, made the leading address, which was upon "The Battle for the Sabbath [Sunday] in Canada." The resolutions adopted by the Alliance will give our readers a fair view of the situation in New Brunswick. They are as follows:

1. In view of the growing tendency to treat the sanctity of the Lord's-day on the part of many of the people and to make inroads upon its integrity by conscienceless greed, the passion for pleasure and other things, we would earnestly urge upon all ministers, other Christian workers, and all good citizens, the need of doing all in their power by example, precept and effort, to defend the day of God against these assaults and to promote its due observance for the great purposes for which it was given to man.

2. We would put on record our gratitude to God because of the evidence we have of an awakening of the public conscience regarding the presentation of the Lord's-day in our province as shown in the growing interest in the work of the Alliance.

3. We note with pain and alarm the growing practice of the railway authorities—both the Intercolonial and C. P. railway—in authorizing unnecessary construction, repair and transportation work on the Lord's-day under the pleas of economy or the urgency of business, and would call upon those responsible, in the name of the sovereign people of this province, to take such forethought for growing business as will enable them to handle the traffic and do the work without thus invading the sacred hours of the day which is at once God's and man's, and so secure the brave men in their employ a chance to enjoy the blessings of rest, domestic fellowship and divine worship.

4. We have learned with much satisfaction the growing tendency among the organized labor forces of the country to appreciate the special cause they have here to be jealous of their inalienable right to the week's rest day unimpaired, and to co-operate with the Alliance in maintaining its integrity.

5. We have noted with sorrow that persons in exalted political and social positions do not infrequently dishonor the Lord's-day by Sunday travel, social functions, un-called-for military display, and we deeply lament the evil effect of such an example upon the public mind.

6. We have heard with great satisfaction of the splendid stand taken by Montreal as the commercial metropolis of Canada against Sunday sports, concerts, theatres and petty trading, such as the sale of soft drinks, confectionary, fruit, tobacco, etc., and would earnestly commend Montreal's example to the people and administrative authorities of other cities where there is greatly less reason for pleading for these things on the ground of necessity, convenience, etc.

A Basis of  
Truth.

NEITHER religious life nor moral reform can build on other foundation than absolute truth. "Shale" rock is easily cut, but it crumbles too soon to be of value as building material. The more you have of it, the sooner your edifice will tumble in ruin. A basis of fundamental truth implies divine help; for all truth is a thought of God. This principle is often illustrated in the matter of personal reform, as of a drunkard. All pledges and hopes fail until the victim is brought to a saving faith in Christ and shuns the wrong, not as an indulgence, but as a sin. This principle is universal. Sabbath Reform is no exception. Whatever may be before the American church on this question, no success can be attained without a basis of divine truth on which to

build. Truth forms a living basis. Every stone is pervaded with vitality. Built on such a foundation, the whole temple is permeated with life. The parts grow into each other. They become like the "living stones" in Paul's spiritual temple. Thus the edifice defies foes and the centuries. Only such reform can be lasting. Only such a temple can shelter the tried and tempted. If evil comes in like a flood—as no-Sabbathism does—such a living barrier alone can check its course.

Squirrels  
and Music.

THE influence of music upon mice and similar animals is well known. Its power to charm and control serpents is equally well known, but the power to distinguish types of music and to express a decided preference has not been so fully demonstrated. The following story by Ernest Thompson-Seton is both interesting and suggestive:

"It is an astonishing fact," said Mr. Seton, "that I found, after some few tests, that I could attract squirrels, howsoever wild, by singing to them. Whenever I sang they would come out of their holes or down from the trees, and though at first showing some timidity, sit and listen intently and apparently with enjoyment. I remember one day, however, when, after singing them various songs—rag-time and others—I tried 'Old Hundred' on them. Would you believe it, the instant they heard it they scampered off, nor could I induce them to return that day. And to this day I can't understand why."

The clergyman, with a far-away look in his eye, suggested very briefly:

"Probably they were afraid you would next proceed to take up a collection."

S. W. Gamble's  
Sabbath  
Vagaries.

IN 1897, when S. W. Gamble, of Kansas, first published his notions concerning the Sabbath, with special reference to the destruction of all "Saturdarians," the RECORDER reviewed his book at length. In the RECORDER for April 12, 1897, Prof. Whitford wrote a general review of it, which is reproduced on another page for the sake of those readers who did not then see the RECORDER. Mr. Gamble's notions are a compound of ignorance, egotism and cool assumption. He creates impossible things which he calls "Calendars," and seeks to show that actual facts in history are not facts, because they do not harmonize with his Calendars. Read what Prof. Whitford said.

Temperance  
Education.

AN article of more than ordinary value, touching the education of children concerning temperance, will be found on another page. Miss Peck speaks advisedly and wisely, and parents will do well to heed what she says. It is well for a child to know that "wine is a mocker" and that "strong drink is raging;" but he must be so developed in other things that he will not be an easy though an unwilling victim to its deceptive power. Temperance is the highest expression of self-control. Neither children nor adults can attain this control easily, if at all, unless both mental and physical training are at their best. Hence the necessity of that broad education and that careful attention to physical health which Miss Peck's article suggests.

## Prayer-Meeting Column.

TOPIC FOR MARCH 28, 1902.

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

Theme.—The work of the Holy Spirit.

Heb. 9: 14.

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

Acts 2: 1-4.

1. And when the day of Pentecost was now come, they were all together in one place. 2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 13: 2.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

1 Cor. 2: 10-14.

10. But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. 12. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. 13. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. 14. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

John 16: 7-15.

7. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. 8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9. of sin, because they believe not on me; 10. of righteousness, because I go to the Father, and ye behold me no more; 11. of judgment, because the prince of this world hath been judged. 12. I have yet many things to say unto you, but ye cannot bear them now. 13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. 14. He shall glorify me: for he shall take of mine, and shall declare *it* unto you. 15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you.

(Add others if the leader chooses.)

Debate concerning the Holy Spirit from the Unitarian and Trinitarian standpoint is likely to be profitless; but a consideration of the Holy Spirit and his mission touching our personal experience in Christ's service must always be helpful. The Scriptures presented show the Spirit to be God's messenger, and the divine agency for inspiring, instructing, and strengthening God's followers. Consciousness that help is within reach is always a matter of immediate strength. An army broken by defeat and about to yield springs to new life and secures victory when the bugle call of coming reinforcements is heard. God's messenger to us always is "Hold the fort for I am coming." This illustration from earthly warfare is incomplete because the Spirit is always present, and any failure to receive help is due to our unwillingness or unfitness to be helped. We are too much inclined to consider Christian experiences, and especially difficult experiences, without taking into account the help of the divine presence. The purpose of this theme is not to

suggest any theological theory concerning the nature and work of the Holy Spirit, but rather to deepen the consciousness in your hearts that divine help is not only promised you, but that it is actually present in every hour of need. The work of the Holy Spirit is not a question to be debated, but a fact in which we ought to believe, and, believing, ought to find all needful strength and guidance.

THE NEW SABBATH DISCOVERY OF REV. S. W. GAMBLE.

PROF. ALBERT HITZIG.

Mr. Gamble is not the first to discover that the Israelites annually changed the beginning of the week so as to have the weekly Sabbath fall upon certain days of the first month of their sacred year. Sixty years ago Ferdinand Hitzig, Professor of Theology in the University of Zurich, made the same claim. Of him the *Britannica* says that he was "a Hebrew philologist of very high rank," but that "his theories are often carried out with a vigor and rigor quite unwarranted by the amount of evidence upon which they rest." Prof. Hitzig, however, differed from Mr. Gamble in that he made the new year commence upon Sunday instead of the Sabbath. But if Mr. Gamble is not the first to discover the annual rectification of the week by the Israelites, he is the first to discover, so far as I can learn, that their year was solar, consisting of 365 days, divided into 12 calendar months, each of 30 days, except the sixth and twelfth, which he claims had 33 and 32 days respectively. Probably Mr. Gamble knows that the months of the Jews at the present time are not calendar, but lunar, beginning with the new moon, alternately 29 and 20 days each, and that their year consists of 12 or 13 lunar months so adjusted as to bring their Passover, set for the 15th of Nisan, near the spring equinox.

When the Jews reformed their calendar, affecting not only the beginning of the week, but also the lengths of the months and years, Mr. Gamble does not tell us. He probably does not know. He claims that it has been done since the crucifixion of Christ, and that before that time the Jews had a changeable week so adjusted as to make the 15th of Nisan both the Passover and the weekly Sabbath. One can hardly believe that Mr. Gamble is well read in history, or he would not have ventured the assertion that the calendar of the Jew has been materially changed in historical times without bringing some proof of it. The Julian calendar, that made the year too long by less than twelve minutes, was not reformed by the Catholic church until about three hundred years ago, after centuries of discussion by councils and parliaments, by priests and princes and learned men. The Lutheran church did not adopt the change until more than one hundred years later. Great Britain adhered to the "old style" until 1751, and Russia to this day rejects the Gregorian calendar and begins her year twelve days later than Western Europe. And yet Mr. Gamble would have us believe that the Jews, several millions in number, scattered over the whole known world from India to Spain, at some time in the Christian era, reformed their calendar, not merely in regard to the length of the year, but also in regard to the length of the month, and, what more concerns all business, social and religious life,

also in regard to the beginning of the week and their weekly Sabbath. Would not such a reformation have aroused discussion and great opposition, and might we not expect that some countries, or some sects, or at least some hamlets in remoter Africa or India would have failed to adopt the change? And yet where is the intimation of such a change, or even a discussion in the Rabbinical literature that was very prolific from the time of the second century before Christ until the sixth century of the Christian era? Until Mr. Gamble can bring forward some proof from history that the Jewish calendar has been reformed, either in regard to the week, or the month, or the year, or in regard to all these periods as he claims, he will find his theory discredited by intelligent readers.

Not only does the silence of history in regard to such a radical change of the Jewish calendar condemn Mr. Gamble's theory, but the more obvious interpretation of Biblical literature is opposed to it. There is a marked distinction between the weekly, the monthly and the annual festivals, not only in their institutions, but also in their celebration in later times. Not to repeat what has been so ably said by editorial comments in this paper, I wish to call attention to two instances of such distinctions. The weekly Sabbath, according to the Mosaic code, was to be kept with entire abstinence from labor. "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates." "Whosoever doeth any work shall surely be put to death." The Israelite was forbidden even to cook food on that day. "Ye shall kindle no fire throughout your habitations on the Sabbath." The Sabbath-breaker "that gathered sticks on the Sabbath-day" was stoned to death by all the congregation without the camp; "as the Lord commanded Moses." Now if the weekly Sabbath was to be kept with such strictness and sacredness, we would naturally expect that when this weekly festival coincided with the annual festival of the Passover, as Mr. Gamble claims they always did, that day which would be a double Sabbath must be commemorated with at least equal strictness and sacredness. But what did the law require? The evening preceding and a part of that day, the 15th of Nisan, was to be the Lord's Passover, the 15th was to be a day of holy convocation, in which the Israelite was to do no servile work, except the preparation of food; "ye shall do no servile work therein" "save that which every man must eat, that only may be done of you." It seems that which was unlawful to do on the Sabbath could be done on the Passover Sabbath. I know of no way to reconcile their distinctions in prohibitions except on the ground that the weekly Sabbath did not generally coincide with the Passover Sabbath.

The other historical incident mentioned in the Scriptures showing a distinction between the weekly Sabbath and the Passover Sabbath, to which I wish to call attention, occurred at the time of the crucifixion of Christ. He had eaten the paschal lamb with his disciples on the evening preceding the 15th of Nisan, at the legal time; "when the Passover must be killed," and on the next morning, the morning of the Passover Sabbath, was examined by the Jewish council, tried and condemned by Pilate, and crucified before mid-

day. Was that day also the weekly Sabbath, as Mr. Gamble claims? Not according to the synoptic gospels. That day "was the preparation, that is the day before the Sabbath." It then appears, according to the record of Matthew, Mark and Luke, that the weekly Sabbath at the time of the crucifixion of Christ was not adjusted to the Passover Sabbath, and did not fall upon the same day.

It may seem idle work to some to object to a theory so uncritical and absurd as that of Mr. Gamble, but it should be borne in mind that the author claims that his theory is endorsed by two or three reputable Biblical scholars in the theological seminaries of Chicago. Just how much of his assumptions they have endorsed it would be a matter of interest to Biblical students to know, and it may be a matter of interest as regards their reputation for them to explain.

MILTON COLLEGE, April 12, 1897.

#### NEWS OF THE WEEK.

On the 7th of March a strong British force under command of General Methuen was overcome by the Boers. Many prisoners, much baggage, and the leading British officers were captured. The news of this disaster created great excitement in London, and the depressing results upon public opinion and in business circles were marked. The leader of the Boer forces was General De La Rey. This reverse shows the stubbornness with which the Dutch are holding their position and the comparative weakness of the English campaign. It indicates that this unhappy war is not so near its end as Englishmen have declared, or that there is some great weakness in the organization and management of the British Army in South Africa. Such a success on the part of the Boer is not the work of stragglers and bush-whackers.

Secretary Long, head of the Navy Department, offered his resignation on the 10th of March, the same to take effect on the 1st of May. This step has been expected for some time as it has been known that Mr. Long desires to retire from public life. William H. Moody, of Massachusetts, is to succeed him as Secretary of the Navy.

Prince Henry of Prussia, having made a rapid visit to the principal cities east of the Mississippi, sailed for home on the 11th of March. Messages of farewell and friendship were exchanged between Prince Henry and President Roosevelt, and a special message from the Prince was given to the citizens of New York. On the 12th of March the following cable messages were published, which we reproduce as showing the results of the visit, and the feeling awakened between the two great nations:

WILHELMSHAVEN, March 12, 1902.

President of the United States of America, Washington:

Now that my brother has left the hospitable shores of the United States, homeward bound, I feel it a pleasing duty to express to you how deeply grateful I and the whole of the German people are for the splendor of the hospitality and the cordiality of the reception which was accorded to Prince Henry by all classes of the American people.

My outstretched hand has been met by you with a firm, manly and friendly grip. May heaven bless our relations with peace and good-will between the two great nations. My best compliments and wishes to Miss Alice.

WILLIAM, I. R.

WASHINGTON, March 12, 1902.

Emperor William, WilhelmsHAVEN:

Your brother's visit to this country has accomplished much in showing the depth of kindly feeling which exists between the two nations. It has been most fortunate

in every way, and I trust you will permit me to congratulate you on the admirable manner in which he has borne himself. He has won the genuine and hearty sympathy and regard of all with whom he has been brought in contact. We have welcomed him for his own sake, and we have welcomed him still more heartily as the representative of yourself and of the mighty German people.

I thank you in the name of the American people for what you have done, and I thank you personally in addition for the gracious form which your courtesy took.

THEODORE ROOSEVELT.

On the 11th of March a terrible hurricane swept over the city of Omaha, Neb. Half a hundred buildings were damaged or destroyed, but fortunately no lives were lost.

The last week has developed new interest in the Excise Problem as it appears in the city of New York. It now seems settled that little if any legislation touching any phase of the question will be attempted at Albany during the present session. Meanwhile the discussion deepens as to the real position which the saloon and the Sunday question occupy and must continue to occupy. Prominent and influential men in the churches and in the business world are discussing and debating the question in public assemblies. Some notable and startling opinions are being expressed concerning the permanence of the saloon as a part of our civilization. Prof. Kirchwey, Dean of the Columbia Law School, spoke on the Excise Problem before the Lenox Avenue Unitarian Church Men's Club on the 12th of March. Among other things the Dean said, "I am in favor of Sunday closing, because I am not satisfied that there exists a legitimate demand for the Sunday saloon. But if there really is, they should be open. The saloon, on the whole, is not an evil, but an indispensable and beneficent feature, as much an institution as the school-house and the church, and no more readily to be abolished. There are bad saloons, and the best have bad features. But it is a case for regulation by law, not abolition.

On the 11th of March Rev. Dr. Rainsford of the Episcopal church, and others, discussed the question, "Should the saloons be open on Sunday," before the Nineteenth Century Club, in New York City. Dr. Rainsford insisted, as he has done before, that the saloon is a necessary part of the social system of New York, and that the opposition of Christian churches to the opening of the saloon on Sunday alienates large numbers from the church without gaining any corresponding good, and with increasing evil. He claimed that within the last twelve years public opinion has steadily increased in favor of an orderly opening of the saloons on Sunday. In opposition to Dr. Rainsford, Rev. Louis A. Banks of the Methodist Episcopal church said:

"The Sunday saloon is the deadly enemy of home life. If you say I am a partial witness, let me put in the witness box Theodore Roosevelt, the President of the United States. Speaking of his enforcement of the law as Police Commissioner, with reference to this very subject we are debating, Mr. Roosevelt says:

"As a matter of fact, we have helped the poor man, and notably we have helped the poor man's wife and children. Many a man who before was accustomed to spend his week's wages getting drunk in a saloon now either puts them up or takes his wife and children for a day's outing. The hospitals found that their Monday labors were lessened

by nearly half, owing to the startling diminution in cases of injury due to drunken brawls."

These facts are more than passing items of news, and we record them for future reference on the part of our readers. They indicate the beginning of a discussion, and probable legislation, in the near future which is likely to mark a most important epoch in the liquor traffic and in Sunday-observance in the United States. The value of such discussion is found in final results more than in immediate influences. These issues, forced to the front by comparatively unimportant events, are symptoms of the deeper currents of influence which are steadily molding American life and which are certain to unfold an unexpected result, not many years hence.

On the 12th of March the Senate Committee on Isthmian Canals decided to report the Hepburn bill providing for the Nicaraguan route. This authorizes the President to acquire territory and directs the construction of a canal sufficient to accommodate the largest ships, from Greytown on the Atlantic to Brito on the Pacific. The work is to be done under the supervision of the Secretary of War and the bill appropriates \$10,000,000 for beginning the work.

John P. Altgeld, ex-Governor of Illinois, died suddenly from apoplexy on the 12th of March at Joliet. He was stricken as he closed a speech at a pro-Boer mass-meeting in the Joliet theatre. Mr. Altgeld was especially known through the pardon of three anarchists who were suffering imprisonment for participating in the Hay Market riots of 1886. He also attempted to thwart the purposes of the National government in sending troops to quell disturbances connected with the great railroad strikes in Chicago.

An extensive strike which began with a few freight-handlers in Boston early last week continued for four or five days. More than 20,000 men out of work and traffic was almost at a standstill during that time. The strike was broken on the 13th of March. It was remarkable for its extent and the folly which lay behind it.

It was announced on the 14th of March that forty more libraries had been established through the gifts of Mr. Carnegie. Most of them will be in Western cities. Albany, New York, secures \$175,000 for one.

The extent to which illegal liquor-selling is carried on is indicated by some facts just reported in the state of New York. State Commissioner Cullinan has secured evidence against 180 druggists who have violated the law and are subject to a fine of \$500 each. In the same line District-Attorney Jerome sent his estimate to the Legislature "that at least 154,000 men break the liquor law in the city of New York each Sunday."

#### PRESIDENTS GARDINER AND DAVIS AT ALEXANDRIA.

NEW YORK, March 11, 1902.

To the Editor of THE SABBATH RECORDER:

At 8 o'clock this morning we received, through "Clark's" office, cable from "Celtic" as follows:

"Just arrived Alexandria, all is well." We being five hours later than they, makes it possible to have message here by 8 A. M. Cable news being so much earlier than regular mail, thought would be well to give you this.

Sincerely,

C. LATON FORD.

THE PREX PARTY ABROAD.

PREX SENIOR.

II. MADEIRA AND ITS CAPITAL.

When the writer at the close of "No 1" promised to pass over the pen to Prex Junior for the next article, the promise was made in good faith; and indeed, Prex Junior accepted the pen in good faith and promised to write the article. But alas! "The best laid schemes o' mice and men gang aft agley; And le'e naught but grief and pain for promised joy." And Prex Junior has found that plans can be thwarted on sea as well as land. I do not pretend to explain the cause of Prex Junior's indisposition; but I am authorized to say positively that "it is not sea-sickness." He has been to meals three times to-day that I know of, and nobody who ever had any experience in these lines will dare to accuse him of being sea-sick. It may be that his day in Funchal yesterday is to blame for his slight indisposition. Perhaps Prex Senior may have been to blame for hustling the boy over the hills and gorges of the strangest, quaintest city on earth, till Prex Junior became "hungry as a wolf" before his two o'clock dinner. If so, Prex Senior deserves to have the pen handed back to him, as it was. One thing is certain; he could not have the heart to resist the plea for help which came as the pen was handed with a request to "say what you please, only don't say I'm sea-sick." Now, I can affirm in all good faith that he is not. If he felt equal to the task to-night, as we draw near to Gibraltar, he would tell you of our wonderful day in the capital of Madeira.

The sublime scenes that thrilled our hearts as the mountain peaks, the rocky precipices and terraced vineyards of this wonderful island crept slowly out of the cloudy haze, and revealed dozens of villages nestling in the shore nooks, would be nicely described by Prex Junior. Then would come the never-to-be-forgotten panorama which unfolded to our view as the Celtic rounded the headland and cast anchor before Funchal. The amphitheatre-shaped cove in the mountains, with vineyards, and gardens, cascades and groves of palms, bananas, figs and fields of flowers, making a most beautiful setting for this Anglo-Portuguese city, with a background of mountain peaks 5,000 feet high; all illumined by the afternoon tropical sun, made a picture such as comes to man only once in a life-time.

Then came the immense swarm of small boats, scores and scores of them, crowding around the Celtic like flies around an elephant. There were steam launches to aid us in landing, and large row boats loaded down with willow goods for sale, a perfect jam of small craft for rods around our ship. Then the four stairways let down the sides of the Celtic, each forty-two stairs long, and the stream of humanity that poured down these for an hour and a half, until 1,000 people had embarked in this fleet of boats, and were spread out over a mile of the bay toward the small pier on shore, would be fully portrayed to you, if Prex Junior felt just a little better. How he did enjoy the ride in the "bull cart," over the pavements of Funchal, made of pebble stones from the beach, set in cement. And the charming gardens, with banks and beds of flowers; the very fields of calla lilies growing wild all about us; the casino gardens, of ravishing beauty, illumined by thousands of lights in honor of our company

who were invited there and treated with music and refreshments, in order that they might see the Monte Carlo of Funchal; and finally, the supper we two enjoyed in a Portuguese hotel, where sign language was the means of communication,—that supper table with its ten boquets! the splendid repast of choice viands!—all these filled the soul of Prex Junior with delight. Then the repetition of the scenes of landing, when 1,000 people re-embarked; the swarm of natives running up the sides of our ship like squirrels in a forest, whenever they could secure the aid of a rope; their climbing to the top of the captain's bridge, and diving fifty or sixty feet into the sea to catch coins thrown for them into water 100 feet deep; the cheers of the excursionists as the divers brought up the coins—oh, the thousand things I cannot name! Of all these Prex Junior would tell you, if he had not tuckered himself all out with these two days. He will be all right at Gibraltar, and you can look out for him next time.

FEBRUARY 18, 1902.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

"AND NOW ABIDETH FAITH."

The world is full of faith of a certain sort. Men have faith in each other, faith in business; but they are lacking in faith toward God. We who are serving Christ, first believed. How thankful we ought to be that we were taught to believe! "Faith cometh by hearing." Psa. 10: 17. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." Eph. 2: 8. Without faith men cannot receive this free gift of God. "Without faith it is impossible to please him." Heb. 11: 6.

There are two hundred or more passages in the Bible containing the word "faith." If any of the "Lower Lights" desire more light upon this subject, take a concordance and look up the references. Especially study the eleventh chapter of Hebrews.

Our Lord honors simple, child-like faith which trusts him hour by hour. It has been reported that during one of our Associations in the West, at a time of drought, an especial meeting was appointed to pray for rain. When the hour arrived, though a cloud had not been seen for days, one little girl appeared at the church with an umbrella. Upon being asked why she had brought it, she replied in surprise: "Why, aren't we going to pray for rain?" The rain came before the meeting closed, and the child, whose heart had been full of faith, was the only one prepared.

You remember Jesus rebuked his disciples because of their lack of faith. Before performing a miracle, or in the midst of his teaching, he would pause and ask, "Believest thou?" He says to us to-day, when we ask great things, "Believest thou?" His promise is to us as to them of old, "According to your faith be it unto you!"

We must also work. It was faith and works which accomplished the resurrection of Lazarus. Often there are difficulties which we can help to remove. "Roll ye away the stone," often comes to us as a command to-day. We need to work and pray at the same time. There is a story of two little girls, who, on their way to school, heard the bell ringing. "Oh, dear, I'm afraid we'll be late!" said one. "Let us kneel right down here and pray so we won't be tardy." Said the other,

a practical little miss: "No, let's scud right along, and pray while we scud!" While we are working our faith increases, and if we are filled with faith we will do more for our God and his truth. "Faith without works is dead. Show me thy faith without thy works, and I will show thee my faith by my works." James 2: 18, 20. Let us not be satisfied until we have faith, perfect faith abiding in each of our hearts.

ANGELINE ABBEY.

GAME OF THE HYMNS.

ARTHUR ROBB.

This is an excellent game for a Christian Endeavor social. Select from the hymn-books used by the church, the Sabbath-school, and the Endeavor Society the hymns that have Scriptural allusions. Look up these allusions in the Bible, and on the list of hymns selected write opposite each hymn its particular reference, as in the following list.

1. The Solid Rock. Matt. 7: 24, 25.
2. Beulah Land. 2 Kings 18: 32.
3. Take the Name. Psa. 72: 19.
4. He Leadeth Me. Psa. 23: 2.
5. What a Friend! Prov. 18: 24.
6. Work, for the Night. John 9: 4.
7. Onward, Christian Soldiers. Eph. 6: 13.
8. Jesus Saves. Acts 16: 31.
9. Not far from the Kingdom. Mark 12: 34.
10. I know that my Redeemer Lives. Job 19: 25.
11. In the Shadow of His Wings. Psa. 17: 8.
12. Let the Lower Lights be Burning. Matt. 5: 16.
13. Let the Saviour In. Rev. 3: 20.
14. Though Your Sins be as Scarlet. Isa. 1: 18.
15. The Lily of the Valley. Song of Sol. 2: 1.
16. The Handwriting on the Wall. Dan. 5: 5.
17. The Banner of the Cross. Psa. 60: 4.
18. Hold the Fort. Rev. 2: 25.
19. Rescue the Perishing. Luke 14: 23.
20. I Am Coming to the Cross. John 6: 37.
21. Sweet Hour of Prayer. Ps. 55: 17. a
22. What Shall the Harvest Be? Gal. 6: 7.
23. Yield not to Temptation. 1 Cor. 10: 13.
24. Labor On. Matt. 9: 37.
25. O, Where are the Reapers? Matt. 13: 30.
26. It is well with my Soul. Psa. 55: 18.
27. Holy, Holy, Holy. Rev. 4: 8.
28. Is My Name Written There? Luke 10: 20.

Place on a blackboard, in a column, the hymns chosen, numbering them in sequence; and in another column alongside write the list of Scriptural allusions, care being taken that a passage does not appear beside the hymn to which it relates. Set the board in some part of the room where the company may conveniently see it without leaving their seats. Give to each player a blank piece of paper, a pencil, the hymn-books from which the hymns have been taken, and a Bible; and it would be well to suggest beforehand that the company bring their own Bibles.

The object of the game is to ascertain in a given time what passage of Scripture corresponds to each hymn. The participants should give the hymns on their lists the same numbers by which they are indicated on the board, and under no circumstances will it be permissible to allow communication during the game.

If preferred, the hymns and references may be written on little cards, with which each player may be provided; or the hymns and references may be written on separate slips of paper and these slips pinned about the room in accessible places.

It might be well to dispense with the hymn-books, making each player trust to his memory. If thought best, the hymns may be sung during the evening, each hymn being introduced by a few brief remarks. There are many other suggestions that will occur to the ingenious committee.—*Christian Endeavor World.*

## Missions.

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

CHRISTIAN liberty as taught in the Scriptures is freedom from the entanglements and servitude of sin. When Jesus said to those Jews who believed on him: "And ye shall know the truth and the truth shall make you free," (John 8: 32), he taught them that the truths and principles of the Christian religion would free them from the hard bondage of sin, free them from evil passions, debasing propensities, low, groveling thoughts and sentiments, and soul-degrading practices. True religion is not slavery or oppression, but soul freedom. It is not freedom from the allurements and temptations of sin, but freedom from their power over us and the committing of sin. It gives us freedom from the power of the world, "the lust of the flesh, and the lust of the eyes and the pride of life." It gives one freedom from the pleasures and amusements that are doubtful, objectionable, and compromising to Christian life and character, and leads one to shun the very appearance of evil. But Christian liberty is running freely into license; license to go into the questionable amusements, and frivolous pleasures of giddy social life because they are popular and "respectable people practice them." It is running into license to go anywhere and do anything you please if it only has the garb of respectability, as the world regards it. It is running into license to go where Christ and the Holy Spirit would not go, and to do or practice what they would not do or practice. He who preaches or teaches Christian liberty should be very careful as to what he preaches or teaches in regard to it. Are we not living in an age not so much of liberty as of license? The following which we clip from the *New York Daily Tribune* is much in evidence of it:

### CALLS IT AGE OF LICENSE.

The Rev. Dr. Newell Dwight Hillis, speaking on young people at the Plymouth church, Brooklyn, last night, said in part:

"There never was an age when cities held more temptations and the necessity for safeguards was greater. There never was an era when there were so many forces gilding sin. We have come to a time when all the places where vice reigns and men appeal to the lower passions are made beautiful. It is a popular saying among the thousands of young men who come to this city from the country: 'When in Rome do as the Romans do.' But that sentence should be interpreted to mean: 'When in hell do as the devils do.' It is an age when beautiful paintings and stained glass windows adorn saloons and hotels; when men are hired to write alluring plays; when tunes are made catchy to convey suggestive words; a time when gardens such as those on the road to Coney Island, abound, where young men and girls stop, first for a chop or a roll, and then for worse. It is easy enough to break through the hedge of innocence.

"According to the American now-a-days the Revised Version of the Bible seems to be, 'Obey your children.' If to-day a child does not wish to go to church or Sabbath school he is not made to go. Parents should themselves drill into children the principles of morality and integrity.

"Men and women, if you find your children go astray, do not blame them, but their fathers and mothers. It is thought that the methods of restraint of our New-England forefathers were too severe. Thank God they were rigorous. Our pleasure-loving age differs from that age as a jewsharp from a pipe organ. Don't think for a moment, young men and women, that because you are living the life of the flesh that you have any conception of pleasure. Liberty degenerates quickly into license. Every time you commit a single sin you cut a sensitive nerve of happiness. If you could only hear the stories that are told to me. If you ever had to go to pray at the bedside of a dying girl and heard her curse you with

hideous curses and asked the devil to damn you for the sin you had heard her confess, you could understand what a pastor sometimes has to hear.

"Another peril is the tendency of Americans to turn night into day. All the wreckages of life are in the night. If we could only go back to old fashioned candles and bed at 8 o'clock we would soon get back to virtue and integrity. Men and women, if you want to ruin your children, turn them loose in the streets at night. Give them parties when they are ten or twelve years old. Give the boys dress suits, the girls party dresses. Teach the latter to count their little lovers before they are twelve, and then God pity the man that marries these unmarried widows at fifteen."

### LETTER FROM E. G. A. AMMOKOO.

AYAN MAIM, *via.*, Salt Pond,  
Gold Coast, West Africa,  
Jan. 22, 1902.

Dear Father in Christ:—Having been very busy in the work of evangelization abroad, it is my pleasure to send you the report of the same that it may be published in the *SABBATH RECORDER*. Our first trip was to certain places in the Akumfi district, by name Abudu. It was on the 20th of this month that we proceeded to two neighboring villages. Truly the sermons preached by Mr. Velthuysen were excellent in all their exposition. The people gave very quiet attention to the interpretation of the sermons which I was able to give them through the help of Almighty God. Mr. Velthuysen has probably written before now concerning our work in these places. We were followed to these places by father, Rev. Joseph Ammokoo, and mother, as he thought it best not to have us alone in a place of so good distance, though I cannot tell in miles how far. We left him at one of the villages named Altsetsa for the night, for he could not have walked with us, on account of his strength. He joined us the following morning. We are making preparation to open the school as a Grammar School. Closing with blessings and good success from the Heavenly Father to all the members of the Board.

### CHRISTIAN LIFE IN MEDICAL SCHOOLS.

A. B. WILLIAMS, JR.

Four years of life in a medical school is usually a pretty severe test of character. It seems as if more than the usual number of forces for evil were focused with more than usual intensity upon the lives of medical students.

The great cities where most of the schools are located are places where vice walks openly. Men come here from country homes or from colleges where the ties have been close and strong, and feel, as they have never felt in their lives before, the utter absence of restraint. One who has never felt it can hardly realize the overwhelming sense of loss of individuality which comes from mingling with the great crowd of a strange city. Add to this loneliness, and it is a very easy thing for a man to take the first opportunity for diversion that offers itself. Men who have gone down the path before are not lacking to show the new men the sights of the town, and, through this influence alone many a fellow has lost his manhood before forty-eight hours of his life in the city have passed.

The environment of most medical schools also is such that men are brought face to face daily with sin in its worst types, until the horror of it wears away and it becomes a common thing. As one man said, "We not only have to look upon corruption,—we have to handle it." In the vicinity of most medi-

cal schools it is almost impossible to go upon the streets at night and not come under fire.

In the regular curriculum courses often the influence of professors or lecturers is such that sin is made to seem a joke, and, instead of being the power for righteousness, which he might be, the instructor is simply helping to deaden sensibilities and make men more callous to sin.

The schedule of work is very heavy, leaving little time free, so that in times of "letting down" a man is often physically at his weakest point. Frequently the only possible times of relaxation seem to be when eating, and with the average student boarding-house this means that a man is open to the effects of impure speech and thought at a time when he is least able to resist them.

We need consider but for a moment who these men are to see the full significance of winning them for Christ. They are our future doctors, going into the most sacred places of our homes, standing often as the only counsellors at the gates of death, leaders of thought often in the communities in which they settle, looking into the heart-life of men and women as others do not. Their opportunities for doing good or evil are incalculable.

A dozen years ago it was deemed absolutely impossible that any organized Christian work could exist inside of a medical school. Medical students were spoken of as "hopeless." There are, however, to-day fifty-seven student Young Men's Christian Associations organized in the medical schools of the United States and Canada. Many of them have rooms in the college buildings granted them by their faculties and used exclusively for Association purposes. Here are held Bible classes, voluntary religious meetings, etc. Many of the rooms are made attractive by well-chosen libraries of medical and other books, and by reading tables furnished with the best current magazines and newspapers. In the fall of the year men are found who are willing to come back to the city a few days early and devote their time to helping new men in every way possible. One of the best services rendered here is in keeping them from unconsciously walking into "boarding-houses" which are but traps for men. It is a significant fact, too, that the men who rank highest in scholarship and as leaders in student life are to be found among the leaders in this work.

Far from being "hopeless," medical students are peculiarly responsive to the call to service. Notwithstanding the heavy schedule under which they work, the writer has never yet had directly urged the excuse which is so common among college and preparatory school students—that there is not time enough to do this work. Even men who have the reputation for leading wild lives have welcomed the suggestion that some form of Christian work be organized among the students. There are instances on record where such work has been the means of changing the entire thought, not only of the students themselves, but also the faculty, so that whereas the school was formerly a nuisance to the community in which it was situated, it has now become a purifying power in the neighborhood.

Invariably the work commands the respect of the men, and many are found willing to sacrifice much toward its success. Probably

one reason why it is so solid when really successful is because it is built up so largely on personal sacrifice.

There are many unsolved problems in connection with such work. The methods pursued at present may not be the best. One thing which is needed greatly is a more thorough-going study of the problems from the inside by students themselves.

There is need, also, and that immediately, of a man, preferably a graduate in medicine who can devote his entire time to the study and solution of these most difficult problems, to strengthening the existing work, and to organizing work at the neglected and needy points where at present there is absolutely no influence for good at work among these sorely tempted men.

Surely here is a call which ought to bring out the best man among us to lay aside the practice of his profession for a year or two and devote himself to the rendering of this large service to God and to his Word.—*The Intercollegian*.

#### A NIGHT AT FAITH MISSION.

The streets were freshly rain-washed, and above them hung an aftermath of misty dampness; but, far overhead, the wind had swept a clear sky for the new moon and the stars. Outside, one could easily forget it was still winter; while the indoor chill was laid by a small blaze upon the earth.

It was an appointed hour of "Praise and Prayer," and Mr. Wilson moved about the room, calling for song or prayer, or giving a word at close range as he found its need. It was near the close of the hour that Mrs. Hylliard sang alone, at his request, "The Ninety-and-Nine," using very gentle voice and giving all of the words, with the directness and simplicity of her perfect vocalization. They had discovered, at the start, that the men and the children were more responsive to music than the women; and singing had become a marked feature of their gatherings. But when Mrs. Hylliard sat down, a woman who had been standing alone at the door, walked slowly to the front. Her head was covered nun-like by a thick veil; but the prettiness of her half-revealed face and the easy grace of her every motion were startling. She faced the messengers from the outside world, and seemed to be unmindful of the people behind her.

"I want to tell you about myself," she said, simply; and Mr. Wilson led her at once into an adjoining room, beckoning Mrs. Hylliard and his wife to follow. She refused a chair, preferring to stand before them. Her first words were hard, but they were spoken in the calmness of sorrow rather than in anger.

"I started here to-night to tell you that you were liars and cheats and that you should be careful about holding out false hopes. I felt mighty bitter, but on the way I found out differently. Maybe I don't quite understand the right of it yet, but I am willing to do as I have been told. I am"—she mentioned the stage name of a widely-advertised danseuse at an only-men-admitting theater near by—"and I engaged to do a turn at the Theater on the Corner for the season. But one night about a month ago, the manager met me at the stage door and—he said he was tired of my proud ways, coming and going as if nobody was good enough to speak to; and—and we had some words.

I was angry and frightened, and I just dropped my bundle and ran out into the street. It was a wild night and I happened to stop in this doorway to get my breath and think a moment. It was partly the singing and partly my worry that led me to come on in. I knew it was some sort of a church, but I never cared for meetings. I slipped into a seat as quietly as I could.

"A gentleman was telling about a farmhouse and a boy who got tired of the country and went off. I did not know then it was in the Bible, it sounded so every-day-like. It seemed the longer the boy stayed away the more the father watched for him; and when he told about the father's going to the top of the hill the last thing every evening and looking down the road, I knew I was homesick. I slipped out and fairly ran to my room, I was so eager to begin packing. I was nearer home than I had been in three years. I was back where I had started. You see, I tired of the country, too, and I was glad when my cousin persuaded father to let me stay with her in the city and go to a business college, so that I could support myself and help along with the mortgage he was working so hard to pay off.

"We used to dance at night for exercise, and it was not long before I found out what I could do. And when they began to praise my singing, too, I wrote father asking him to let me stop the other lessons and learn dancing and singing. He was very angry, and said if he heard any more of that nonsense he would take me back home. By this time I was so vain from all the praise I received everywhere, and so stage-struck, I just did it anyway, feeling sure father would see that I was right when I came back to him with my fortune made. I worked hard, and before the year was out I had an offer to travel with a company. I could not make up my mind what to say to father, and while I waited the time came to start, and I left without saying anything.

"I know now how kindly I was treated, and how the older members of the company watched over me. When they disbanded I thought it would be easy to get another start; but it wasn't. In my need, I was glad to find anything to do, but it wasn't easy over there. Each night made it harder. Even my cousin turned against me. I was light-hearted and happier than I had been in three years when I turned my back on it all and my face toward home. I even forgot how empty handed I was.

"It was afternoon when I left the train at our little station. A farm wagon was going my way, and I was glad to jolt along in it. The fields were covered with a crust of snow and the crisp air went to my head like wine. I rode on, speaking to every stray dog on the road, drinking in the peacefulness of it all, and wondering how I ever stood the close, hot, silly, tired life so long. The wagon turned off at the cross-roads and I walked the last mile, coming in sight of home about sunset. When I saw a man's figure at the road gate I remembered about the old man looking for his son, and I began to run, waving my hand and calling to father, I was so anxious for him to see me coming. It was father, sure enough, but he was not watching for me. When I came up close I saw he was white and trembling, but his look was so hard I asked him if he knew me.

"No," he said, with a kind of groan, "I don't know you." Then he said, "Let me get out of the sight of you before I kill you with my own hands." He shut the gate in my face and went on. Presently I heard the house door close behind him. After awhile Aunt Lizzie came out and called the boys in from the barn to supper. She is the only mother I ever knew, and she was as kind as she had time to be. I knew the supper dishes and the bread-setting were on her mind; and, somehow, I did not care. The boys were tall and strange. I came away before they saw me.

"The walk back and the night air told on me and I fell ill in a little boarding-house near here, where I was not known. Afterwards, I did not dare go back to the theater until I looked like myself. This morning, with my last dollar in my pocket, I went to the manager and asked him if there was any chance for me to go on again. I expected him to hold me off and worry me because it was his way; but I soon found he had kept up with me pretty close. There was a hateful smile on his face when he saw how humble I was. He—he—said—well all at once, I knew I could never go back.

"The idea came to me while I was walking the streets, that I would hunt up that minister and ask him why he told people things to unsettle them, all for nothing, so far as I could see. I telephoned over here, and it was easy enough to find him. When I was shown into his home, and saw him in his beautiful room, with his books and his flowers and his pictures, a sort of rage took hold of me, and I said all the hard and bitter things I felt. He let me go on, only just at first he came close enough to see that I was not drunk or crazy. When I was through, he took me by the hand and led me to a seat, as if I had been a little child. But he stood, with his head bowed, and presently he said as softly as if he spoke to some one in the room:

"O Thou who was a wanderer upon earth, be very tender to this homeless one; oh, Heavenly Father, draw near to this, Thy child, who is yet a long way off from Thee."

She repeated the prayer reverently, tenderly, as if it were a talisman already safely stored against future need.

"I saw the tears on his cheeks—well, he let me have my cry out. Then he explained to me about his meaning God, and how much better it was to be trying to go to our heavenly home, even than to our home here on earth. He told me a great deal I had never heard before, and reminded me of some things I had forgotten:

"Father used to take us to meeting, now and then, but I gave up thinking about religion when I was a little thing. I remember all about it. A neighbor came over to invite us to a Sabbath-afternoon school at her house. She said it was important for children to learn the Bible while they were young. But Aunt Lizzie said she thought if God could make us without the asking, he could manage the rest without our worrying. She let us go to the school, but I remembered what she said that day long after I had forgotten most of the things I was told there.

"I am tired of the world," she added, her pretty face drooping like a long-stemmed flower suddenly unpropped. "I want to do everything the minister said I should do. He said, after I told you all about myself, I could stay with Mrs. Wilson until he found

something for me to do—for others. I am tired of working—just for myself. I—I thought—with a timid look into Mrs. Hyliard's sympathy-brimmed eyes—"I might sometime use my voice to cheer lonely, home-sick people, and that my feet might be swift and soft where there was sickness."

Mrs. Wilson's motherly arms followed her eyes, which had long before enveloped the girl in overflowing tenderness. But Mr. Wilson, vigorously blowing his nose, opened the door without a word and went out of the room. In a moment he was back again, and his outstretched hand closed over the girl's, while he said:

"My child"—for she was scarcely more than a child in years—"your Heavenly Father found you first, and he's better worth finding than a score of earthly fathers. Stick to him, child. He knows his own. Here he has been yearning over you and loving you and leading you by his own hand, while we have been stumbling about in the dark." He beckoned toward the half-open door and went on slowly and tenderly:

"Your earthly father has been searching, too. We've been praying and looking together for two days." The girl turned a startled face to the man who had answered Mr. Wilson's summons, and who entered the room with halting steps and a timidity oddly at variance with his sturdy frame and square face.

He looked at her for a moment, and his shaking voice uttered one word: "Daughter!"

She clung closer to Mrs. Wilson; but her eyes did not leave his face.

"Father," she said, her sweet voice piercing every heart with its earnestness, "I am not worthy. I have been wayward and faithless. I have thought only of my own selfish ends. I have forgotten you. Sometime when I have done something—if I ever can—to make up for it all, I will come to you, and, maybe, you can forgive me, then."

"Little daughter!"

His pitiful attempt at self-control gave way before the storm of his emotion, and his strong frame quivered in an impotent effort to give it a fitting expression. Mrs. Wilson led the slight figure into his arms; and so they were left together.—*The Watchman.*

#### A CURE FOR LITTLENESS.

MYRA GOODWIN PLANTZ.

The only cure for littleness—little judgments of others, little values of blessings, little whinings over petty trials and longing for the little occupations—is to be fully taken up with great things.

\* \* \* \* \*

If we hear the heavenly voices, earth's discords will be lost. The cure for littleness is to turn to great things, to forget the raiment in the life and care for the things of the body, because they are needed to help the soul in its beginning of everlasting life. Browning, "the soul's poet," who gives us many hints of the difference between great and little things, says:

"Fool! All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God stand sure;  
What entered into thee,  
That was, is and shall be:  
Time's wheel runs back or stops: potter and clay endure."

—*Epworth League.*

## Woman's Work.

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

### UNCLE ZEPH'S VIEW OF IT.

PHISCILLA LEONARD.

There's one thing allers staggers me, 'nd thet's how folks will say  
The Lord's Prayer, ev'ry word of it, on ev'ry single day  
Of all their lives, 'nd yit not know (ez far ez kin be seen.)  
Jist what the words they've prayed so long 'nd stiddy really mean:

'Nd one petition special—the third—"Thy will be done,  
On earth, as 'tis in heaven,"—why, somehow, ev'ry one  
Takes thet ez meanin' death 'nd disappointment 'nd distress,  
'Nd sez it slow 'nd solemn 'nd with great resignedness.

Well, now, there's one thing certain 'nd thet is thet heaven ain't

A place of tears or mournin' fer angel or fer saint.  
The Bible sez pertikler thet ther ain't no cryin' there,  
'Nd thet everythin' is happy 'nd glorious 'nd fair;

'Nd yit God's will is done there, 'nd done right through 'nd through.

There isn't anybody kin deny thet thet is true,  
Fer all the angels hasten to serve him night 'nd day,  
'Nd carry out, rejoicin', his will in ev'ry way.

It surely stands to reason, ef all of this is so,  
Thet when we pray "Thy will be done" we hedn't oughter go

'Nd take the sorrow 'nd the loss, the mournin' 'nd the pain,  
Thet make this earth so dif'runt from heaven (fer thet is plain.)

'Nd fixin' all our thoughts on them, try hard to be resigned

To all the grief 'nd trouble 'nd wo thet we kin find—  
Why, thet leaves out the kernel of the whole, 'nd makes distress

The will of God, instid of perfect bliss 'nd happiness.

There's trouble, surely, in the world, but thet's because of sin,

'Nd what the world needs is God's will, done daily, carried in

To ev'ry corner, ev'ry heart, "as 'tis in heaven," you see,

Till earth is like a heaven below, 'nd pain 'nd evil flee.

"Thy will be done" ain't sittin' down 'nd wipin' of our eyes,

It's risin' up 'nd goin' forth to work beneath God's skies;  
It's studyin' what his will is like, 'nd carryin' of it out  
Till all around us good is sown, 'nd evil put to rout.

"Thy kingdom come,"—'nd then, you see, "Thy will be done," because

The way to bring the kingdom is to foller out its laws.  
'Nd all the resignation in the world 'ud never bring  
A single day the nearer the comin' of our King.

"Thy will be done" is not a dirge—no! 'tis a trumpet call

Thet oughter echo in the heart 'nd conscience of us all,  
'Nd cheer each Christian onward, through joy 'nd sorrow, till

We wake in heaven, 'nd still rejoice to carry out God's will.  
—*S. S. Times.*

In looking over some old clippings to-day, we came across an article from the *New York Tribune* bearing the date of April 26, 1901, in which Mrs. Rachel Salome Foster reported to the Friends at Court Committee of her work during the year just passed. In last week's RECORDER we told something of the life and sad death of this noble woman, the Tomb's Angel, the Prisoner's Friend, and it may be of interest to know what she said of her work nearly a year ago.

Her husband, General Foster, was a lawyer and she had always been interested in his work and aided him in many ways. One day she learned that a young boy, the brother of one of her servants, had been arrested for a crime of which she was convinced he was innocent. Without delay she went to the court to intercede in his behalf. As a result of her intercession the boy was acquitted. While there talking with the Justice, she noticed a young girl in the room, weeping bitterly. The Judge confessed himself puzzled by the case and asked, as a favor, that Mrs. Foster would talk with her. She did so, and the girl was put in Mrs. Foster's care for a time, until she was morally strong enough to stand alone. In this manner began, by accident, as Mrs. Foster said, though we are not will-

ing to call it accidental, many years of service that only ended with her life.

Much of her work was done with "first offences," girls, women, and boys who appeared for the first time in court, when she encouraged, helped and gave them a start in a new life. She also had a special care of the girls and women who were just leaving the prison after having served a sentence there. She saw that they were properly clothed, wisely judging that in garments such as other people wear they could more readily obtain employment. She had a work-room where women out of employment were occupied in making garments that were given to the destitute. During the summer she furnished ice to all the city prisoners. A sewing class of two hundred and fifty children mostly from Jewish families was one of her charities in which she took especial interest. Here she found opportunity to give not only instruction in sewing, but also many a lesson on matters of conduct on the street and at home, personal neatness, lessons of thrift and general ideas of housekeeping.

During the year ending in April, 1901, she reported that she had made 1,171 visits, helped 419 prisoners and 81 prisoners' families, furnished many women with money to take them home, and given new shoes to 230 persons. These are a few items of the work that had occupied the life of Mrs. Foster and that had increased steadily from year to year since its beginning.

She spoke also at this meeting of the assistance she had always received from the Judges. One of them in reply said "She has helped us as much as we have ever helped her. We placed implicit confidence in her judgment. Only five cases where sentences were suspended at her request have ever come back on my hands."

Much of her own property had been used in meeting the financial needs of her work, and much time during the earlier years of it was spent in raising money to carry it on. A committee calling themselves the Friends at Court was organized about six years ago to relieve her of this part of the labor. Beginning with six members, it had increased to over two hundred, and they raised three thousand dollars every year. Mrs. Foster never received any remuneration for her work, and every cent of her own income, over and above her bare necessities, was devoted to this cause so dear to her heart. The work of this committee seems now at an end as there is no one to carry on this very important mission. It seems as if it should not stop because the Tomb's Angel has ceased her labors here, and it is hoped that her mantle may fall on someone who, in some slight sense even, may fill her place.

We print below in Mrs. Foster's own words an account of one day's work.

#### A TYPICAL DAY'S WORK.

Mrs. Foster was once asked to describe a typical day in her work, and she gave the following report:

"I began at 9 A. M. in the vestibule of Calvary church, where seven persons were awaiting me. To two I gave money for food, to one rent money, and to two orders for shoes. The others I took to superintendents of two department stores for positions.

"Then to the Court of Special Sessions, for the case of B. H. (previously investigated), accused of petty larceny, whose sentence was



shortened to only thirty days. Met in the corridor a young woman, homeless and penniless, with a month-old baby in her arms, whose husband had just been sentenced for three months, and paid \$2 rent until I can get her work.

"In Court of General Sessions, four cases: M. C., aged nineteen, had stolen \$5, her first crime. Inquiry proved previous good character, and she was let off with ten days. A. B., seventeen, suspected of stealing a ring, was discharged in my custody. I took her to her mother, who will report to me regularly. M. N., when drunk, had broken a window. As it was her first offence she was allowed to go on suspended sentence, and her mother took her home. M. B., twenty, servant, accused of theft. I had found all her employers for her three years in this country willing to take her back, but as the court considers household thieves a most dangerous class I was able only to get her sentence shortened to three months, on the ground of previous good record.

"Next, in District Attorney's office, was promised speedy trials for three cases in prison. Then to Seventeenth Street and Tenth Avenue, and to Eighty-seventh Street and Columbus Avenue, inquiring characters of two girls whose cases are to come up to-morrow.

"I then returned to the District Attorney's office, by his request, to consult about a young girl, a victim of the 'cadet system.' Saw the girl there, only sixteen, pretty and ignorant, an easy prey to vicious designs. Took her to St. Barnabas House, where she will be safe, and whence I will take her back and forth daily to court till her trial is over, and afterward I will care for her as long as she needs help and until she can get work. Then, summoned by prison ward officer to Bellevue Hospital, to see a young girl just brought in for having attempted suicide. She was unwilling to talk until the nurse explained who I was, when she readily confided all her griefs to me. I comforted her as best I could, and promised to stand by her in court when tried, and to ask the judge to put her in my care.

"Then home, at 6 P. M., to find a subpoena server waiting with two subpoenas for me to serve on two women I had taken into my care on parole eight months before, agreeing to produce them in court when needed. As they were wanted the next day, I dined hurriedly and went to No. 106 Essex Street, and No. 82 Eldridge Street, served the subpoenas, arranged to meet the women in court next morning, and returned home, my day's work done.

THE Central Committee on the United Study of Missions has issued a little book, "Earliest Missions in all Lands," which is designed to be used in connection with *Via Christi*, the text book by Miss Hodgkins, as a supplementary book of reference. It takes the student in a brief, but exceedingly interesting, way from the close of St. Paul's work as missionary to the beginnings of modern missions through Carey and Judson. This little book of sixty-two pages is already in its second edition, the first issue of 5,000 copies having been used and the calls for it continually coming. A single copy can be obtained for ten cents, but by the hundred copies will be furnished by Mrs. Lucy W. Waterbury, Tremont Temple, Boston, Mass., at almost cost

price. I believe it will be a most valuable help to all who are studying missions, and an incentive to others who are not yet thoroughly interested. It deserves a worthy place in every home. Its simplicity of style will be an attraction to our young people, who should know much about the world's work in missions. A set of twenty pictures, especially selected to illustrate and accompany the studies in "*Via Christi*" can be purchased of the Perry Picture Company, Malden, Mass., for twenty-five cents, which will add materially to the interest of this study. I hope our Societies will avail themselves of this opportunity to obtain the books and pictures for this work.

MRS. ALBERT WHITFORD, *Cor. Sec.*

#### EAGLE'S WINGS.

REV. A. W. LEWIS.

The impossible often happens. In spite of the successful labors of Santos Dumont, we cannot yet say that man can fly. Ages ago God reminded his people, "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself."

Any statesman would have said, It is impossible for the 3,000,000 Israelites to escape from Egypt. They are the wealth of the Pharaoh, and he knows it. They are slaves, without arms and without even the desire to escape. Moses lead them out? It is impossible. God did it. He bore them as on eagles' wings, and brought out of Egypt a peculiar people, a nation for himself. At the Red Sea, hemmed in by sea and hills and Egyptian chariots, it was impossible for them to escape. God steps in and takes a part, though the Egyptians had left this out of their reckoning. "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself."

God was making a nation out of a horde of slaves; and he knew that no nation could prosper that did not take him into account. At the outset he showed how interested he was, and how he was willing to work with his people, by the natural and by the supernatural. The nations that live to-day are Christian nations, and they alone shall live. How often the true historian can see where God has borne the Christian nations "on eagles' wings!" It is no wonder that the United States of America have prospered, seeing they were founded by the Puritans. They believed in a *democracy responsible to God*.

Consider the beginning of the Christian church. Twelve uneducated and unknown Apostles, and one of them an arch-traitor and a suicide, mourn the crucifixion of their Master. Will these bring the nations back to God? Will these begin a work that will consummate in the millennium? Impossible! Think of the worldly Jewish church. Think of the Roman degradation. Think of the refined influence of Greek philosophy, essentially heathen. Think of the world steeped in sin of every imaginable type. Christianity succeed? Impossible! The church historian finds that "The Acts of the Apostles" is merely a record of what God began to do for Christ's followers.

To-day God says, "Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself." Church history is a record of the thousands

of cases where God has made the impossible possible for the church, against which the "gates of hell shall not prevail."

Since God has done all this for his church, and is still doing the marvelous, especially in heathen lands, what should our attitude be toward the church? Many by their indifference show how little they really know about the church. They are of a class with those that are indifferent to the righteous government of a nation. The church, with all its faults, stands for the Kingdom of God on earth. God is as jealous for his church to-day as he was for his people so long as they remained his people. To those that fear the church is losing its power, to those that fear it can never cope with earth's heathen millions, God says, "Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself."

God said it to Moses, and God has said it to countless thousands since Moses, "Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself." The Bible and all true church history is filled with instances where God carried his children as on eagles' wings. From the martyr Stephen down to the latest of the Chinese crowned ones, slain for Christ, God has borne his chosen ones as on eagles' wings so that death had no terrors. The most timid have risen above even the natural shrinking from a bloody death. And not the martyrs only. No one ever responded to God's call to do work too great for him, but he bore him on eagles' wings. When temptation has come in like a flood upon the weak one, so that his feet were almost gone, he has had but to look to God to be borne above its power "on eagles' wings." Sinking in the waves of suffering and weakness and sorrow, the trusting souls cast to God a yearning look and he bore them "on eagles' wings." What he has done he will do; for "he is the same, yesterday, to-day, and forever;" and his promise is currency. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "Ye have seen how I bore you on eagles' wings, and brought you unto myself."

To every one rescued from the thralldom of sin God says, "Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself."

Our feet were fast in sin, the chains of evil habits were a strait-jacket, and Satan's guards were by our side. Could we escape? Impossible! But God rescued us. Bondage to sin is worse than bondage to Pharaoh; but Christ has emancipated us. "Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself." That same power is willing to keep us from individual sins.

What is impossible to man is possible to God.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and faint." By the power of the Holy Spirit we may rise superior to every weakness and a conqueror of every foe.

"On eagles' wings they mount, they soar,  
Their wings are faith and love,  
Till past the cloudy region here  
They mount to heaven above."

—The Evangelist.

## Children's Page.

### BABY'S STORIES.

M. F. D.

The baby sits at the table there  
With a pen in her dimpled hand,  
And she reads the funny crooked lines  
As if she could understand.  
She is "writing a'tory same as mamma,"  
And she laughs in baby glee;  
If I could read what the baby writes—  
What would the story be?

How the oldest doll was naughty and cross  
And left her work undone,  
And would not study her lesson-book,  
But wasted her time in fun,  
And would not mind her little mamma,  
But was as naughty as she could be;  
How she went to walk one day on the beach,  
And was drowned in the deep blue sea.

How a baby chicken fell one day  
Into a little pool;  
And they put him into the dolly's bed,  
And wrapped him in cotton-wool;  
And went on a rocking-horse to town  
To bring the doctor quick,  
With bitter powders and little pills,  
For the chicken was very sick.

How there was once a little nest  
Up in a tall green tree;  
A little straw nest round like a cup,  
Just big enough for three—  
Three little darling baby birds  
In a cosy little heap;  
And the wind rocked the cradle up and down,  
And rocked the baby to sleep.

These are the stories the baby writes—  
At least I fancy so—  
As over and over the blotted page  
Her hurrying fingers go.  
She sells them to mamma when they're done,  
And what does she get? you say.  
A thousand kisses, a heartfelt of love—  
And that is the best of pay!

—Selected.

### THE BIRDS OF MARCH.

ESTELLE M. HART.

Chickadees, woodpeckers, nuthatches, brown creepers, juncos, and others of our winter birds are still with us during the month of March, but our keen interest in them commences to wane when the time comes for the summer residents to begin to arrive.

"Pretty soon, pretty quick," calls the robin in the garden on a bright March morning, and, sure enough, "pretty soon" the prophecy is fulfilled, and familiar notes are heard in the greening meadows and from the bare trees.

The bluebird, with "the earth tinge on his breast and the sky tinge on his back," as John Burroughs so aptly puts it, greets us early in the month, and the song sparrows are not far behind. To a casual observer they are not much unlike the English sparrows in appearance, but the song sparrow has streaks of black and brown on his whitish breast and sides, his wings are shorter, and his tail longer than those of his English cousin. The principal difference between them, however, is one of spirit, and this is expressed in their notes. Instead of the noisy, scolding chatter of the English sparrow, the song sparrow pours out his free, joyous soul in a song so sweet and cheery that it makes one ashamed of any but courageous thoughts and high hopes to hear it—a little song, just one high, clear note, three times repeated, and followed by a sort of cadenza.

Early in March, also, come the purple grackles, or crow blackbirds. What a stir and a breeze they make as large flocks arrive together, and clamor and creak (I know of no more musical words with which to indicate their calls) in flapping companies among the tall trees, or walk proudly about the lawns! The grackles are over twelve inches long, a little larger than the robin, which measures ten inches. They are glossy black

all over, but their backs shine with iridescent colors in the sun. The red-winged blackbirds appear at about the same time. They are not so large as the crow blackbirds. The general color is black, but on the "shoulders" are gleaming epaulets of scarlet, edged with gold. They take up their abodes in boggy meadows, nesting in low bushes, and there we find them in large numbers, and hear the oft-repeated "konk-a-ree" that answers for their song.

Soon after the tenth of the month, a near relative of these blackbirds appears—the meadow-lark. The meadow-lark is about the length of the robin. The upper parts are brown, mottled with black; the breast bright yellow, with a conspicuous black crescent on it; there are yellow stripes over the eye and through the crown. He is most easily identified, however, by the white of the outer tail feathers, which is very noticeable when he flies. Like their relatives, the blackbirds, the meadow-larks are walkers, and one may often see them walking in the bare March fields. If you draw too near, there will be a flapping of wings, a sudden sailing flight, and off goes your bird to alight on a fence-post, very likely, with a nasal call, "Peent." This is not at all like the song, which is a high, clear whistle, unusually sweet. Some one has syllabled the notes, "I see you—can't see me," which is very good English for it.

A comfortable, home-keeping little bird makes his appearance, usually, by the middle of the month—the phoebe, one of the fly-catchers. The phoebe is a smaller bird than the lark and the robin, about the length of the bluebird—seven inches. He is of a soft sooty brown color, the head darker than the back, the under part white, purest on the throat, the sides of the breast slightly streaked with brownish-gray. Like the other fly-catchers, the phoebe perches in an erect position, and raises a slight crest as he sits quietly on a fence-rail, or a dry twig, and watches for his luncheon to fly by. Under a beam or rafter he builds a nest of moss or mud, lined with grass and hair. He is devoted to his family, and has a contented, trustful spirit that makes him a welcome neighbor near our homes. We grow fond of his simple song as we learn to respect his homely worth. Mr. Chapman, in his "Handbook"—an invaluable aid to bird students, by the way—says of the phoebe's song, a "humble, monotonous 'Pewit phoebe; pewit, phoebe'—a hopelessly tuneless performance, but who that has heard it in early spring, when the pussy-willow seems almost to purr with soft blossoms, will not affirm that phoebe touches chords dumb to more ambitious songsters!"

During the last ten days of the month you may have the fortune, if you take a walk along a quiet road late in the afternoon, to catch a glimpse of a rather dimly-marked and pale-colored sparrow, that will fly ahead of you from one low bush to another, showing, as he flies, a white feather on either side of his tail. You may see him at any time of day, but if your hour is late afternoon he will probably treat you to a delightful song, sweet and loud and clear—a really soul-stirring performance. This is the vesper sparrow, so named from the fact that he chooses this late hour of the day for his service of song, though he does not disdain to

throw in a little matin concert sometimes as well.

There is another bird one may hope to see before the end of March, if he has a chance to watch near a stream or pond. That is the belted kingfisher—a martial-looking bird in a grayish-blue uniform, with a white vest and collar, and a broad band of blue across his breast. He has a splendid crest and a strong, long bill. He perches quietly on a limb overhanging the water, and flies from point to point along the shore. As he skims along, he catches the glint of a fish, then, with swiftly-beating wings, poises a moment, then darts beneath the surface, to rise in an instant with his prey in his bill, and, uttering a harsh rattle, off he flies to a perch with his prize. He is rather a handsome fellow, as his blue and white flashes in the sun, and worth at least a slight acquaintance.

One may feel that he has had a fair sight of the commonest birds of the month, though there are still others to catch glimpses of, if he sees, during March, these that have been referred to, and by the end of the month he will be quite ready to welcome the new comers that milder April will usher in.—S. S. Times.

### RAGS AND TAGS AND VELVET GOWNS.

MARY MARSHALL PARKS.

"N there was a new boy at school yesterday, 'n he had great patches on his knees; 'n when we choosed up the boys didn't choose him; 'n his face got red, oh! as red as fire; 'n he walked away 'n stood lookin' off over the water at the ships. Served him right, I say."

Ted had been rattling on in this fashion for at least fifteen minutes; and mamma, who was reading up for her next club paper, hardly heard a word; but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," said she, quietly.

If Ted could have seen the rest of her face, he would have done some thinking before he said any more.

"His ship! 'Tisn't likely a boy like him would have a ship,—is it now? Course he can't help the patches, p'r'haps," said Ted, condescendingly, "but he oughtn't to come to a pay-school with us. Harold Winston said it wasn't—suitable; and so did all the other boys. He ought to go to the public school where the other patches are."

Mamma's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was stroking the spotless knees of his own velvet trousers.

"I used to know a boy who wore patches."

"You, mamma?" cried Ted.

"Yes. I used to play with him every day. Patches and bare brown feet, and a hat without any brim.

"Was he a 'nice boy?" asked Ted, doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"'N when the boys choosed up did they leave him out?" asked Ted.

"Oh, dear me, no!" said mamma, decidedly. "They wouldn't for the world have done anything so impolite."

Ted looked blank for a moment. Then his face grew red, oh! as red as fire.

"His ship hadn't come in then," continued

mamma; "but it has since. He owns a big factory now."

"W-what's his name?" sputtered Ted.

"John Hartley Livingston."

"Uncle John Livin'ston!"

Mamma nodded. "All boys who wear patches—and bare brown feet—don't become rich men; but I fear they are more apt to become something worth while than boys who wear—velvet suits, because they are used to hardships and dirt, and disagreeable things. Men who amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," cried Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and speakin' day."

Mamma went back to her book, and Ted stole away and lay down on a fluffy white rug with his feet on the seat of the sofa—a favorite position of his when he wanted to think.

Monday night he came home greatly excited and stood before his mother with his feet crossed.

"The boys choosed again, 'n I choosed the patched boy, 'n they wouldn't let him play, 'n we went off 'n played mumblety-peg by our two selves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung the under one forward. There was a jagged hole in the knee of his trousers. "'N I want that patched," he cried, with a defiant ring in his voice. "If you please, mamma," he added, in gentler tones.

"Very well," said mamma, soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, mamma," Ted announced, cheerfully, a week later. "Harry Winston came 'round to-day. He held out two days longer 'n any of the rest, 'n he did hate to give in, but he got tired of walkin' 'round all by himself."—*S. S. Times.*

#### TEACHING TEMPERANCE TO THE CHILDREN.

JULIA E. PECK.

Searching the Scriptures for temperance lesson material does not necessarily mean the selection of texts containing such words as "wine," "strong drink," "drunkard," "woe," etc. Our object in selecting any isolated temperance texts would be to teach by precept, to teach affirmatively, self-denial, self-mastery, self-control. For precepts and memory texts we would use passages containing such thoughts as "Let us therefore cast off the works of darkness" (Rom. 13:12), "Ye are the temple of God" (1 Cor. 3:16, 17),—these texts with 1 Corinthians 6:19; Ephesians 6:10-17. When we are assured that the children know the meaning of the words "temptation" and "resistance," we add to our collection of precepts and memory verses Matthew 6:11; 26:41; Rom. 15:1.

The stories of Bible heroes which are introduced into our regular Bible lessons—John the Baptist, Danial, and others—are used as illustrations of the temperance precepts and principles which we wish to teach. We teach by precept and example—and something more. Our line upon line, precept upon precept, our use, even, of illustrious examples, is small part of our temperance work. We are to train the body to temperate habits. We are to train the mind to controlled

thought. We are to train the will to resist morbid cravings. We are to awaken the soul to a desire for spiritual life.

We are dealing with new, untried souls, to whom temptation must come sooner or later. Although these children may never yet have tasted the forbidden thing, they may be already acquiring habits which produce a craving for stimulants. As a safeguard against these habits, which weaken the power of resistance to temptation, we would equip our children with trained bodies, healthy imaginations, trained wills.

The experienced primary teacher, even with slight knowledge of family antecedents and environment, is able to classify her children into groups according to physical and spiritual possibilities. It is quite certain that temptation will not come to all these children with equal force, or that they have equal powers of resistance. To our neurotic children, it may be those whom we consider our geniuses, temptation will come with greatest force and with least power of resistance. Predisposed to loss of self-control, nervous diseases, insanity, what will mere "temperance talk" do for them? Nothing at all. Their salvation will depend more upon diet, ventilation, outdoor exercise, persistent effort in wholesome occupations than in verbal instruction. A large part of our temperance work in such cases is the training of the senses and the will. We need the co-operation of parents here.

The beginning of intemperate habits can be traced back to early childhood (especially in the cases of undisciplined neurotic children) when childish outbursts of passion remained unchecked, self-indulgent habits of eating were allowed, uncontrolled emotions were unnecessarily aroused, natural gifts of mind and body were unguided, neglected. Discussion of these important themes at our mothers' meetings will give the teacher new material for temperance lessons, and secure the co-operation of parents in carrying out instruction and continuing the moral training in home life.

A helpful book for the teacher in her study of the training of the will is Elizabeth Harrison's "A Study of Child-Nature" (Kindergarten College, 10 Van Buren Steet, Chicago). Two chapters, "The Training of the Will," "The Training of the Senses," are especially valuable in primary temperance work.

In its early stages our temperance work consists of a course in physiology. All children are interested in the training of professional athletes. We use this interest as an entering wedge to inspire them with the desire to keep the body under, to master the body that it may be trained to do splendid work for the "boat club," noble work for our neighbor, and as climax, glorious work for the Lord. A good book to use in teaching the physiological side of our temperance lesson is "The Child's Book of Health," by Albert E. Blaisdell (Boston: Ginn & Co.). The first chapter, "Why we Need to Keep Well," is especially adaptable. Other chapters, "Exercise," "Why we Need to Eat," are also adaptable. The four chapters on the subject of "alcoholic drinks and other narcotics," added in the revised edition, should be used with great discrimination, and in classes of children well trained in the home not at all.

Do we know what our children are reading? What company are they keeping in the world of fiction? Do their favorite heroes and her-

oines, whom they long to imitate, excite in them unnatural and morbid cravings for things unwholesome? If so, the mental and physical reaction from such a course of reading is one step toward a craving for stimulants. A large part of our temperance work is to direct the children's reading. Librarians in our public libraries are glad to have lists of good books for children handed in, and will co-operate with teachers in the introduction of such courses. My own work in a public library shows me that children will not immediately step from a course of sensational literature to a course that is merely instructive, no matter how temptingly written and illustrated. There must be a middle course of lively and stirring tales, which by their very strength and brightness overshadow weakly written and sensational stories.

Of what are our children thinking? Are they building air castles, dreaming, thinking habitually impure thoughts? This habit and the reaction from such a course is a long step on the downward path. A part of our temperance work is to teach the children that their evil imaginings hurt body and soul. This subject would come in our little physiology course, as well as in our Bible instruction when we teach the class to pray, "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord."

What hours do our children keep? Are they allowed to play on the street evenings? What company do they keep? A part of our temperance work consists of looking closely into these matters, and controlling them so far as we can.

Primary temperance work, in a word, consists of the training of the children to master the body, to control and direct their thoughts, Directing their reading and occupations strengthens will-power, arouses souls to spiritual activity in pure living and thinking.—*S. S. Times.*

#### PERSONAL EFFORT TO WIN SOULS.

Comparatively little is done by the church for salvation of sinners save what the preacher does in the pulpit on the Sabbath. Satan does not dread the sermons of the preacher half so much as he does the personal interview of a warm-hearted Christian with an unconverted soul. The heavy artillery of our prepared and elaborated sermons does not alarm him. An army fighting with heavy artillery is not very dreadful. The fighting is done at long range. There is a deal of noise, a vast amount of smoke, fabulous quantities of ammunition expended, but very little execution. It is when the charge is made on the flank or the center that the battle is won.

Much of our fighting with the enemy is at long range. Much of our artillery is heavy, some of it very heavy. The noise reverberates among the hills and the smoke is dense, but the execution is not what we would like. The Word of God is said to be sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit. But one cannot fight with a sword at long range. He must come close enough to the one he wishes to pierce to see his eye and feel the warm breath of his mouth. If a whole congregation of Christians should go out some day, each one to see an unsaved soul and try to bring him to God, hell's foundations would quiver before twenty-four hours.—*Advocate.*

## Young People's Work.

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

### Complete Model Letter Writer.

In addition to several other long-felt wants, this department proposes to fill this need. The art of Christian correspondence is a most important one. Send in your requests. Here are two samples to begin with. Whether they are real or imaginary, whether written by the editor, received by him or borrowed for the occasion from the study-table of a friend, is of little consequence.

### From One Pastor to Another.

Dear Brother Youngblood:

I think you have nine of our young church members in your community. I will feel better to write to you about them, if it does not help you to help them. There are four young ladies who are all active workers. They can be relied on in Sabbath-school and prayer-meetings, are first rate singers, and have a good spirit. These are Amy Johnson, teacher; Josie Hills, seamstress; Anna and Jessie Green, students. With Violet Banks it is her first year away from home. She is a clean Christian, but very retiring. George Bright-face is a hard worker, is clean, a fair singer, reliable. Is not as active (in prayer-meeting) as I would like. John Wheelwright is in one of the shops. He is a worker, clean, has a sweet voice; but is too retiring. James Davis and Eugene Steadygoer you already know well.

All these young people have the confidence, love and prayers of the Bethel church. We miss them. Send them back, or out into the world, as pure and noble as we send them to you, aye, stronger and purer. May God help you to do it. Anything we can do to help, let us know.

Fraternally yours,

EDWARD HOLDFAST.

### From a Father to a Pastor.

Dear Brother Crookstaff:

I wish you would look up our son David, and tell him how glad you would be to have him interest himself in the work of the church while he is in your community. He boards with Ezra Weeks. We are very anxious to have him get started right, especially in the choice of intimates. If we know he is interested in church work, we rest in the thought that he is doing right. Of course we know you have an interest in all the young people, but I want David to know you and like you and follow your advice. There is everything for a young man in the fact that he has someone to advise with when he is away from mother and father.

Fraternally,

WILLIAM REDMOND.

### Light in Life's Windows.

"I don't know anything about him," said the mistress of the house, "but I would trust him with uncounted gold." So I watched for the young fellow with a good deal of interest, as he climbed out of his wagon and came in at the back door. He was intent on his errand, and perfectly unconscious of any scrutiny. It probably never entered his head that he was in any wise remarkable. He was just a plain farmer lad of good Sabbatarian stock. But I understood what the mistress meant as soon as I looked into his face. Honesty, purity, guilelessness were written there. Talk about the

face being a mask behind which the soul hides? That may be true of the passing experiences and fleeting thoughts. But the great, permanent tendencies of life, the motives, ambitions, the currents of aspiration, leave their record. Think pure thoughts, if you would have a pure face. Cultivate a beautiful soul and the beauty will shine through. Some of life's windows along the well-worn highway are aglow with light, and every weary traveler who passes within the reach of its gleam feels a cheer in his heart. There are faces whose passing glance reinforces all the noble resolutions of soul.

### AN AFTERNOON WITH THE ENDEAVORERS.

At the late Quarterly Meeting of the churches of Southern Wisconsin and Chicago, held at Albion, Wis., Sunday afternoon was set apart for the Young People's Society of Christian Endeavor.

The President and Vice-President of the Local Union being absent, Rev. S. H. Babcock took charge of the meeting. The following program was carried into effect: Solo, "Ashamed of Jesus," by Miss Lillian Coon, of Milton Junction; Verbal reports from each of the Endeavor Societies represented. These reports were all encouraging and showed an earnest desire for the advancement of the cause of Christ. Solo, "Rock of Ages," by Mr. Benjamin Johanson, of Milton. We were especially favored by having Rev. M. B. Kelly, of Chicago, with us, and a very impressive and helpful address was given by him. After this came a song by the Ladies Quartet of Albion. Mr. Wm. H. Crandall, of Walworth, then took charge of the consecration meeting, for an afternoon with the Endeavorers would not be complete without a consecration meeting. Nearly all of those present had something to tell of their experiences in serving Christ and of what he in his love had done for them.

None present, I think, could help being impressed by the expressed desires of the Endeavorers to learn God's will and to do it gladly, and by their assertions that there is no happiness or joy so great as that found in doing what God would have them do.

G. E. B.

### PURPOSE.

(Extracts from a sermon by Dr. P. S. Henson, of Brooklyn, N. Y.)

Opportunity counts for something, but it is the man with a purpose that sees and seizes the opportunity, and is the creator rather than the creation of his circumstances. Education counts for something, and any young man is a fool who in such an age as ours neglects to avail himself of the splendid equipment which may so easily be his. But education is not everything. How many college graduates are only genteel loafers—too genteel to soil their dainty hands with any sort of honest work—that are only flotsam and jetsam on the surface of society, while many young men comparatively illiterate and ill-equipped, but impelled by persistent and heroic purpose, do immeasurably distance them.

Patience, pluck, persistence, these are the things that win. Say what you will of the young man with gleaming teeth who has fought his way to the Presidency of the foremost nation on the globe, there is not a young man in America with a spark of generous ambition in his bosom who does not

respond to his appeal for the leading of a purposeful and strenuous life.

A foolish thing it is for a man to curse his fate and blame his "unlucky stars," or gnash his teeth and shake his fist behind the back or in the face of the hated plutocrat, to arraign the laws of the land, and, like Samson, in his blind fury, seek to tear down the pillars on which rests the whole fabric of society. Possibly there may be something the matter with society, but in all probability there is very much more the matter with him. He raves because he doesn't get on in the world. He complains that his life is only that of a poor tired horse in a treadmill with nothing to which to look forward but the same intolerable grind until death shall give him merciful release. There is something the matter, he indignantly cries; and we agree with him, for since he has been toilsomely tramping in that treadmill hundreds have passed him, and thousands of others probably will, while he will grind and grumble and live and die just where he is. Doubtless there are degenerates and incompetents who are lacking in ability to bring things to pass, but most men have facilities enough to win victories if only their faculties were brought into the field under the marshaling of a single central and imperial purpose.

A great thing is it to have an aim in life, but "he aims too low who aims below the stars." But what a thing it is to have an aim above the stars! Such was Daniel's. His eye was fixed upon the highest goal of being, and so beginning with his earliest youth and persevering to his latest breath he "purposed that he would not defile himself." A kindred spirit was that of the great apostle of the Gentiles who says in writing to Timothy, his son in the gospel: "Thou hast known my doctrine, manner of life, purpose." Just what that purpose was and how it worked he tells us when he writes: "This one thing I do, forgetting those things which are behind and reaching forth to those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

And no man can be a Christian without entering into sympathy with that heroic spirit. For, mark you, Christianity is not something just let down from heaven, like the sheet which Peter saw in a vision. It is not a something with which the inert soul is mysteriously dowered. I grant that the grace of salvation is the gift of God, but no man ever yet was saved against his will or without his will being roused to supreme activity. The crisis of destiny was reached and passed by the Prodigal Son when he said, "I will arise and go to my father."

If there is anything on earth that requires heroic purpose, it is to humiliate one's self by the acknowledgment of wrongdoing. And many a man prefers to die with his teeth shut and take his chances of being damned rather than make such penitent confession. And hence the eagerness with which the proud, the rich, the fashionable fall in with such a pseudo system of religion as Christian Science, in which such hateful confession is obligingly dispensed with. To bow the knee and humbly cry, "Peccavi," is the hardest thing that ever mortal undertook, and it requires the courage of a Daniel to do it. And to right about face in all life's plans and pleasures and pursuits is not by any means an easy task.

### 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.

NORTH LOUP, NEB.—Last Sabbath nine of our young people put on Christ through the ordinance of baptism. It was a beautiful Sabbath-day and an impressive scene as nearly two hundred people stood on the banks of Mira Creek to witness the ordinance. Our minds were carried back to a somewhat similar occasion when the Saviour was baptized in the Jordan. While we could not see the visible presence of the Holy Spirit descending upon these young people, yet we trust they will always have the Holy Spirit's presence to lead and guide them in the Christian life and course. Should no unforeseen circumstance prevent, we expect soon, possibly next Sabbath, to administer the ordinance to two more of our young people.

F. O. B.

#### GENTRY, ARKANSAS.

G. W. LANPHERE.

On my way home from the East in February I had the pleasure of visiting our people at Gentry, Ark., and as many friends elsewhere have requested me to write them my impression in regard to the new opening there, and as I believe the whole denomination is more or less interested, or should be, in the movement there, I have thought, with your permission, the better plan would be to give it through the columns of the RECORDER.

Gentry, as many know, is in the very north-western county of the state of Arkansas, in the Ozark range, high and healthy, good water, plenty of rain-fall as a general thing, and fine climate. It is not what would be called a "general farming" country, although winter wheat, corn, clover, rye, timothy and potatoes do well there. The chief industry at present is fruit-growing, although the Southerners have never given it much attention, but have lived in a "from hand to mouth" sort of way, caring only for present needs.

Since the Kansas City & Southern Railroad was completed, about six years ago, it has opened that section to the markets of the world. Northern people are fast locating there, and it is evident that all that country needs is Northern enterprise. It certainly seems a fine location for our people who desire to live in a Southern climate. Land as yet is reasonably cheap, although it has nearly doubled in the last three years. It ranges anywhere from ten to one hundred dollars per acre according to improvements. There are farms there for fifteen to thirty dollars per acre fairly well improved. The cheap lands are timbered, and if rightly handled the timber will pay for the land. The timber is usually cut into wood, burning the brush, and the land is ready for the plow. The fruit trees are then set, and between the rows strawberry plants are put out. The berries make a paying crop until the trees shadow the ground. Trees properly cared for begin bearing at four or five years old, but not at so much profit until eight or ten years old. If the Cold Storage Company could succeed in selling shares enough to insure the building of the plant certain portions of the society would be very much helped in getting started in homes of their own; and right here I would say, if there are any persons in the denomination who have money they would invest where it would pay them good interest, and at the

same time be of great benefit to others, they ought to investigate the matter immediately, for a plant, is soon to go in there, either by our or by First-day people. It will not only be a good investment for share-holders, but a great saving to fruit-growers, as they now have to sell their fruit as soon as gathered, and it would give employment to those of our own people who are now in a measure dependent upon their daily labor for support. They tell me the First-day people will not hire Seventh-day people if they can avoid it. There would be no trouble to raise all the means needed right there in Gentry if it could be controlled by First-day capital. To help this enterprise would not be a gift, but a mutual benefit to all concerned. I think they now have \$2,300 subscribed by our own Gentry people; if it could be brought up to \$6,000 the contractors would give time on the balance. If any of our people having means would like to invest in a paying enterprise, please address R. J. Maxson or C. C. Van Horn at Gentry, or go and look over the situation.

NORTH LOUP, NEB., March 4, 1902.

#### RELIGION'S LOW VITALITY.

(Dr. Lorimer as reported by the New York Times, March 10, 1902.)

"The Religious Crisis in America" was the topic chosen for his sermon yesterday by Dr. George C. Lorimer, pastor of the Madison Avenue Baptist church. He said in part:

"There is such a thing as a religious crisis in America however much we may scoff at the idea. Religion, especially evangelical religion, is to-day of very low vitality. The attendance at church service is shamefully small. At the evening services this is painfully apparent. We are attacked by secular writers. They tell us that the ministry is deteriorating; that they and their churches have lost their influence to the schools, and that education alone can encompass all the activities of life. They say that the churches spend more for the superfluities of life than for the gospel, and point with scorn at the ice-cream suppers and other cheapening methods of securing money to support the gospel. They condemn us for sending missionaries abroad when our people are spiritually starving at home.

"But however true these accusations may be in part, they are overdrawn; they must be taken with an allowance. Yet a thoughtful man will not ignore them. He must admit that there is a crisis in American religious life. The trouble with us is that we forget the past for the present. The teachings and miracles of days gone by are ignored in the turmoil of the present. We get into a rut from which we are unwilling to extricate ourselves. Sound and orthodox preachings are not worth the breath expended unless they make us think of God, and place in our hearts a desire to do good.

"Some phases of the crisis are disheartening. In the past hundred years more than 23,000,000 foreigners have come to our shores. Many are God-fearing men, but many more are entirely out of harmony with our religious institutions. Some 1,200 arrive in our land every day. The majority are not from Scotland, England, Ireland, and the North of Europe, but they are Magyars or are from Italy and Southern Europe, and have no inclination to our belief. From all this result two grave dangers—desecration of the Sabbath and increase in place of amuse-

ment. As has been said, we live for money by day and pleasure by night. I have no fear in saying that at the present rate at which we are living in fifty years we will have no Sabbath. And the saloons? It will no longer be a question of opening them for a few hours on Sunday, but they will be open every minute of the week.

"Another danger threatening us lies in the ever-growing desire for 'cosmopolitanism.' With the recent growth of feeling for Germany we hear the call for the German 'commers' for the students of our colleges, where they may assemble with each other and their professors over the stein of beer. There is already too much of that beverage drunk by our students as well as by others.

"In Germany they are trying to get rid of this custom. It is no compliment to a German to say that he cannot do without his beer. But in our eager desires for cosmopolitanism and the acquirement of this custom I believe that I can safely say that the German in Germany does not drink as much as the American in America.

#### OLD WORLDS AND NEW ONES.

We must look to the solar system for examples of stars in the last stage of development. Each of the planets may in fact be regarded as an object of this kind. The bare, rocky surface of the moon affords a desolate picture of what may result from this long-continued process of condensation. The volcanic region which is shown to excellent advantage in a photograph recently taken with the Yerkes telescope gives no evidence of the existence of life; in fact, the spectroscope indicates that if there is any air on the moon it is much too rare to support life as we know it.

Fortunately, the moon is not the only example of a worn-out star. The earth, which probably has many counterparts in the universe, is another example of a less desolate kind. Here, though the process of condensation which is the chief cause of celestial phenomena has ceased, the problem of evolution has not ended. In fact, though the cosmical problems which we have considered in their barest elements will not be completely solved for centuries, it may be truly said that the questions raised by the countless living organisms in a single drop of ditch-water are still more complex, and will require a still longer time for their solution.—*Popular Science Monthly.*

#### LIFE-TIME HYMNS.

The publishers of the Hymn book announce that they have been unavoidably delayed in finishing the new edition, so that they were unable to ship on March 1, as stated in a former notice. They promise to ship very soon, and we bespeak the patience of our friends who have sent in their orders.

The committee would again urge those who have not already sent in their orders to do so promptly. Do not forget to send the money with the orders to D. E. Titsworth, Plainfield, N. J., and *do not fail to give shipping directions.* Prices are as follows:

- In quantities.....25 cents each.
- Single Copies.....35 " "
- Individual names in gilt on cover.....15 cents.

In behalf of the Committee,  
D. E. TITSWORTH, *Chairman.*

PEOPLE need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration.—*J. R. Miller.*

## 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: 54-8: 2
Mar. 8.	The Disciples Scattered.....	Acts 8: 13-13
Mar. 15.	The Ethiopian Converted.....	Acts 8: 29-39
Mar. 22.	Temperance Lesson.....	Eph. 5: 11-21
Mar. 29.	Review.....	

### LESSON XIII.—REVIEW.

For Sabbath-day, March 29, 1902.

GOLDEN TEXT.—Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Acts 2: 36.

#### NOTES.

The eleven lessons of this quarter from the Book of Acts may be classed in two groups, the first containing four lessons, and the second seven. The first group sets forth the great success of the preaching in the name of the risen Saviour, with little opposition; the second group pictures the continuance of the work with success still, but in spite of opposition.

Lesson I. contains the commission of our Lord to his disciples: "And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." This commission serves as an outline for the author of this book. The disciples waited in Jerusalem as they were commanded, and received the promise as we are told in Lesson II. The coming of the Holy Spirit was with notable external signs, but the reality of his presence was shown most clearly in the disposition and character of the followers of Christ. The three thousand baptized upon the day of Pentecost were not moved entirely by the speaking with tongues. The healing of the lame man at the gate of the temple served as another opportunity for Peter to preach the Gospel.

With Lesson V. which, it is to be noted, follows close upon Lesson IV., there is seen the beginning of opposition. The opposers are very moderate at first, and investigate the teaching of the apostles, simply because they are drawing crowds together. In Lesson VI. we are told of a much more serious trouble than persecution, namely, that some within the company of believers are not true. The persecution is renewed in Lesson VII., and the disciples rejoice that they are counted worthy to suffer dishonor for the name. In Lessons VIII. and IX. we are told of the good work of Stephen and of his tragic death at the hands of those who were vexed at his plain preaching. The first martyrdom seemed to give the opposers a taste for violence, and persecution is continued with great zeal. In Lessons X. and XI. we hear something of the work of Phillip, one of those scattered abroad. Now is the Gospel proclaimed in Samaria and in Judea outside of Jerusalem. The way is prepared for carrying the Gospel unto the uttermost part of the earth. The Ethiopian eunuch is never heard of again, but we can scarcely doubt that he proclaimed the Good News in his distant land.

#### WHERE ARE THE NINE?

In the striking sermon by Dr. John Clark Hill, a part of which we publish this week, he repeats the statement often made and never contradicted, because impossible of contradiction, that "fully nine out of every ten in a church do almost nothing that involves personal effort, personal sacrifice in securing the great spiritual purpose of the church." The observation of every church member confirms the statement, with a few notable exceptions, happily we believe increasing, but still few. Every church has a few devoted and altogether overworked members, to whom the pastor goes in every emergency, upon whom everyone calls when some special effort is to be made, and who are invariably invited and urged to take the lead in every interdenominational or purely social movement for the benefit of others. The others are occupied

with their farm or their merchandise, their home or their social circle, with anything and everything except the work of the church and the kingdom.

Meanwhile, it is impossible to say that the business of church and kingdom is as well attended to by the overworked men and women who are active in it, as would be the case if they were not overworked. Every one knows this to be the case. There are stitches dropped, lines left out, not because these good people are negligent, but because they are not omnipotent. No one blames them, though they often quite gratuitously blame themselves for not doing more. They cannot do more except at the expense of doing less well. Yet more work must be done. A living church must develop its activities; it cannot be alive without growth in public service as well as in membership. The pastor's heart is sad, and his faithful helpers mourn with him, because they see new possibilities of usefulness opening, new lines of work demanded, and these faithful ones simply cannot undertake one new thing.

Except going after the nine. Why not try this experiment? It is a poor general who, in the day of battle, utilizes only his officers and permits the common soldiers to go on a picnic. It is a poor business manager who does the work of the office himself and lets his clerks read the paper. It is a poor foreman who does not see to it that every last employee does his full share of work. In other words, the highest service which those in high places can perform is to get all possible service out of those under their charge; the best organizer of labor is he who knows how to keep everybody at work.

It is not enough to sigh over the nine; the thing is to arouse them to a sense of their privilege in being co-workers with God and with his servants. It is by no means wise to pick up and carry the burdens they lightly let fall—the part of wisdom is to see to it that they themselves gather them up. It is hardly fair to treat them as incorrigibles and let them go their own way. They are not incorrigible, though they are thoughtless and very selfish. We believe that if some portion of the energy now expended by pastors and efficient workers in the church were devoted to the reformation of "the nine," the efficiency of the churches would be very greatly increased. Many of these would gladly be useful, but they think they do not know how. It would be quite worth while to teach them, even at the sacrifice of some other work, and even if there were not much hope that they would ever prove more than a little helpful. For the efficiency of a church cannot, after all, be measured by what individuals do; its measure is the degree in which the whole body is interested and for which it works as a unit. The strongest power of church activity is the sense of solidarity.—*The Evangelist.*

#### How's This.

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## Popular Science.

BY H. H. BAKER.

### Organs.

Within the first hundred years after Jehovah had created Adam and Eve, their posterity had so increased in numbers, in knowledge, and in the arts and sciences that iron and brass appear to have been well known; also the science of music. Harps, timbrels and other musical instruments were manufactured, and even organs, by Mr. Jubal, a son of Lamech, who evidently was the inventor of organs at that early day. Who will say that these men were not specially endowed with these perceptions, and that the musical talent was not scientifically wrought out by Jehovah to its perfection, and given to Mr. Jubal complete?

We are told that the oldest historical record in the world is the Book of Job. In that we find these words; "They take the timbrel and harp, and rejoice at the sound of the organ." "My harp also is tuned to mourning, and my organ into the voice of them that weep."

In the days of King David, organs were in use, also a great variety of stringed instruments; please read the last Psalm and note how we should wind up our Associations, and especially the General Conference.

From all that can be learned we are of the opinion that during the Dark Ages very much of the mechanical process by which music was rendered in the days of Adam and Eve was lost, and not yet regained, although great improvement has been made by aid of the spirit of inspiration.

There is a piece of sculpture on the Obelisk of Theodosius, at Constantinople, made in the fourth century, which represents an instrument having eight pipes standing in a row; the wind to these was furnished by a sort of blacksmith bellows, worked by two men.

A work on the construction of organs was written by a monk in the eleventh century, but he made no mention of key-board or manuals. The first key-board is said to have been introduced into an organ in the Cathedral at Magdeburg, about the close of the eleventh century. In the seventeenth century a drawing of this organ was made, which represents it as having sixteen keys and a complete octave with naturals and short keys (semitones) arranged somewhat as the modern key-board; but the authenticity of this drawing is questioned.

Not until later years has the organ been brought nearer its present state of utility. As late as 1870 there was an organ in the church in Heiligenblut in the Tyrol, which had two manuals (one with white naturals and black semitones, and the other with black naturals and white semitones). This organ had a world-wide reputation, notwithstanding the stops were moved to the right and left by iron levers.

From that date to the present, organs have become so common that to trace their improvement would seem needless, yet we well remember that the improvement by Messrs. Mason & Hamblin made quite a stir among musicians. We were personally acquainted with Mr. Carhart at the time he invented the reed which caused the Mason & Hamblin improvements.

The editor of the RECORDER says, "boil down your articles," so I will, and only notice

one more up-to-date affair. In 1863 Brigham Young, the great Mormon, wished to have built an organ that would compare with his big tabernacle in Salt Lake, Utah. He gave his attention to the work; his first move was to get some resinous pine for the great pipes, some of which would require as much as 800 feet of lumber. The right kind was found, but it was over 300 miles away to the south. Nothing daunted, he sent teams and hauled hundreds of loads of lumber for the organ, taking about two months for a team to make a round trip. The making of the organ all had to be done by hand; even the glue had to be made on the spot, and the leather tanned for making the big bellows. Of course it was slow progress, and ten years were spent before the organ sent forth its wonderful sounds throughout the great auditorium of the tabernacle.

Improvements from time to time have been added as circumstances seemed to require. About a year ago they decided to add to their organ the latest improvements. They have thoroughly overhauled the instrument, taking out and repairing the old pipes, and have added over four thousand new ones, making the organ more responsive. The repeating power of each key now is 726 times to the minute, and any combination of tone can be distinctly made, especially fine string tones like violin or tones of the clarinet, eight varieties of flute tones, four piccolo stops, four trumpets, tuba trombone, saxophone, clarion, and the "vox humana," human tones that deceive trained musicians. This organ, so far as our knowledge extends, is the greatest organ in the world. It has 108 stops and accessories, making five complete organs. The pipes are of all musical lengths, from a quarter of an inch to 32 feet. In full force of sound the bellows displaces 5,000 cubic feet of air per minute.

If the devil had not introduced into the world that disobedience by which all our sorrow and tears are produced, then God's Sabbath would have been observed continuously, and his praises which sounded forth on the organ that Jubal made, in the days of Adam, would never have been lost, but on every returning Sabbath would have been more and more melodious as time advanced.

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."

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Wherefore God also hath highly exalted him, and given him a name which is above every name. His name was JESUS."

"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."

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Truth never changes,  
Truth is eternal.

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## 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.

WATTS.—Nellie Watts, daughter of Benjamin and Eliza Clement, was born at Welton, Iowa, Nov. 8, 1869, and died at Murry, Wis., March 1, 1902, in the 33d year of her age.

She was one of a family of eighteen children, and hers is the first death in the family among the children in forty years. She was baptized by Eld. G. J. Crandall and became a member of the Seventh-day Baptist church at North Loup, Neb., in 1885. She was married to Earl Watts in 1889. Funeral services were conducted in the Seventh-day Baptist church at North Loup, by the writer. Text, Psa. 55: 6. F. O. B.

[From the same writer we have the following without date or place.—Ed.]

BABCOCK—Teddy D., infant son of A. W., and Esther Babcock, of whooping cough and complications, aged 7 months.

STILLMAN.—At the Homeopathic Hospital in Chicago, whither she had gone for surgical treatment, March 3, 1902, Mrs. Luduska Burdick Stillman, in the 65th year of her age.

Mrs. Stillman was a daughter of the late Rev. Russell G. Burdick, and sister of the Revs. Geo. W. and Clayton A. Burdick. She was born in Persia, Cattaraugus Co., N. Y., was baptized, when fourteen years of age, by her father, then pastor of the church of Lincklaen, N. Y.; came to Utica, Wis., when seventeen years old, and has since lived in Trenton, Minn., Cartwright and Milton, Wis. She has been a faithful, devoted worker in the church and community where she lived all through life. In the earlier years she was a teacher of rare ability and devotion. In 1865, while living in Minnesota, she was married to Mr. B. H. Stillman, who with one son and one daughter mourn their great loss. L. A. P.

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## PRAYER.

Prayer draws one out toward God. It ennobles and dignifies life. It purifies, intensifies and concentrates purpose. It steadies a man for action, and holds him up in action. It clarifies judgment. It clears vision. It goes a long way toward making a man resistless.

Prayer, too, takes hold on God. It cannot help doing so. God cannot but be touched by such praying. No man that is a father can listen to his child's pleading—worthy pleading, not teasing—without being moved. The sound of it rings through the chambers of his soul. It brings him close to his child. He is touched with the feeling of his child's infirmities. The child's fight therefore becomes his fight. He becomes inevitably an auxiliary force to the child, and a mighty one. He will not baby the child. He will not do—he cannot be a true father, and do—everything that the child asks; but he does something and, if not that, a better thing. If he does not, he is either a stick, or he is impotent.

But God is not less than man. God, too, is neither a stick nor impotent. "Instant in prayer," accordingly, says Paul. And again, "Pray without ceasing." And the great Victorian poet makes his Arthur enjoin:

"Wherefore, let thy voice  
Rise like a fountain for me night and day."  
—The Evangelist.

## Literary Notes.

"WONDERLAND" for 1892 is a pamphlet of more than a hundred pages, filled with descriptions and beautiful illustrations of the great Northwest which borders upon and is tributary to the Northern Pacific Railway. Whether considered as a picture book or as a source of valuable information, "Wonderland" will command attention. Address Northern Pacific Railroad, St. Paul, Minn.

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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.

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