

# THE SABBATH RECORDER.

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

VOLUME 58. No. 9.

MARCH 3, 1902.

WHOLE No. 2975.

## A WINTER SUNSET.

LOIS CHAPMAN.

Gently winter's sun is sinking  
O'er the hills not far away,  
And the brightness of its splendor  
Glorifies the parting day.

Every snow drift on the mountains  
Scintillates with radiant light,  
While the valleys, bathed in color,  
Chase away all dread of night.

Bright and brighter grows the sunset,  
Till one feels it is the gold,  
Pearl and opal, ruby, topaz,  
Spoken of by prophet old.

And the thought comes softly stealing—  
Surely this is like the sheen  
Of the Father's many mansions,  
Which no mortal eye hath seen.

Slowly drop the evening shadows  
On the valley and the hill,  
Soon the vision glorious passes,  
But this peace abideth still.

—The Evangelist.

## Preventing Denomina- tional Decay.

How to strengthen denomina-  
tional life, thus preventing decay,  
is a serious question which de-  
mands constant consideration.

Recalling the thought expressed in an editorial last week, it must be recognized that the SABBATH RECORDER stands in vital relation with denominational life. Its duty to instruct, inspire to action, and warn against dangers is unmistakable. It does not mean to fail by not attempting to do these things. We are conscious, however, that its power is limited because not more than one-half of those who are Seventh-day Baptists read its pages. Whatever it may say is valueless to such persons. On the other hand, we know that those who do read it—and especially those who read it carefully—are among the most intelligent and devoted members of the denomination. Working through them, the RECORDER ought to bear no small part in shaping the influences which control denominational life. It is because the RECORDER realizes this fact that it seeks to present the broadest and best conceptions of denominational duty and work. If any week passes in which it does not say something touching these interests, it is with the hope that things already said will have fuller time to sink into the hearts of its readers and bear fruit. If in seeking the best results for denominational life it at any time repeats what has been said before there is no cause for apology. "Line upon line, and precept upon precept" is the one method by which men are taught and induced to act. The appearance and re-appearance of certain great truths on the pages of the Bible are illustrations of this Divine method. The sermons of Christ vary in many things as to methods, but he gave repeated emphasis to a few fundamental

truths and prominent duties. In seeking to strengthen denominational life, the RECORDER desires to lay before its readers the opinions and suggestions of those most interested quite as much as it does to express the opinions of the Editor. The symptoms of decay are already sufficiently acute to justify words far more earnest than these.

## The Preacher's Duty.

PASTORS are closely allied with the growth or decay of denominational life. The pastor has the advantage of the newspaper in that the power of personality and direct appeal are his under all changing circumstances. His audience is smaller than the audience of the newspaper, but he comes into more intimate relation with the every-day life of his hearers. The paper is in some degree impersonal; the pastor is, and ought to be, intensely personal in his relations and work. In many unconscious ways the pastor molds the opinion of his church. He is almost the only religious teacher with whom they have to do. From the pulpit, through the prayer-meeting, through his work in the Sabbath-school, and by his relations to the Christian Endeavor Society he is in constant touch with the varying phases of church life. In the practical questions which arise in the matter of Sabbath-observance, and of loyalty to the Sabbath on the part of his young people, he holds a controlling place. This controlling power is still greater in cases of appeals made to his church by the various denominational societies. His enthusiasm, or lack of enthusiasm, his commendation or neglect of any form of denominational work go far to determine the attitude of his church toward it. Deeper as to importance, and still more vital, is the favorable or unfavorable effect of his attitude upon the inner life of his people. The pastor is unavoidably a leader and counselor, and hence, in most cases, is a large determining factor in matters connected with his church. It would not be just to hold him responsible, however, for the indifference or neglect of his people when they fail to heed his counsels or respond to his appeals. Nevertheless, the fact remains that the pastor, together with a "few leading members," usually determines the attitude of his church as to growth or decay in things denominational. This is not said by way of complaint; but we believe that no pastor can overestimate the importance of his position and the far-reaching result of his attitude on every question touching denominational growth or decay.

## The Business- Man's Influence.

UNDER this head the great majority of church-members are involved, both men and women. Practical Sabbath-keeping in a church is determined by the course which business men take. They control their own actions and those of many others whom they employ, or with whom they have business relations. Right Sabbath-keeping and wholesome example are determined by them. It is possible for them, disregarding the wisest advice of a pastor, to sow the seeds of denominational decay and foster its increase. Their temptation to do this, in times like these, and surrounded by a non-Sabbath-keeping world, is very great. Nevertheless, the difficulty of keeping the Sabbath as they ought is often exaggerated, while any wavering on their part is certain to result disastrously. It is in the power of the business men of any church to increase its strength in every way, and doubly as to our denominational work. That it is their duty to support Sabbath-keeping interests from a business standpoint, is as evident as is the duty of a pastor to proclaim Sabbath truths. While they cannot be held under obligation to employ unworthy and incompetent men, because they are Sabbath-keepers—real, or pretended—the history of each church shows that, in proportion as genuine Sabbath-keepers are employed, church life is strengthened. Illustrations along this line are abundant, and the history of Seventh-day Baptist churches has but one verdict concerning the influence of business men on denominational life. Growth and decay are definitely and absolutely determined through business influences.

## Parental Influence.

IN considering the relation which parents hold to denominational growth or decay, both immediate and far-reaching results come to hand. Home-life determines in general, if not absolutely, child-life, and hence the character of coming generations. All education in childhood needs to be sharply cut and definite, that it may be helpful and lasting. Children will be interested in that which the home exalts, and in those things which their parents give attention to. They will be correspondingly indifferent to those things which are not pressed upon their attention, and for which their parents have little regard. If parents, unwisely or weakly—such unwisdom is the essence of weakness—complain of the difficulties that attend Sabbath-keeping and the upbuilding of our denominational interests, their children will be quick

to follow in the same path. The world draws children in that direction, and, without double care on the part of parents, the influences of the world will be victorious. No one familiar with the history of our churches can question these statements. On the other hand, those homes in which denominational truths and denominational interests have been fostered send out men and women who are among the strongest and best representatives of our work. There is abundant evidence that those whom we speak of as "lone Sabbath-keepers" are among the most loyal and devoted members of the denomination. This is notably true of women who are surrounded by non-Sabbath-keepers. Two or three years since, when the denomination made a call for special Thanksgiving offerings of money, the quickest and much the largest responses, proportionately, came from lone Sabbath-keepers. Such ones are often condemned by those more fortunately situated, when the condemnation is doubly unjust. That so many remain firm under adverse circumstances is high tribute to the influences of the home. Home-life is a permanent and far-reaching factor in denominational growth or decay.



Christ in History. SEEN from the standpoint of history, and without introducing any theological conceptions concerning him, Christ's appearance and influence are in the highest sense wonderful—miraculous. Nineteen hundred years ago he appeared in Palestine, then a Province of the Roman Empire. His appearance and public ministry were the starting point of a most extraordinary change in the history of the world, its moral and religious ideas, and its political tendencies. Judged by ordinary standards, his life was not great either in deeds or in precepts. The most important fundamental truth he taught men was that God is the father of all men, who cares for his children, shares in their sorrows, is compassionate toward their sins, and longs to help them. He taught men not to be afraid of God, but to bring all sins and burdens to him that they might find forgiveness and rest. He did not demand penances nor sacrifices nor outward ceremonies as the ground of forgiveness and help. He demanded repentance, cessation from wrongdoing and genuine determination to do better. He gave a new conception to human life. He taught men to face it bravely and shun all that makes it weak, narrow or impure. He carried all ideas of this life into the next, and taught the transmutation of all earthly experiences into heavenly attainments. Under his teaching life grows intensely great and serious, not from the standpoint of sorrow or defeat, but because of spiritual joy and coming victory. He exemplified in his own life all that he taught others to be and do. "He went about doing good." He fed the hungry, comforted the sorrowing and healed the sick. When men were in despair, because of sin or suffering, he poured hope into their lives through the assurance of the greater good to be attained through suffering. His sympathy included all classes and races of men. Women and children crowded about him, and strong men hung upon his words as though they marked the pathway to life and death. He suffered many personal wrongs without anger, but

any act of hypocrisy toward God and truth, and any wrong done to the helpless, aroused in him torrents of Divine indignation. He lived in closest relations with God as his Divine Father and personal companion.



Results Which Followed. THESE higher and better conceptions concerning God and his relations to men were the incoming of new life for the world. Imperfect conceptions of God and narrow views of duty gave way before his life. This man Jesus, almost unknown to the world, soon became a dominating power and influence. His name and that which he taught became the watchword of hope, carrying light and joy into the darkness of Paganism. His interpretation of the ancient Scriptures made the Old Testament a new book to devout Jews. The mightiest political and social influences in the world, centering in the Roman Empire, aided rather than checked the spread of the truth which Christ taught. While the expression of these truths in the lives of men was modified by opposing influences and corrupted by Pagan thought, the currents of gospel truth were irresistible. This gospel has come to us in spite of the darkness of the Middle Ages, and through the upheaving and agitating centuries of the Reformation Period, gloriously bright with its ancient light and sweetness. It remains for us of these years to grasp yet more fully than any have ever done the truth of God's universal fatherhood, of man's universal brotherhood, and of universal redemption from sin through this Son of God. It is not enough to ask and answer "What is Christ in history?" It is partly enough to ask "What is Christ to me and in me?" The miracle of Christ's influence, as it appears in history, waits to find fullest expression in each individual life. The restful trust which the Master taught his immediate followers to find in the Divine promises waits for fuller development in our hearts. We may know through richest experiences the help that comes to burdened hearts through the world's great Burden Bearer. As you study what Christ has been and is in history, let every truth he taught become focused in your life and be made actual in your experience. Not higher things, but highest things are within your reach. Not better things, but best things are your inheritance. Not hope deferred which maketh the heart sick, but hope realized more and more daily is your rightful possession. Rejoice that Christ appeared in history, but rejoice with exceeding greater joy that Christ continues to appear in your life the ground of your hope, the fulfillment of your desires, the one altogether lovely, and the chief among ten thousand.



The Ideal Young Man. TOO MUCH attention cannot be given to the value of ideals in forming character. The character-forming period begins with babyhood and, so far as general results are concerned, ends with early manhood and womanhood. Modifications take place up to middle life, and that which is either best or worst sometimes develops in a great degree before the age of forty-five. But the ideals and the general tendencies of life are fixed before thirty years of age. Hence the surpassing importance of themes like this and of all facts bearing upon them. Rev. M. E. Harlan, D. D., of New York, presented a group of facts

in a sermon delivered on the 16th of February, which he had gathered by correspondence with a large number of young women in various parts of the United States. He sent to these women the following inquiries:

The Ideal Young Man. (1) Will he play cards, drink liquor or use tobacco? (2) Will he be a Christian? (3) Shall he be a lawyer, physician, merchant, journalist or preacher? (4) Shall he be a college graduate?

Some of the answers received by Dr. Harlan are given below:

No man is worthy the name of man who uses liquor. He shall not use tobacco or narcotics of any kind. He will neither play cards nor drink liquor nor use tobacco. He must be a Christian. Should be a college graduate. He neither plays cards nor drinks liquor nor uses tobacco. He should not play cards or seek any amusement of a questionable character. Neither should he use liquor or tobacco. He will not play cards or will he use liquor or tobacco, for they defile the body and cloud the mind. He will totally refrain from cards and liquor and tobacco. To play cards is worse than to waste his time. He cannot use liquor, for in the end it snatches from his heart that love that has fed his manhood. He will not use tobacco for he can see no sense in making a smoke-stack of himself when it only leaves a repulsive breath.

Eighty-five per cent of all answers were against card playing, because of the risk of becoming a gambler; 100 per cent were against the use of liquor in any form; 85 per cent were against tobacco; 90 per cent said he must be a Christian; 5 per cent thought law was the profession for the ideal young man; 10 per cent preferred medicine; 10 per cent preferred journalism; 40 per cent preferred the ministry for the ideal man; only one girl preferred farming for her ideal. Most of the others had no choice of profession.

So far as we can learn none of these answers were from daughters of clergymen. They were from girls living at home with their parents, or from those who have secured positions as clerks, teachers, nurses, stenographers, etc. Hence these answers represent the most substantial class of American women; those who will become prominent, if not ruling factors in the homes of the United States within the next twenty years. Their conceptions of what the ideal man and husband ought to be is by no means too high, and every man who falls below the ideals suggested will do more or less in putting hindrances and unfavorable influences into those homes, and, through the children born in them, upon the next three generations. Well may we repeat that it is impossible to place too high an estimate upon the character of the young men who may read, or ought to read, these lines.



Germany and the United States. THE enthusiasm with which Prince Henry, representing the German Empire, is being received in the United States has more than ordinary significance. The citizens of the United States who are of German birth, and who speak both languages, are many, and their influence and position are quite commensurate with their numbers. German-Americans are an important factor in our business, social, and political circles. For the last few years more or less cross currents of influence have appeared touching business and political relations with Germany. While these temporarily adverse currents have not been official to any great extent, they have served to prevent that larger sympathy which ought to exist between the two great nations. That Emperor William should avail himself of the skill of American ship-builders to secure a royal yacht, that his brother should be sent



to America on the occasion of launching that yacht, that the launching and naming of that yacht should be done by Miss Roosevelt, daughter of the President of the United States, and that the mission of the Prince is to represent Germany in the larger sense, indicates that deeper feeling of union and sympathy which ought to exist between our nation and the German Empire. As slight things may make or unmake harmony between individuals and neighbors, so comparatively slight but representative occurrences have much to do with harmony and peace between nations. That harmony, peace, and co-operation in all things that are highest and best may continue to increase between Germany and the United States, every true American will hope.



**Doing Things.** UNDER this head a business firm advertises by adding a single paragraph at the close of the matter below. There is such sound, common and manly sense in it, such good advice, and such inspiration to high effort that we reproduce it here:

As we understand the New York *Journal*, the young men of this country are about done for. A few fellows have all the money and are busily engaged in destroying opportunity and squelching ambition, to say nothing of ripping up the foundations of our government.

And Richard Croker says young men have no chance. Other papers and other individuals are feeling very sorry for young men.

But we say to young men, don't be babyed; don't be deceived by talk that's for advertising purposes only. If there is any ripping up of government foundations in your vicinity, jump on the ripper. If you are not getting your share of the world's wealth, wake up.

Don't hang on, don't mourn, don't kick.

Push!

Stop looking back; stop deploring the evil of wealth, and attend strictly to getting as much of it as you can—that is if you want to become rich.

The fellows with money don't keep it laid away in old stockings—not many of them anyway. It's in circulation somewhere.

And so young men, have intelligence, have grit, keep your hands out of your pockets, be everlastingly at it, and your share of this circulating wealth cannot be kept from you.

If you are engaged in manufacturing, manufacture; if in law, law it.

If you are a "common laborer," labor with intelligence, accumulate, knowledge, climb higher and strike out.

Do things!

The RECORDER believes that these same facts ought to be recognized and applied in spiritual life. We have little sympathy for that type of Christianity (?) which is always mourning over the difficulties of serving God. The average Christian needs to "wake up," to the boundless opportunities and possibilities which await the Christian who is ready to act with earnestness and devotion. Christ did not tell a falsehood when he said, "My yoke is easy and my burden is light." In spiritual as in business matters one must keep his "hands out of his pockets," forget how to "whine," and be always learning anew how to "labor with intelligence," and to "climb higher." These words have double application to Seventh-day Baptists. Climbing is an hundredfold better than whining.



**Who is Responsible?** THE Popular Science Editor calls our attention to the fact that there was a lack of logical sequence on the Editorial pages of the last RECORDER, Feb. 24. He says that L. C. Randolph might be held responsible for all that

was said on the two editorial pages last week. We therefore hasten to explain that Mr. Randolph should be held responsible for the last item only, the one to which his name was attached. Happening upon an old number of the RECORDER we found that item as an editorial paragraph contributed by Mr. Randolph some years ago, and, thinking it pertinent to the occasion, we reproduced it, but failed to make the proper explanation—both busy people and indolent people sometimes fail in that way. Therefore this explanation, without which the well-known accuracy of the Scientific Editor cannot be satisfied, and the conscience of the writer cannot be wholly at rest so long as it is possible for Brother Randolph to be held responsible for things he never said.

CARD-PLAYING AT HOME.

In themselves cards are harmless. The danger is in the passion which is awakened by the playing of cards. Playing cards for pleasure, for pastime, or as an innocent amusement may be all right, but the danger is in the result which may follow. If the passion for card-playing is awakened, and becomes fastened upon an individual, he will forego home, family, business, and suffer the loss of all things for the excitement of being at the card table.

Dr. J. G. Holland once said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it.

"I have this moment ringing in my ears the dying injunction of my father's early friend: 'Keep your son from cards. Over them I have murdered time and lost heaven.' Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayers for the conversion of her son whom she allowed to remain at home playing cards for 'pastime?'" — *Lutheran Observer*.

FORBEARANCE.

In order to be satisfied even with the best people we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter; but we can only "fulfill the law of Christ" by bearing one another's burdens." There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-effacement, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—*Fenelon*.

Prayer-Meeting Column.

TOPIC FOR MARCH 14, 1902.

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

Theme.—Overcoming Temptations. Matt. 4: 1--11.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2. And when he had fasted forty days and forty nights, he afterward hungered. 3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and,

On their hands they shall bear thee up lest hapily thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, thou shalt not make trial of the Lord thy God. 8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11. Then the devil leaveth him; and behold, angels came and ministered unto him.

The temptation of Christ in the Wilderness is thoroughly typical of the temptations which come to his followers. It came when he was prostrated with hunger and physical weariness, and was therefore most susceptible to trials. His temptation included physical appetite, personal ambition, and spiritual presumption. He faced these without flinching, and subdued the tempter through the Word of God. Notice his replies: "It is written," "It is written." Having been thus tempted, we are assured by the great apostle that Christ is better fitted to help us. Having struggled with the tempter when he was weak, Christ can understand our infirmities. Temptations, that is testing as to spiritual strength, are a necessary part of human experience; they are often a most valuable part. One thing we may be assured of, that Christ will never leave us to be overcome. He vanquished the tempter many times and will vanquish him for each of us whenever we trust in him. Learn to look upon temptations as stepping-stones to something better, through the grace of him who hath redeemed us.

INTERPRETATION OF HIGHLAND CLAN NAMES.

This will interest those among our readers who are Scotch or who have Scotch blood, and may not be uninteresting to others. It is from *The Liverpool Post*:

The following table gives the meaning of the names of the principal Highland clans in Scotland:

- M'Intosh, the son of the First.
- M'Donald, the son of Brown Eyes.
- M'Dugall, the son of Black Eyes.
- M'Onnechy or Duncan, the son of Brown Head.
- M'Gregor, the son of a Greek man.
- M'Cuithbert, the son of the Arch-Druid.
- M'Kay, the son of the Prophet.
- M'Taggart, the son of the Priest.
- M'Cleod, the son of the Wounder.
- M'Lean, the son of the Lion.
- M'Kenzie, the son of the Friendly One.
- M'Intyre, the son of the Carpenter.
- Campbell, Crooked Mouth.
- Cameron, Crooked Nose.
- Stewart, High Stay or Support.

NEWS OF THE WEEK.

On the 22d of February another serious fire occurred in the city of New York, destroying a large armory belonging to the 71st Regiment, and nearly destroying the Park Avenue Hotel near by. Eighteen persons lost their lives, and many more were injured, although the building was reported to be fire-proof.

On the 22d of February a scene occurred in the United States Senate so disgraceful that it is painful to mention. Tillman and McLaurin, Senators from South Carolina, although belonging to the same political party, are bitter antagonists. During a debate Tillman made charges against his associate Senator which McLaurin designated as a falsehood. Tillman rushed upon him and a fist-fight ensued. Both men were declared to be "in contempt", and on the 24th of February the President withdrew an invitation which had been extended to Senator Tillman as a member of the Committee on Naval Affairs to dine with the German Prince Henry that evening. What the final action of the Senate will be concerning these members is not known at this writing. That a severe punishment ought to be given there can be no doubt. Both the Senate and the nation are disgraced beyond description by such an occurrence. It illustrates the fact that it is possible for men to gain a place in the Senate who are wholly unfit for such high positions because of personal hatred and the lack of that self-control which is the first mark of a gentleman and much more of a Senator. Tillman was the aggressor, and his past history justifies the hope that he may be permanently expelled from the Senate.

The Tariff Bill concerning the Philippine Islands was passed by the Senate on the 24th of February after a final debate of eight hours. The result came by a strictly party vote, 46 to 26.

The most prominent event of the week past has been the arrival of Prince Henry, brother of the Emperor of Germany, the launching of a royal yacht being built at a ship-yard near New York, for the Emperor, and various receptions and honors tendered to the Prince in New York, Washington, and other places. The details of these various affairs cannot be given here. Of the significance we have spoken in the editorial column. It is said that Harvard will confer an honorary degree upon the Prince.

On the 27th of February Henry Gurdon Marquand died in the city of New York. As the President of the Metropolitan Museum of Art and a patron of the higher interests of education and culture in art and literature, Mr. Marquand has filled a place to which no other man can easily succeed. He was born in 1819 and has left the memory of a life full of honors, blameless and fruitful in best results.

On the 28th of February memorial services were held in Congress in honor of the late President McKinley. Secretary Hay delivered the formal address upon "The character and career of President McKinley." Similar memorial services were held in many places throughout the country. One passage from Secretary Hay's address touching the matter of anarchy is reproduced here:

"This problem of anarchy is dark and intricate, but it ought to be within the compass of democratic government—although no sane

mind can fathom the mysteries of these untracked and orbitless natures—to guard against their aberrations, to take away from them the hope of escape, the long luxury of scandalous days in court, the unwholesome sympathy of hysterical degenerates, and so by degrees to make the crime not worth committing, even to these abnormal and distorted souls."

EDUCATION SOCIETY.

Quarterly Meeting of Executive Board.

The Regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at the College Office, Alfred, N. Y., on Feb. 23, 1902, at 1.30 P. M.

There were present the following members: E. M. Tomlinson, A. B. Kenyon, W. L. Burdick, Stephen Burdick, E. E. Hamilton, Ira B. Crandall, J. B. Clarke and W. C. Whitford.

The meeting was called to order by the President, E. M. Tomlinson, and prayer was offered by the Rev. Stephen Burdick.

In the absence of T. M. Davis, Recording Secretary, W. C. Whitford was elected Secretary *pro tem*.

The following tribute to the memory of the members of our Board deceased since our last meeting was adopted:

Two members of the Board, Lorenzo D. Collins and William C. Burdick, having been removed by death since our last meeting, we deem it fitting to place upon our records an expression of the loss that we have sustained and our appreciation of the faithful and efficient service these brethren have rendered.

Mr. Collins was a Vice-President of the Society from the time of his first election in 1891 until death severed his connection with us, Jan. 24, 1902. He attended the meetings of the Board with great regularity until failing health made it impossible. Though not a man of many words, he was always ready to assist by his counsels and by the faithful performance of all duties devolving upon him.

Only four days after the death of Mr. Collins occurred the death of Mr. William C. Burdick, on Jan. 28, 1902. Mr. Burdick was officially connected with the Board from 1881 until the end of his life. He was elected Treasurer of the Society in 1881, and held this office until 1888. From 1888 he served as one of the Directors. During the more than twenty years of service rendered to the Society, Mr. Burdick manifested a strong interest in the work of the Society and in the purposes for which it was founded. His many years of experience as a business man had given him a grasp of problems which made him a valued adviser and an efficient member of the Board.

The presence of these brethren at our meetings will be greatly missed, but the memory of their wise counsels and faithful labors will remain with us as an inspiration and a help.

The Treasurer presented his Quarterly Report, which was adopted and ordered published in the SABBATH RECORDER.

It was voted that a committee of three, consisting of E. M. Tomlinson, A. B. Kenyon and E. E. Hamilton, be appointed to investigate and report concerning the old endowment funds of the Education Society.

It was voted that our Treasurer pay to the Treasurer of Alfred University:

(a) \$300.00 for the maintenance of the Theological Seminary.

(b) \$400.00 for the General Fund of Alfred University.

The Committee on Permanent Endowment of the Theological Seminary presented a report by letter, signed by C. C. Chipman, chairman, and Orra S. Rogers, secretary. This communication reported progress in the work of securing endowment, outlined plans for the future, and made certain recommendations for the consideration of the Board.

It was voted that we ask the Rev. A. E. Main, D. D., Dean of the Alfred Theological Seminary, to represent the Education Society at the meetings of the South-Eastern, Eastern, Central, Western and North-Western Associations; and that we also ask the Presidents of Salem College, Alfred University and Milton College to act with Dr. Main as representatives of the Society at the South-Eastern, Western and North-Western Associations respectively.

It was voted that the recommendation of the Committee on Permanent Endowment of the Theological Seminary in regard to sending out a quartette of theological students during the coming summer vacation to aid in securing funds for the Seminary be referred to a committee consisting of Prof. W. C. Whitford and Rev. J. B. Clarke for consideration and report.

It was voted that the matter of providing certificates of life membership be referred to the Treasurer with power.

After the reading and approval of the minutes, the meeting adjourned.

W. C. WHITFORD, *Secretary pro tem*.

Treasurer's Report.

2d Quarter, 47th Year. Nov. 24, 1901, to Feb. 23, 1902.

REVENUE AND EXPENDITURE ACCOUNT.

<i>Dr.</i>	
Balance on hand Nov. 24, 1901	\$ 907 24
Interest on Bonds and Mortgages	506 91
Bills Receivable	13 58
New Theological Endowment Notes	3 90— 524 39
For Maintenance of Theological Seminary:	
First S. D. B. Church, Alfred, N. Y.	\$123 60
Adams S. D. B. Church, Adams Centre, N. Y.	44 00
Berlin S. D. B. Church, Berlin, N. Y.:	
Archie C. Bently	\$ 50
Frank Vars	1 00
Erbert R. Greene	60
Frank J. Greene	6 00
Arthur E. Greene	6 00— 14 10
First Brookfield S. D. B. Church, Leonardsville, N. Y.	24 00
Second Brookfield S. D. B. Church, Brookfield, N. Y.	3 20
First Westerly S. D. B. Church (Dunn's Corners, R. I.):	
Mr. and Mrs. N. M. Mills	\$4 20
William Barnes	60
Samuel Champlin	5 00
Mrs. M. E. Champlin	2 00— 6 85
Second S. D. B. Church, Hopkinton, R. I.:	
Charles O. Crandall	\$ 60
Florence Merritt Kenyon	3 00
George F. Maxson	1 20— 4 80
S. D. B. Church, Independence, N. Y.	12 50
Milton Junction, Wis.	4 95
First S. D. B. Church, New York City:	
C. C. Chipman	\$5 00
Rev. G. B. Shaw	6 00— 11 00
S. D. B. Church, Plainfield, N. J.	42 50
William L. Clarke, Ashaway, R. I.	12 00
Mary Bennett, Westerly, R. I.	1 80
Mrs. Thomas V. Stillman, Westerly, R. I.	10 00
Mrs. Abby K. Witter	1 00
Rev. and Mrs. W. D. Burdick, Nile, N. Y.	5 00
Fred E. Gorton, Newton Highlands, Mass.	1 00
Paul P. Lyon, Ormsby, Pa.	1 00— 323 30
Expense of Recording Mortgage, etc.	3 10
Total	\$1,758 03
<i>Cr.</i>	
Alfred University:	
Account of Theological Library	\$ 50 00
Theological Seminary	600 00
General Fund	250 00— 900 00
Accrued Interest on Bonds and Mortgages	51 25
Expense of Recording Mortgage, etc.	3 10
Rent of Safety Deposit Boxes	4 00
Check Book	50
Salary of Treasurer, 1st quarter	25 00
Balance	774 18
Total	\$1,758 03

PRINCIPAL ACCOUNT.

<i>Dr.</i>	
Balance on hand Nov. 24, 1901	\$ 14 89
Balance reserved Nov. 24, 1901, for Bonds and Mortgages	2,500 00
Payments on Bonds and Mortgages	2,225 00
Notes	1,020 00
Theological Endowment Fund:	
First S. D. B. Church, Alfred, N. Y.:	
A. B. Kenyon, Life Membership	\$25 00
Ida F. Kenyon	25 00— 50 00



First S. D. B. Church, New York City:	
Samuel F. Bates . . . . .	\$10 00
Royal L. Cottrell . . . . .	10 00—\$ 20 00
Miss Kate M. Clarke, New York City . . . . .	25 00
Mr. and Mrs. Charles W. Clarke, Ashaway, R. I. . . . .	100 00
Mr. and Mrs. L. L. Canfield, Scio, N. Y. . . . .	100 00
"    "    Jay W. Crofoot, Shanghai, China . . . . .	25 00
O. DeGrasse Greene, Adams Centre, N. Y. . . . .	50 00
Geo. S. Greenman, Westerly, R. I. . . . .	100 00
Rev. N. M. Mills . . . . .	12 50
S. Whitford Maxson, Adams Centre, N. Y. . . . .	100 00
Rev. A. B. Prentice, Life Membership of Harry W. Prentice, and Lucy Prentice Stillman . . . . .	50 00
Mrs. Harriet A. Pierce, Carbondale, Pa. . . . .	25 00
Rev. and Mrs. O. D. Sherman, Mystic, Conn. . . . .	50 00
Rev. T. J. VanHorn, Brookfield, N. Y. . . . .	25 00
Frank J. Wells, Milton, Wis. . . . .	25 00—
Overdraft . . . . .	14 36
Total . . . . .	\$6,531 75
Cr.	
Invested in Bonds and Mortgages . . . . .	\$5,200 00
"    Notes temporarily . . . . .	1,020 00
"    Stock . . . . .	311 75
Total . . . . .	\$6,531 75

LIFE MEMBERS

ADDED SINCE ANNUAL REPORT, AUGUST 29, 1901.

Mr. Stephen Babcock . . . . .	New York City.
Miss Kate M. Clarke . . . . .	"
Miss Anna F. Maltby . . . . .	"
Dr. Harry W. Prentice . . . . .	"
Miss Florence M. Bassett . . . . .	Andover, N. Y.
Mr. and Mrs. E. W. Burdick . . . . .	West Hallock, Ill.
Rev. William L. Burdick . . . . .	Independence, N. Y.
Miss Susie M. Burdick . . . . .	Alfred, N. Y.
Mr. Orson C. Green . . . . .	"
Miss Selinda I. Green . . . . .	"
Prof. A. B. Kenyon . . . . .	"
Mrs. Ida F. Kenyon . . . . .	"
Mrs. Calvin D. Reynolds . . . . .	"
Miss Sofie S. Reynolds . . . . .	"
Mr. and Mrs. Lewis L. Canfield . . . . .	Scio, N. Y.
Mr. and Mrs. Albert L. Chester . . . . .	Westerly, R. I.
Miss Hannah Crandall . . . . .	"
Mr. Ira B. Crandall . . . . .	"
Mr. George S. Greenman . . . . .	"
Mr. and Mrs. George N. Burdick . . . . .	Potter Hill, R. I.
Mr. Jay W. Crofoot . . . . .	Shanghai, China.
Miss Mandane M. Crumb . . . . .	Walworth, Wis.
Mr. William M. Davis . . . . .	Chicago, Ill.
Mrs. Nancy Frank . . . . .	Alfred Station, N. Y.
Mr. O. DeGrasse Greene . . . . .	Adams Centre, N. Y.
Mr. and Mrs. S. Whitford Maxson . . . . .	"
Rev. and Mrs. A. B. Prentice . . . . .	"
Mrs. J. Frank Hubbard . . . . .	Plainfield, N. J.
Mr. Orra S. Rogers . . . . .	"
Mrs. David E. Titsworth . . . . .	"
Mr. and Mrs. Charles W. Clarke . . . . .	Ashaway, R. I.
Mr. and Mrs. Sebens Coon . . . . .	Little Genesee, N. Y.
Mrs. William M. Kingsbury . . . . .	Rushford, N. Y.
Mr. George H. Lyon . . . . .	Ormsby, Pa.
Mr. and Mrs. J. H. Palmiter . . . . .	Albion, Wis.
Mrs. Harriet A. Pierce . . . . .	Carbondale, Pa.
Mrs. Lucy Prentice Stillman . . . . .	Leonardsville, N. Y.
Miss Maria S. Stillman . . . . .	Webster, Mass.
Rev. and Mrs. Oliver D. Sherman . . . . .	Mystic, Conn.
Rev. T. J. VanHorn . . . . .	Brookfield, N. Y.
Mr. and Mrs. Edward E. Whitford . . . . .	"
Mr. Frank J. Wells . . . . .	Milton Junction, Wis.

Respectfully submitted,

A. B. KENYON, Treasurer.

ALFRED, N. Y., Feb. 23, 1902.

THE POWER OF WORDS.

The remark is often made that a characteristic of the religion of our time is that it sets a higher value on actions than on words, and is very little given to talking about itself. It makes much of the power of example, and comparatively little of the power of speech. Some speakers enlarge upon this peculiarity of present-day religion with so many words that one is irresistibly reminded of the criticism of Carlyle that he preached the supreme virtue of silence in twenty-four stout volumes.

But are we justified in disparaging the power of words? Certainly the Scriptures appear to place a very high value on them. We are to confess Christ before men. And this confession is not simply to be one of action in dumb show. It is to be vocal. An inspired apostle ventured to write: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 9, 10.

The truth is that where action is not self-interpretative it loses most of its power; as example when words do not accompany it.

We need to utilize the two channels of expression in order to manifest the inner life

and purpose. Perhaps, after all, there is no such thorough-going distinction between words and actions as many persons imagine. There are times when words are actions—the most impressive, effective and heroic. When Peter was confronted with the maid servant's charge that he belonged to the following of Jesus his words were an action of the most decisive kind. It required a higher type of courage; it was a more superb manifestation of loyalty to say "Yes" to that charge than to draw his sword and attack a fellowman, as he had done two hours before. There is some danger that we may hide real cowardice behind the maxim "actions speak louder than words." Often actions do not speak at all, and deep and genuine Christian experience has no adequate mode of manifestation except through words. Almost invariably the real test of a man's courage and fidelity is that of words. A young man lately said that he had been seeking to live a Christian life, but no one knew it, until one day in company with his mates a slurring reference was made to the deity of Christ. He said: "That was my opportunity. I knew that God gave it to me, and was testing me, and I thank him that he gave me the courage to say with trembling lips to those young men, who were my companions and friends, that I believed that Jesus was the Son of God, and that only the Son of God could do what he had done for me." If we do not mistake, one of the great needs of the religious life of our time is more outspokenness on the subject of religion. We do not mean outspokenness merely in the church and in prayer-meeting, but in the familiar, everyday intercourse of men with each other. There are thousands of Christian men who would find it the greatest cross to speak a sincere, genuine, manly word for Jesus Christ to their friends and neighbors. They would rather give any amount of money to good causes, and they do try to live a Christian life, but the test of words taxes all their resources of loyalty and heroism.

And there is a large realm of Christian experience that cannot be disclosed to others through the medium of deeds. A true Christian has views of Christ's nature and relationship to men; he entertains hopes, enjoys consolations, and is quickened by inspirations, which he can convey to others only through words. We narrow the possibility of mutual help and encouragement to meager dimensions when we disparage the life-giving power of words.—*The Watchman.*

NO EASY ROAD.

Certainly the conditions of discipleship in the Bible are neither easy nor pleasant. But Christ urged men to it on the ground, and not in spite of, that fact. He exhorted men to enter the straight gate *because* it was straight, and to shut the broad and easy road *because* it was so; to choose the narrow, rugged, steep and unfrequented path *because* the opposite one was plain, popular and pleasant. He says we ought to be religious *because* there are difficulties and sacrifices connected with it, and we ought to be warned against the irreligious life by its very immunities and comforts.

All things are easily commenced. Sin has a right of way in this world which is patent to all. Gravitation is all on the side of downwardness. It is easy to be bad, it is whittling along the grain, cutting along the line o

cleavage; it is pushing a thing that is already going down hill.

So, let me say to you, be suspicious of easy roads. The conditions of success in any branch of human endeavor are a straightened gate and a hard road. All kingdoms which it is worth your while to try to enter suffer violence, and it is the violent which take it by fore. No eminence is attained in any department without effort and self-discipline. You pronounce a doom on a young man when you say he takes life easily.

How did Robert Louis Stevenson become such a master of English prose? By writing some of his pieces nine times over. Look at a page of Tennyson's manuscript. You will find fifty corrections on a single sheet. "Genius is the capacity for taking pains." It is not by floating with the current that anyone attains what is worthy and lasting, but by separating himself from the crowd, by scorning delights and living laborious days." Depend upon it, in religion as elsewhere, the primrose path of dalliance, the broad way, the life that knows no strain, no restraint, no pressure, no fatigue, no watchful self-denial, is a doomed life. The manufacture of character is the finest of all fine arts, and demands of every artist sustained and disciplined toil. There is always a presumption against any road that is easy. You may be sure that the course which is easiest either in the curriculum of college or of life is not the best one for you to choose. You will be safer to turn a deaf ear to that course of study or conduct which says, "come eat of my bread for it is pleasant." If you are even in doubt about two courses, choose the hardest and most unwelcome, for, in most instances, if not all, you will have chosen the one which God meant you to walk in, and which in the end is best for you. That woman was not far wrong who, when asked to perform a certain task on the ground that it was her duty, said: "Oh! I know it is my duty because I hate to do it. I can always be sure anything is a duty when it is disagreeable."—*Dr. H. M. Sanders' University of Chicago Address.*

THE CONTINENTAL SUNDAY INVADING THE COUNTRY EVERYWHERE.

Sunday trading—open groceries, dry-goods, shoe, furnishing goods, and general stores—has increased to such an extent in Illinois that the Illinois State Retail Clerk's Association has made an appeal for a Sunday closing law. Every trade unionist in the state is requested to join at least in sympathy with the Association. In Ohio, Iowa, and Michigan acts of this kind, which have stood the test of law, are in force. President Mast, of the Association, declares that "there is no excuse for this trade." "Housewives can purchase their supplies just as well on Saturday, as well as shoes and clothing, which can be purchased at any time during the week." All over the country Sunday trading of all kinds is increasing. There are towns in New Jersey where nearly every line of business is included.

People who are arguing in favor of open saloons on Sunday, and shut stores and places of other kinds, are below the level of rational argument. They are not as sensible as those who say that if saloons are to be open on Sunday it would promote public welfare to some extent to have everything else open; for all who were at work elsewhere would not be in the saloons spending their wages and drinking themselves drunk.—*The Christian Advocate.*



## Missions.

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

CAN our pastors, missionary pastors and our churches tell us why it is that so little money is coming into the treasuries of the two Societies for their general work? If they can we would be pleased to have them. We suppose they are trying to keep up the monthly and weekly pledges for the work of these Societies. The Missionary Society was in debt at our late Conference \$2,200. Now its debt is \$4,200, having had to hire \$2,000 since Conference to meet its obligations. The prospect is that it will have to hire another \$1,000 to meet the obligations of the present quarter, unless the money comes in better than it has into its treasury. Why this apathy, indifference and withholding? It is boasted that we never had better times in our country, financially, than we are now having. If that be true, it cannot then be the lack of money. Our people must share in this prosperity which is in our land. Have they lost interest in our work as a denomination? If so, why? Must they have some new denominational project in order to be interested and give their money? Shall the general and the regular work of the denomination, so important to the maintenance of the life and growth of our people, lack the means for its support and enlargement? We sometimes think that times of great financial prosperity are the times of great depression in the Lord's work. All denominations are to-day experiencing diminution in their funds and depression in their lines of benevolent work. It appears that men are anxious to make money, get rich; hence put all the funds they have, all their surplus income, into business in these prosperous times, that they may make their pile. They forget the Lord's work; neglect to put money into his treasury, in their intense effort of self-getting. Is this right?

Again, all Missionary Boards testify that all appeals and giving for special lines of work diminish the interest and the giving for the general work. When funds increase for special work, the funds decrease for the general work. Here lies one of the chief causes, if not the chief one, why there is not more money now coming into the general fund of our two Societies. Never have our people pledged and given so largely for special objects as they have the past year. These objects are important and worthy, indeed; much of our life, growth and prosperity, as a people, depend upon them. Now when our people pledge and give for these special objects, they declare that it shall be outside and above their regular systematic giving for the general work of the denomination. But that does not prove to be the case as a rule. When one, under the warmth and impetus of earnest and impressive appeals for a special object, has pledged or given all he can afford to give anyhow, and feels that he must meet his special obligation, he thinks he has nothing left to give for the general and regular work. Here is where the difficulty lies. When our people pledge for a special object, and say that it shall not make any difference with their regular giving, they must mean what they say, and make their declaration good. If their pledge for the special object does make a difference in their regular giving, then they should pledge less

for the special object that they may keep up their regular giving. Regular systematic giving is the power that keeps the denominational machinery running. Diminish that, the denomination in every respect suffers. If those to whom our people entrust their funds are unwise, careless, prodigal and reckless in their expenditure, and hence withhold their giving because of it they should make it known and enter their protests; and if they are not heeded, put in officers and boards that will do better work. Something must be done. Money must come in. We must stop running in debt. If money does not, and will not, come into our treasury, then we must retrench, and appropriations must stop.

FROM D. W. LEATH.

I am getting along as well as usual, with a more hopeful prospect of late in my church. Individually, I praise God for great blessings on my heart. We have had rather a slack interest on the part of some in attending public worship, but we hope there will be a change for the better. We have started cottage prayer-meetings, to be held every evening. As the people are quite busy with their work yet, our attendance is small. I hope to make these prayer-meetings a preparatory work to a revival later on. We ought to have a revival in the church, and souls converted, all along through the year; but it seems we have to make a long siege, and the people are expecting special efforts before anything is done in the way of getting souls to Christ. I have been in splendid health since the Conference, and spiritually much better than I have been before during this present year.

Elder Jake Dimond, of the German Seventh-day Baptist church here, died suddenly not long since. He was struck with paralysis, only living about six hours afterward. He seemed well and hearty at the time.

SALEMVILLE, Pa.

FROM GEORGE W. LEWIS.

The last quarter with the Verona churches was somewhat abridged by our removal to Dodge Centre, having accepted a call to serve the latter for the ensuing year. It was with great hesitancy, and after much prayerful study, that we left the Central Association, and especially the Verona churches, as relations between pastor and people were very pleasant, and, we trust, not without some profit to all involved. But the nature of the field, and certain conditions in our family, indicated that a change to a single church, and that in a village, was very desirable, if not a physical necessity.

We trust, however, that the good people whom we left pastorless may secure a better adapted leader in the near future. Being the central point in the Association, in many respects it is an important field. Though recent deaths and removals to other localities have somewhat depleted the churches, yet there are many faithful ones remaining. But a leader in spiritual work is a much-needed factor, and would also be greatly appreciated in society matters.

One item of special interest transpiring during the quarter was the reception into full membership in the First Verona church of Brother George W. Betson, who had been keeping the Sabbath some months; he was

formerly a member of the Methodist Episcopal church. This step will greatly encourage the church and increase her working force.

May the Great Head of the church watch over these good people in the years to come is the prayer of their former pastor.

DODGE CENTRE, Minn.

SOMETHING TO LIVE BY.

Tolstoi has written a beautiful little story on "What Men Live By." It relates how an angel was sent down from heaven to learn what men live by. The angel was found by a poor Russian cobbler and brought to his little hut, where he and his wife lived in most extreme poverty. They had hardly food enough for the next meal, but they shared it with the stranger. They had scarcely clothes enough to keep themselves warm, but they put part of their own scanty clothes on the new comer, and the cobbler taught him how to mend and make shoes. He stayed three years in the poor hut, and in this time he discovered the great secret of human life that men really live, not by the abundance of good things which they have, but by love and sympathy and their faith in God. Every time the angel got a new insight into what men live by, a smile lighted up his face, and when the full truth broke upon him, and he saw *what makes life*, the light from his face filled the whole house, and the poor peasants realized for the first time that they had been entertaining a heavenly visitor.

It was the Heavenly Visitor to our world who forever made it clear what men live by. He showed that gaining the whole world did not of itself *increase life*. One may tear down his barns or his factories and build greater, and increase his output or his income to any degree, and still have his *life* as thin and empty as ever. One may delve into all the intellectual problems of the age and increase his knowledge never so widely and still miss the simple secret of life—what men live by. "You search the Scriptures," he said to the learned men of his day, "and they testify of me," and yet you miss just that eternal life which you are so anxiously seeking, because you will not learn from me what men really live by.

A young man, in the flower and vigor of life, comes running to him to find out what men really live by. He is rich and can have what he wants. He is a ruler, and so has apparently attained his earthly ambition. He is religious according to the standard of the time, for he keeps the law scrupulously. But he has not learned how to "enter into life." "Become like me and learn to give out what thou hast," is the simple word of the Lord to him. *Learn to live by love* is what the words mean. "Become rich in God" is Christ's other way of saying it. Is there anything that we need to learn more than this? We thrash over and over the multitudinous questions of speculation. We grow hot over this "jot" and that "tittle." We disturb the peace of men with wordy arguments, as though anybody could live by logic and rhetoric, by discourse and argument. But one may tear down his theological barns and build greater without growing any richer in God. One may prove that his way of "tithing mint and anise" is right and his neighbor's way wrong, and still fail to have anything to live by. What does it profit a man to succeed at any of these self-set tasks if he fails to illustrate the power of God in



his own life, and to show that he is living by something which feeds and fosters the deepest life within him, and ministers at the same time to the life of those about him? A religion that a man can live by is one that heals his heart and puts peace in his soul; one that makes him feel in harmony with God and full of love to everybody; one that makes him rich in love, joy, peace, faith, hope, courage, and able to live "as having nothing, yet possessing all things."—*American Friend*.

#### SOURCE OF CHRISTIAN SONGS.

Christianity is glad-tidings of great joy to all people. It is a light shining in the darkness. The prophets, looking forward to the coming of the Messiah, break forth in songs of marvelous praise. Isaiah, anticipating the advent of Christ, voiced the wonderful joy of his heart in the inspiring words: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." When Christ was born, the angels sang of peace on earth, good-will to men. Men received the Gospel, in the first ages, with great joy; out of their rejoicing Christian songs were born; in song men expressed their love for Christ and gratitude to God for the coming of the Saviour.

Christianity spread rapidly in the first ages because of this dominant note of joy arising from the hearts of men, irrespective of conditions or circumstances. Men were happy, not because they had improved their social state, or been advanced in position, or had received material gifts, but because they had come into communion and fellowship with God. What to them were the galling, bitter earthly disappointments? Were they not heirs, who were soon to come into a great inheritance? Had they not already received in a measure this inheritance? Christ did his work for the joy set before him. Paul labored and suffered, counting it a joy to work in such a cause. The Christian plowman sang at his task of turning the furrow; the weaver, the toilers in all occupations rejoiced in their new-found hope. The custom of daily meetings shows how interested they were in this new religion.

There is now used in the daily service of the Greek church one of the early Christian evening hymns, which is said to date from the first century and to be the earliest Christian hymn now known. It reads as follows and shows the state of feeling:

"Hail, Jesus Christ, hail, gladdening light,  
Of the Immortal Father's glory bright!  
Blessed of all saints beneath the sky,  
And of the heavenly company.

Now, while the sun is setting,  
Now, while the light grows dim,  
To Father, Son and Spirit  
We raise our evening hymn.

Worthy, Thou, while time shall dure,  
To be hymned by voices pure;  
Son of God, of life the giver,  
Thee the world shall praise forever."

While in the early ages we mark the growth of a joyful religion, in the sixth century Christianity seemed to harden into set forms of worship, and the early spontaneous joy was lost. Up to the twelfth century this state of affairs continued, and we have a hard, gloomy type of Christianity. Then the spring of joy began to make its way to the surface once more; and we have had little or no diminution of its volume and power since then.

Every period of Christian reform and revival has produced a great multitude of

songs and hymns. The Lutheran movement, the Wesley and Whitefield and Moody and Sankey revivals have all been witnesses to this fact. Whenever men have felt the Spirit of God touch and move their hearts, there has come a great outburst of Christian song. Skeptical and unbelieving ages have been barren in this respect.

The stories of the hymns show that many of the brightest, best and most inspiring were written by men and women whose lot in life was hard and unenviable. The oratorio, *The Messiah*, which has charmed so many by its wonderful sweetness and power, was written by Handel when he had failed in his other musical ventures, and was heavily involved, through no fault of his own. "Jesus, lover of my soul," was written under very trying personal circumstances. "Praise God, from whom all blessings flow," was written by Bishop Ken, who was thrown into prison for his plain speaking on the evils of the day. While he might have been rich, about all he left was enough to bury him. Any book on the story of our hymns shows that those which have lived and been of service have come, not from favoring outward circumstances, but from hearts that have approached near the source of everlasting and eternal joy.

As we approach near to God, Christ and the Holy Spirit in our hymns of praise, they will lift us up and inspire us; as we depart, our musical service will be cold and perfunctory. It is the glad spirit in which we worship that makes it joyous.—*The Advance*.

#### WORK WITH FAITH.

GEORGE H. HEPWORTH.

My Father worketh hitherto, and I work. St. John 5: 17.

I was looking over some plans with an architect the other day. He was so eccentric in some of his ideas that many people thought him mildly insane, but I discovered that he was simply religious.

"I am just as truly bound to be honest in building a house," he said, "as you are to be sincere in your prayers. If I can show when the time of reckoning comes that I have put my soul into my work I have no doubt about the welfare of that soul. I must look to my foundation to see that it has sustaining power, to my roof that it will not leak, to the arrangement of rooms and closets to make everything convenient and comfortable rather than inconvenient and irritating, and I must do all this in the name of humanity and God."

He struck the bedrock truth of the religious life. If I could extend the principle which governed my architect to every department of activity and industry, I should convert the world to the theory of the New Testament, change its complexion and make it a far better place to live in than it is now.

Every man a consecrated workman! All honest work God's work, as truly so as the work of the priest at the altar! The bricklayer, the merchant, the preacher, the woman of society equally servants of the Most High. The winning of a livelihood by some kind of toil—whether on the farm or in the warehouse or in the pulpit makes no difference—not simply a necessity, but a divine necessity in accordance with the plan of the universe, and this toil to be engaged in with skillful hands and a loyal heart, not as drudgery but as duty, not by the decree of a harsh fate but by

the will of a wise and overruling Providence. The millennium would come before our prayer for it had been finished, our mental attitude would be more cheery, and a gladness would prevail as the spring sunshine does, joy compelling and fruit bearing.

Although our life here is temporary and we may reasonably look forward to something better, still this life is a glorious opportunity. The real difference among men is not that some are rich and others poor, for that is a mere incident, a detail, but that some accept their task with faith and others think themselves unjustly used. The poor man who endures his poverty with a heart that makes the best of what he has can find more happiness in his meagre circumstance than the greedy soul discovers in his wider field if he feeds his appetite for more. If I could make all men plan to be happy where they are instead of wearing their fretful hearts out because they are not where they think God ought to have put them, I should make the very wilderness blossom with roses and raise a flood-tide of joy that would sweep round the earth bearing blessings to every home. It is not so much what you have as what you are that brings happiness. You might have all and still be miserable, and you might have little and still have heaven.

To feel that what you do is drudgery makes it drudgery. It is not the work you are doing, but your attitude toward it that is important. If you are a king, you will dignify a trivial thing by doing it in a kingly way, and the glitter of the crown will be reflected thereon. A true Christian, finding his way to glory through the sad and hard as well as the joyous experiences of life, always under the conviction that God and the angels will come with assistance at his call, presents an ideal of work well done, of sorrows bravely borne and of a heart at peace, because duty and pleasure are two words for the same thing.

You will have trouble—make good use of it. You will have happiness—enjoy it thoroughly. You will have sorrow—let the Master share it with you. Work, if God is in it, is made easy and cheerful. Even death, if there is a home beyond to look forward to, loses its sharpest pang. Mix heaven and earth, tears and faith, life's tasks and life's hopes, and the days shall sing themselves away until the great dawn comes when you will have your reward and your rest.—*New York Herald*.

In the ancient games, the slaves ran for their lives, and only one could win. How they ran! The veins stood out like whipcords! The muscles swelled with the tremendous exertion! The teeth were set; the eyeballs almost started from their sockets! The perspiration oozed from every pore! Then, after the fearful struggle for life, it proved all in vain for the vast majority. Only one was set free. The others strained every nerve and lost. Not so with those running the Christian race. None will fail who do their best. There is a laurel wreath for every one. "Be thou faithful unto death, and I will give thee a crown of life."—*M. W. Haynes, D. D.*

THE wheat does not perfect itself in a day; no more will the spirit of prayer in you. To rightly pray, to wholly merge one's will in the Divine will, to purely love, to perfectly trust—it is the achievement of a lifetime!—*G. S. Merriam*.

## Woman's Work.

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

### BE GLAD.

If your skies are overcast,  
They'll be bright to-morrow.  
There will come an end at last  
Unto hurt and sorrow.  
Past the shadow and the night  
Shines the sun forever.  
There waits a golden height  
To reward endeavor.

Spite of grieving and of pain  
For the ones gone from us,  
Shining over sorrow's rain  
Is a bow of promise.  
God above the tempest smiles  
Through the clouds of sadness;  
In the sunny afterwhiles  
There is joy and gladness.

In the home, when toil is done,  
One awaits to meet us;  
There are little feet to run,  
Laughing eyes to greet us.  
After all, the world is fair,  
God is good above us,  
When there's some one else to care,  
Some one else to love us.

There are songs of joy afar,  
If you stop to listen.  
Hope can see a silver star  
O'er the morning glisten.  
Past the Future's open gate  
Brighter days are gleaming,  
Death and parting, wrong and hate,  
These are only seeming.

Though disasters line the way  
That awaits before me,  
In the province of To-day  
There is sunshine o'er me;  
Onward through a fair To-Be  
Is my spirit winging;  
While a voice of melody  
Through my heart is ringing.

### MISS STONE RELEASED.

After a captivity covering a period of almost six months, Miss Stone and her companion, Mrs. Tsilka, are at liberty. Of the trials and hardships these women have endured, of "the hope deferred that maketh the heart sick," we can form but little conception. Miss Stone was captured by brigands on the Bulgarian frontier on September 3, and during this time must have suffered much from exposure to inclement weather in the mountains, and the hard journeys caused by the rapid movements and sudden changes of the captors.

A ransom of about \$100,000 was demanded by the brigands for the release of Miss Stone. This sum, at first, the Missionary Society thought it unwise to attempt to pay, as it might seem to put a premium on such operations and this would be but the beginning of other captures. After considering the matter for nearly a month, it was decided to issue a call to the Christian churches of America for funds to pay the ransom and to secure the release of the captive. During the first three or four days, over fifty thousand dollars were received, but after that the money came in very slowly. A delegation visited President Roosevelt, who took a personal interest in the matter, and one of his first acts as President was to direct the State Department to do all in its power toward Miss Stone's release.

Repeated attempts were made to negotiate with the bandits, but it was several weeks before they could even be located, and everything must be done with the greatest caution. For a long time the brigands refused to accept anything but the full amount asked for; but at length, when they were convinced that there was no more forthcoming, they agreed to accept what they could get, and about ten days ago the ransom was paid. The sum has been variously estimated, but it is thought that between seventy and eighty

thousand dollars was the amount paid. An interval of a week or ten days between the payment of the ransom and the release of the captives was insisted upon by the brigands. This has been a time of great anxiety, many believing that the money once paid, the missionaries would be put to death, and it was with great joy that a message was received at the Missionary Rooms in Boston, dated at Salonica, Feb. 23, 1902, containing the one word "Safe." A later message indicates that Miss Stone and her companion had arrived in the early morning at a little town on the Macedonian frontier and were on their way to Salonica. They were well and in good spirits.

For six months the Christian world has been anxious about this woman and interested in her welfare. Reports of the death of one or both of the captives have been circulated from time to time, and hope and fear have quickly changed places in our hearts. We all feel that a personal friend has been in great danger, and her release is a cause for deep thanksgiving.

Miss Stone went to Bulgaria as a missionary in the service of the Congregational Board about twenty-five years ago, and during that time has had charge of the Bible-women in her field. In the performance of her duty she was wont to make long and wearisome journeys to all parts of all Bulgaria and Macedonia, where she was well-known and deep-loved, and it was on one of these journeys that she was made a captive.

Previous to her work on the mission field she had been on the staff of the *Congregationalist* in Boston, and near there at her home in Chelsea the aged mother and three brothers are still living. One brother has died of pneumonia during this time of anxiety.

The capture of Miss Stone is said to have been for political reasons, and she was selected not because she was Miss Stone, but because she was an American. The brigands were greatly in need of money, and America seemed to them the country from which they could get the most and obtain it the most readily. Secretary Eddy (who is now in this country) has been untiring in his efforts to secure the release of these women. He says he has every reason to think that they were well treated during their captivity, and reports to the contrary were made by the brigands for the purpose of hastening the payment of the ransom and increasing the amount.

### MILTON JUNCTION SOCIETY.

MRS. G. J. CRANDALL.

The Ladies' Benevolent Society of the Milton Junction, Wis., Seventh-day Baptist church have read the request of our Editor in a recent *RECORDER*, and cheerfully respond. They would be glad to see communications from all the Societies. It would be of great interest.

This Society is endeavoring to raise all the money it can for the use of our various denominational Boards, to assist the needy in our community and to add to the beauty and convenience of our house of worship.

During the first half of last year ten-cent suppers were served nearly every month. These brought the people together for pleasant social evenings and added a considerable sum to the treasury. In the early autumn an escalloped chicken supper was served which proved to be quite a success, both socially and financially, netting the Society over seventeen dollars.

The Work Committee purchase cloth and from it cut aprons of different styles for women and children. These garments are made up in the Society and offered for sale at the suppers. It is known that they are always kept on hand by the Society, so if one wishes to purchase an apron she knows where to find it. They find a ready sale and furnish a regular income.

In January of each year the Farmer's Grange holds an institute in this town that continues for three days. This year our Society was asked to furnish dinners, which they did, and realized a net gain of over fifty-three dollars.

A missionary magazine has been subscribed for this year from which selections are read at the meetings. It is to be circulated among the members for further reading and study.

### LIVING BY THE DAY.

WAYLAND HOYT, D. D.

Pondering this lately, I saw fresh value in it. I saw this, among other values—that receiving each day as a separate and special gift of God will wholesomely remind us of our dependence upon God. We are dependent on God, whether we think of it or not. It is a good thing to think of it. When we think of things in bulk, we are not so likely to recognize the giver of them as when we think of things piecemeal.

Do you remember, when you were a little child at home, the routine of the home-provision,—breakfast, dinner, supper, schooling, bed, clothing, shelter, fire, light, as the home-provision all came to you in routine and matter-of-course way,—do you remember that as this home provision came to you in this fashion you were not so likely to think of father and mother as the ones from whom it came? But when you wanted some special thing,—a new toy, a book, an article of clothing out of the ordinary,—and you were obliged to go to father and mother for that specific thing, do you not remember how, as it was given you, you felt, in peculiar way, your dependence on father and mother?

Just take the days thoughtlessly in bulk, and you will not be likely to much recognize God as the giver of them. But take each day, as it really is, as a special gift from God's gracious hand, and such separating and piecemeal thought of the days will necessarily breed in you a feeling of thankful dependence upon the God who gives, day by day, the days. And thus receiving and estimating a day, I think you will be surer to use the day as under the sight of and for the glory of the Giver.—*C. E. World*.

HERE is a little gem clipped from a small boy's essay on parents: "Parents are things which boys have to look after them. Most girls also have parents. Parents consist of pas and mas. Pas talk a good deal about what they are going to do, but mostly it's the mas that make you mind.—*Chicago News*."

WE cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the eternal One, who guides the marches of the stars, is with you.—*Spurgeon*.



## WIRELESS TELEGRAPHY AND HOW IT WORKS.

PROF. A. E. DOLBEAR, TUFT'S COLLEGE.

A current of electricity will keep to the wire or other conductor provided for it, and this is the basis for the telegraph, which for nearly sixty years has been of such commercial importance. Generally the earth has been made a part of the conducting circuit, and it has been held that a continuous conductor was essential for the doing of any electrical work. The so-called circuit meant a continuous conductor provided with a source of electricity in it, which might be a galvanic battery, a dynamo or any other generator.

When the earth was made a part of this circuit it was early found out that the current spread in a surprising way in every direction, but it ultimately arrived, by very circuitous routes, to the further terminal in the earth. This fact was made the basis for telegraphing across a river without carrying a wire across, by stretching a wire along one bank and letting its ends dip into the river. If a battery and telegraph key were provided, the current of electricity could at will be sent into the river, where it at once spread through the whole water between the ends of the wire. A similar wire on the opposite bank, with its ends dipping into the water and having a galvanometer or a telephone included in that circuit, will have part of the current go through it, and signals may thus be sent from the first to the second circuit. Such a method has been employed in England, where the distance between the two circuits was two or three miles. In one sense this may be called wireless telegraphy, because no wire is provided between the two places, but more wire is needed for the method than would be needed if directly connected. For that reason it can hardly be considered a wireless method.

The system of wireless telegraphy about which we have lately heard so much is radically different from the one just described. In place of the battery circuit, having both ends in the earth, there is provided what is called an induction coil, or transformer, having two coils of wire concentric with each other and insulated from each other as perfectly as possible. For the inner coil there is provided a galvanic battery and telegraph key, which opens and closes that circuit as in the ordinary telegraph. The outer coil is made of fine wire, and a great number of turns of it.

When the circuit through the first, or primary, coil is closed or opened, there is induced in the secondary coil a vigorous rush of electrical current, which may show itself as a snapping spark between the ends of its wire. Let now these ends be carried, one to the ground, the other free in the air. Every change in the primary circuit will discharge into the earth, and into the air from the secondary circuit. That discharged into the earth is distributed in every direction in it; that discharged into the air is at once transformed into ether waves, very much as the snapping of a whip sets up air waves of sound, and, like them, are distributed through space.

These spark discharges are known to be vibratory and may be made to take place millions of times a second. These waves in the ether travel in it with the speed of light, 186,000 miles in a second, and most bodies are as transparent to them as glass is to

light. Walls of wood or stone offer no more hindrance to their passage than they do to the action of a magnet upon a piece of iron. Here then is a method of setting up electrical disturbances in space, distributing the energy in every direction like light from a spark; and the amount of energy depends upon how much electrical energy can be got into the wire that ends in the air.

With the large coils made now-a-days, it is possible to discharge a horse-power in this way. Now ether waves suffer but little from friction and the distance to which they go is well-nigh limitless. Once started in freespace they travel on and on. To the moon, to Mars, to Sirius and the North Star. The distance to the latter is so great that its light requires forty-seven years to reach us, but these waves we set up are of the same nature as light and travel with the same speed. Here, then, we possess a means for signaling applicable to the whole visible universe, and limited only by the delicacy of the apparatus suitable for receiving the signals.

What have we for receivers for these ether waves? There is first needed a conductor connecting the earth and its overhead space, so the electrical currents in the earth and the ether waves in space may together react upon it; indeed, a vertical wire with its lower end thrust into the earth is the condition. The surging waves in the ether that pass it produce electric currents down and up it, as many such as there are waves per second from the induction coil. All that is needed now is some device that can be mechanically affected by such vibratory currents.

At first a static telephone was employed, and this is serviceable easily to distances greater than a mile. For longer distances a substitute has been found in what is called a coherer and its adjuncts of a battery and sounder. The coherer is a small glass tube, two or three inches long, having wires thrust into each end, yet not to quite touch in the middle of the tube. Between the ends of the wire a few filings of nickel are held. When these wires are connected with the battery and sounder no current passes, as the filings act as a non-conductor, but when the ether wave current reaches them they become arranged and cohere to form a conductor. The battery current now passes and works the sounder; a tap upon the tube destroys the cohesion, the current stops, awaiting the arrival of other waves to disturb the filings again. The mechanism of the tube and the tapper is automatic, so one listens to the familiar sound of the Morse sounder when the receiver responds to the signals from the transmitting station.

This method of signaling has been extended lately to a reach of about seventeen hundred miles, the distance from Land's End in England to Newfoundland. The transmitting coil used was larger and consequently more energetic than those before used. Only the letter "s" was sent and identified. This letter signal consists of three dots; it was not heard continuously, though it was continuously sent, but was heard often enough to make it certain it was the signal from England. If the induction coil be made still larger there is no doubt that the method can be employed in the place of cables for telegraphing across the ocean.

At present no means has been discovered to

give direction to the beams of waves so as to send to a single place, and any one with a delicate receiver within the range of the waves may now receive the signals. It is hoped some way will be devised to insure secrecy, yet without this the usefulness of the apparatus is very great, and doubtless all vessels, light-houses and coast lines will be provided with a set to give and receive warnings in fog and darkness, and there is every reason for the belief that improvements will be made to extend the usefulness of wireless telegraphy.—*The Congregationalist and Christian World.*

## MINISTERIAL CONFERENCE AT ALBION, WISCONSIN.

Again the Ministerial Conference and Quarterly Meeting of the churches of Southern Wisconsin and Chicago, which met with the church at Albion, has come and gone. It was a season of refreshing from the presence of the Lord. The program, as announced in the RECORDER, was carried out, except the item for Sabbath morning. On account of sickness in his family, Brother G. J. Crandall, of Milton Junction, was unable to attend, and Mrs. Townsend kindly consented to fill the vacancy. Some were fearful that the topic, "The Duty of Our Churches to Our Denominational Boards," would be so uninteresting to the general hearer that the results would not be so helpful as hoped for from our Quarterly Meetings. But each division was so wisely and earnestly presented that the spiritual uplift, as well as a better understanding of our relation to the various departments of our work, and the obligation we are under to support those whom we have called to lead in the work, was apparent. The attendance from first to last was unusually good.

On First-day, at the morning service, two of our young men of the Albion church were formally set apart to the office of deacon. The following program, arranged by a council of delegates from the churches, was carried into effect: Sermon by M. B. Kelly; prayer and laying on of hands, led by L. A. Platts; charge to the candidates, S. L. Maxson; charge to the church, E. D. VanHorn; welcome to the Brotherhood of Deacons, L. T. Rogers; closing prayer and benediction, S. H. Babcock. This was a most impressive service; and after the benediction several of the members of the church, of their own accord, came forward and warmly greeted these young men in their new relation to the work of the Master. Tears of joy and thanksgiving freely flowed, and hearts were made glad because the Holy Spirit was present with the Father's blessing.

The afternoon of First-day was given to the Y. P. S. C. E., a report of which will no doubt be furnished to the Young People's Department of the RECORDER.

Beginning with Thursday evening, Feb. 27, Mrs. Townsend is to assist us in some extra meetings, and we bespeak the earnest prayers of the brotherhood elsewhere for her and the church and the people of Albion, that there may be a gracious outpouring of Divine grace and power upon us.

The weather in this vicinity continues remarkably fine. No severe storms, but little snow or rain, and a temperature, though hovering about and sometimes below the zero mark, yet so generally even and steady as to be not only endurable but quite pleasant. Perhaps those who are anxious to find a more genial clime would not be altogether disappointed if they should come this way, rather than go to a more southern latitude. "Come and see."

S. H. B.

FEBRUARY 25, 1902.



## Young People's Work.

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

A Gospel Calendar.

This week we are beginning to empty that pigeon-hole which has become so crowded with good things during the past few weeks. One of these good things is a letter of Christmas greeting to his pastor from one of those lone Sabbath-keepers who is doing more good than some whole churches. He is a successful "civil and consulting engineer"; but he evidently regards the preaching of the Gospel as his main business. He enclosed a calendar upon which the most diligent search fails to find any advertisement except for the Gospel. Every page, in addition to the calendar for the month, is crowded with good suggestions such as these:

"I know not whether there may partings be,—  
The rending of earth's ties which are so sweet,  
But this I know—that rest for breaking hearts  
Is found at Jesus' feet."

"Time was—is past,—thou canst not it recall;  
Time is—thou hast—employ the portion small;  
Time future—is not,—may never be;  
Time present—is the only time for thee."

"Work as if there was no such thing as prayer;  
Pray as if there was no such thing as work."

"He is richest whose wants are least."

"No question is ever settled until it is settled right."

From Jonathan Goodwill.

The following letter has some good Y. P. S. C. E. suggestions. What do you think of them? Our friend Jonathan has a quaint way of putting things that sometimes makes you laugh; but that will not hurt you any.

Dear Friend:—I believe that you owe us a letter; so I write to let you know it. I read the "Drops from a Doctor's Bottle", by Dr. Church in the RECORDER, and patted him on the back, "paragorically speaking." As I understand him, he means stop when you are through. Do not gorge him with indigestible dessert, which spoils all that he has eaten before.

I have been asked why the topic for the Y. P. S. C. E. prayer-meeting can not be printed at the head of the Young People's Page. I think it would be a good thing, and also to have the C. E. Editor drop a few remarks, from one to four inches long, applying the lesson and rubbing it in vigorously.

We did all we could Thanksgiving day and some days following toward settling the Turkish question.

You have no idea how much good it does us to see your articles in the RECORDER. It is like getting letters from home.

It was a bitter disappointment to us that we could not go to Kornference. We had planned to go and set much store by it.

A Merry Christmas and a happy New Year.

Yours hopefully,

JONATHAN GOODWILL.

We hope that Jonathan will write often; also that Melitable and all the rest of the friends will take down their quill pens from the shelf and drop us a line. A few drops from that doctor's bottle might prove a good "anecdote," as a fellow once called it, for the poison virus of the world.

Roosevelt on the Bible.

When he was Vice-President, Mr. Roosevelt gave an address before the Long Island Bible Society from which the following extracts are taken. The ringing utterances should be placed before the eyes of every young man in America. Roosevelt being the young man's President, and being held as an ideal by so many, his words will have great weight.

Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life

would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

These are not the words of a theorist writing amid his theological treatises, nor of a dreamer in his hermit's cave. They come from the foremost public man in the world to-day, the man to whom, more than to any other high official, the world looks for pure ideals of public service and for unswerving fidelity to them.

Lincoln—sad, patient, kindly—Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespear; mastered it so that he became almost "a man of one book," who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

O, young people, you have just been celebrating the birthday of this man who looms up greater and greater as we look back across the years; one of those few great men who have stood at the parting of the ways in the life of a race as a nation, and saved the day for righteousness. And here we have the secret of that great character pointed out by his successor.

We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account.

It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is it to have that, for the lack of which neither sound mind nor a sound body can atone, character. Character is in the long run the decisive factor in the life of individuals and of nations alike.

It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless.

You may look through the Bible from cover to cover and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you.

So I plead, not merely for training of the mind, but for moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book; this book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.

Let your buffoons and critics cast their mud at a book which they never studied, at a religion which they never knew. Let the loafers at the corner grocery fling their gibes at a life to whose power they never surrendered themselves. Long after they are buried and forgotten, the manly utterance of this manly man will be cherished; and everyone who knows the Book, on the one hand, and human life on the other, will say Amen.

Write upon the tables of your heart, young people, these closing words:

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to

do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."

## OUR MIRROR.

GENTRY, ARK.—Sunday, Feb. 16, the Gentry C. E. Society sent a male quartette with Pastor Hurley to Bloomfield to fill a monthly appointment. The pastor preached an effective sermon based on the children of Israel halting on the border of the promised land. The quartette followed the sermon with "There's a beautiful land." Both the sermon and the singing were highly appreciated by a good-sized audience. Our Music Committee, Ray Fuller, Susie Maxson and Mrs. Ben Stillman, is doing good work. C. C. V.

LIFE IS WHAT WE MAKE IT.

"I wish I could have kept up my studying, but I have had so many household cares that it has been almost impossible for me to get an opportunity even to read," said a woman in middle life.

Her hearer sympathized with her, yet later she recalled this woman's luxurious home, in which the lace curtains must always be done up on such a date, the brasses polished at such a time, and the silver cleaned on another stated day. Nor had it always been possible for this housekeeper to find servants to fill her fastidious requirements. The listener repeated the regretful words of this woman to a friend, and supplemented them by saying: "She does not realize that her life is largely what she has made it. She preferred to have an elegant home, with everything not merely comfortably clean, but uncomfortably neat, rather than to take time for reading. Now, I myself often lament that I have not time for piano practice, and wish I were a better player; but really it is my choice, for the few spare minutes I might devote to music I spend on my books."

A party of young girls were embroidering, when one of them brought in a guest.

"I don't embroider, so I shall have to read to you or talk," said the newcomer.

"Don't embroider!" cried one of the girls. "Why, what in the world do you do with yourself?"

The girl had found so many other things to do in the world that she was at a loss for a moment. "Why, I don't have time to embroider. I—I read."

"Read! Dear me! I never read more than two books a year. I don't have time to read."

For people of comparative leisure to assert that they cannot do what they would like because they have no time seems absurd; the more so when we read, in Sir Walter Besant's "East London," that even the poor people of that section, who must work hard for a bare livelihood, have at command for their own use, in holidays and evenings, one-quarter of the whole year. To some all time is given, to all some time is given, to choose what shall be done in it.—*Youth's Companion*.

CIRCUMSTANCES are beyond the control of man; but his conduct is in his own power.—*Disraeli*.



## Children's Page.

### FROM DRESSES TO PANTS.

HELEN SCHLIEMANN EVANS.

The little brown head has lost every curl,  
And the little kilt dresses are gone,  
"I don't want to look," he said, like a girl,  
Mamma, please put my soldier pants on."  
With smiles all over the round happy face,  
With a heart running over with joy,  
He tried on his first little soldier suit,  
And then said, "Now I'm a great big boy."  
This little Boy Blue could hardly keep still  
While we buttoned his jacket so neat,  
He twisted and turned, first this way and that,  
From his head clear down to his feet.  
He ran through the house with a merry shout  
To the children out at their play,  
We laughed as we watched him skipping about  
On that happy transition day.  
"O see! shiny buttons I've got on my coat,  
And my trousers have three pockets, too,  
There's one for my marbles and one for my top,  
And one for my own han'chief new."  
Then we called him back to the house again,  
And he climbed on his own mamma's knee.  
"Oh, mamma dear, I'm so happy to-day,  
Do you think you're as happy as me?"  
His mamma smiled at her own precious boy,  
For her heart kept its pain all alone;  
"If you're such a big boy, I'd like to know  
Where, oh, where, has my sweet baby gone?"  
It took but a moment to make reply,  
No questions could ruffle his joy,  
He said, with a snap in his bright blue eye,  
"Grewed to a boy, mamma, grewed to a boy!"

### TOMMY'S TWO-LEGGED RABBIT.

CHARLES MC ILVAINE.

If childhood's days are the happiest of our lives, as Dame Proverb in her wisdom seems to have settled, there is certainly much pleasure left for later years in laughing at them.

It was long ago that Tommy and I were boys together on the old farm; yet through all these years I have never failed to have a good laugh when thinking of Tommy and his two-legged rabbit.

If Tommy's name was ever Thomas, it is not so remembered by any living body. He was short, pudgy, long-faced, and Irish clear through and lengthwise. Tommy's legs had no more idea of hanging down the sides of a horse when he rode on horseback than would the rockers of a cradle have of turning any other way than up.

One harvest day all were so busy housing the grain that not a man or sizable boy could be spared from the work to go for the ever-important tri-weekly mail, three miles away. As a last resort, Tommy was put upon Old Barney—one of the farm-horse pensioners, whose back was as broad, fat and slippery as good living could make it—and was dispatched after it.

As he rode up the lane and disappeared in the woods, the men stopped their work to shout their merriment at the sight. His only stay on the horse was by an earnest hold on the short bridle-rein; for his bare toes stuck heavenward at the end of little legs that did not reach to where Barney's sides began, and were as rigidly horizontal as if they had been nailed fast to keep him from rocking. Nevertheless, in due time Barney's huge form reappeared, returning through the sprout-land; the mite of a boy was protruding from his back, and about him the mail was tied, sash-wise, in a checkered handkerchief.

"Well, Tommy," asked my father, as he rode up, wearing a smile as big as a kite, "did you have any trouble finding the way?"

"Not a bit, sir. Sure, I would have had a bad time o' it at the crossroads where the big tree stands with the pointin' boards till it, if

it hadn't been for Barney. But Barney read the reading on the boards, an' that tould him the way to go. An' that's the way we wint. I wish I was as good a scholar as Barney."

But about Tommy's two-legged rabbit. In those days I was the proud possessor of a gun, and Tommy gloried in being loaded down with shot-pouch, powder-horn and game-bag, as my humble follower and ammunition train, on many a hunt over the hills of old Springton Manor. One evening, just in the dusk, accident quite as much as aim increased Tommy's load of game with a couple of pheasants that thought themselves safe quite close to such juvenile sportsmen, and got shot for their overconfidence. A pair of proud boys we were. We started home on the dimly-lighted lane through the sprout-land. Suddenly Tommy grabbed me by the arm and excitedly whispered, "See! See! Lookit there! There's a rabbit sittin' on the tree beyant!"

"You're a goose, Tommy," I said, laughing. "Who ever saw a rabbit sitting on a tree?"

"Sure it is a rabbit," he whispered. "There it is, sittin' on the branch. I saw him move. It's a two-legged one, an' he's standin' up. See his ears! Bang away at him before he rins. There he is, on the wee dogwood for-nist you. Och, you're blind as a dead fish! Can't you see him? He's as plain as the pepper box on the table."

Tommy was pointing with all the directness and certainty of the crossroad signboards he had declared Old Barney's ability to read. Sure enough, there was something, looking in the deep shadow marvelously like a rabbit, perched on a limb many feet from the ground. Two legs were distinctly visible, but there was not a trace of the other two, well known to be the allotment of an ordinary rabbit. The pair of pricked ears were undeniable.

"Bang him! Shoot him!" said Tommy, with suppressed eagerness. "Sure he's a wonder—standin' on a tree with but two legs under him." I raised my gun, propped myself widespread like a sawbuck, firm in the belief that a gun was part mule and would kick if it got a chance, and then fired.

Whatever it was it fell to the ground and lay struggling among the fallen leaves. Tommy bounded over the prickly Swede fence and pounced upon it. Then such a yell arose as would have started the Indians from their burial mound close by, had they not been safely there for foreshore years and more.

"Ow, you witch, lit go! Lit go, I say—lit go, ye two-legged baste! Murther! Murther! He's killin' my finger. Bang him again! He's not a rabbit; he got pinchers on his toes. Ow, murther! loose him! Shoot him again! He's killin' my finger."

I rushed to Tommy's rescue. There he was tossing the leaves, rolling over and over, swinging, twisting, bellowing, with something dark hanging to his hand that would not be shaken off. I dared not shoot. Dropping my gun I grabbed the object. The touch of feathers told me that it was a bird of some sort. I tried to tear it loose, but Tommy only yelled the louder.

"Take him by the leg that's bitin' me. Gouge him with your fist. The baste—wid teeth on 'is toes! Ow!" he screamed.

Nothing would loosen Tommy's enemy from him. As he yelled and halloed I led him to

the light in the margin of the wood-land. Then I unclasped from his finger the hooked death-grip of a great horned owl.

We carried him home in triumph, Tommy sobbing all the while between his bursts of glee. As we neared the house Tommy trotted up to my side, and, looking up at me, whispered anxiously:

"Sure, I know you won't blather to anybody that I said it was a two-legged rabbit, will you?"

And this is the first time I have "blathered."—*Independent*.

### SING IT.

When this Editor was a little girl her mother told her a story which showed that singing was a help to the stammering tongue; that a stammering person could sing promptly though he might not be able to speak promptly. A writer in the *Western Christian Advocate* tells a pretty story of how singing may be made to cure a worse fault than stammering. This is the story:

When I was a little boy I used to play with my brother and sister under the window where mother sat knitting. She rarely looked out, but the moment we got angry she always seemed to know, and her voice would come through the window, saying: "Sing it, children, sing it!"

Once, I remember, we were playing marbles, and I shouted out to my brother:

"You cheated!"

"I didn't!"

"You did!"

"Sing it, children! sing it!"

We were silent. We couldn't sing it.

We began to feel ashamed.

Then came the sweet voice, the sweetest but one I ever heard, singing to the tune of "O, how I love Jesus!" the words:

"O Willie, you cheated!"

O Willie, you cheated!"

O Willie, you cheated!"

But I didn't cheat you!"

It sounded so ridiculous we all burst out laughing.

You cannot sing when you are angry; you cannot sing when you are mean; you cannot sing when you are wicked. In other words, you cannot sing unless you feel in some degree faith, or hope, or charity.—*Selected*.

A LITTLE boy who had been blowing bubbles all the morning, tiring of play and suddenly growing serious, said: "Read me that story about heaven; it ith so gloriouth."

"I will," said the mother; "but first tell me, did you take the soap out of the water?"

"Oh, yeth; I'm pretty sure I did."

The mother read the description of the beautiful city, the streets of gold, the gates of pearl. He listened with delight; but when she came to the words, "No one can enter there who loveth or maketh a lie," bounding up, he said:

"I gueth I'll go and thee about that thoap!"—*Northwestern Monthly*.

THE feminine instinct begins young. The little girl who wore her new cloak for the first time in an east wind was not thinking of the east wind. Her mother, however, was; and she suggested that people who allowed their cloaks to blow over their heads sometimes caught cold. "Oh, no, mother," observed her daughter complacently, "you don't catch cold when it's such a pretty lining!"—*London Chronicle*.



## THE BEST WINE AT THE LAST.

ARMORY H. BRADFORD, D. D.

Vesper Address in the First Congregational Church, Montclair, N. J.

"Thou hast kept the good wine until now."

John 2: 10

The parable of the wedding feast teaches many helpful and beautiful lessons. Probably the one which impresses most people is the fact that Jesus went to the feast at all. And this fact should never be overlooked, for it shows that he was no recluse. He lived in the midst of human joy and care and crime. He was as much interested in weddings as in funerals. It is said that he wept, but that there is no mention that he ever smiled. This indicates to some that he was solemn; it convinces me that he was a cheerful man; for it is the exceptional things that are recorded in biographies, not those which make up the daily routine of events.

This parable suggests another lesson, viz.: that our richest blessings come to us late in our lives. We have more mirthfulness early but more happiness later, more gladness early but more peace later, more anticipation early but more hope later.

This is the thought which we will emphasize to-day. The good wine at the end of the feast is our illustration.

The richest blessings of life are always the fruit of experience. Those who have the most varied and richest experiences are the richest. Real wealth is not measured by dollars but by soul-growth. Millionaires may be spiritual paupers, and those without money, spiritual millionaires. Large views, tolerance of spirit, generosity of judgment are far more common among the elderly than the young. Wisdom consists in the realization of limitation, and that comes only with maturity. If I were asked what are the richest blessings which men ever receive, I should name three—Happiness, Vision, and Rest in God.

Every one covets happiness, but few attain it. Who are the happy? The most positive assertions of happiness which I ever heard came from two men, one was eighty-eight and the other eighty-three; and both said that the happiest period of their lives had been that since they were seventy. With them at least the best wine was at the end of the feast. If happiness is the same as pleasure then the aged do not experience so much of it as the young; but if it is joy in living, satisfaction at what has been done, or is being done, then I am sure that the happiest are those who have learned, through a rich experience, what the most valuable things in life really are. Happiness is more akin to contentment than to pleasure; and contentment is for age rather than for youth.

Next to happiness I place vision as one of the most desirable of earthly blessings. By vision I mean ability to detect the real meaning of life, the power to see that behind the processes of nature, and the movements of history, are intelligence and love—that God is in his world. Some walk through forests glorious in color, rich in beauty, tremulous with perfume and thrilling with vitality, and think only of the amount of timber they contain; others look upon the rushing waters of a mighty river and think only of the power wasted there which might be utilized to run machinery; still others mingle with their fellows and think only how they may be used for selfish purposes. But some, with clearer sight, walk in the same forests and hear a various music thrilling and throbbing with an

indwelling God; they see divine power and providence in the water-courses, while to their thought every man is a revelation of the Father of all. To one this world is simply a place to live in, and his fellow-men mere tools to be used; to the other this universe is aflame with the Deity and every man potentially divine.

The first observers were blind; the second have vision—and those who have vision are most frequently those who by living with open minds and loving hearts have come to see what earlier was hidden from them. The wine of vision is usually provided toward the close of the feast of life.

Perhaps the richest of all blessings is the rest which follows confidence that all men, all things, all events, time and eternity alike, are in the hands of a loving Father. In childhood we accept this teaching because we are told it; in mid-life we doubt everything because we have been so often disappointed; but still later we see that from the very first all things have been working together for good, and that love has been around us even in our darkest hours and bitterest experiences. How often we hear elderly men speaking about the unseen world and saying, "I do not think, I know." "I can rest because I am sure of the hand that leads me." Those of us who are younger should not be incredulous at such assertions; the years have brought vision, and vision confidence, and confidence rest in the everlasting arms.

These are a few of the lessons suggested by this parable. The best at the last is but a symbol of our lives. Those who follow Jesus, whether they understand it or not, find the best wine at the end of the feast. The hours of the good man's day grow more beautiful until at evening-time the horizon is bright with happiness, with vision, with the rest of God which passeth all understanding.

"Ever the richest tenderest glow  
Sets round th' autumnal sun—  
But there sight fails; no heart may know  
The bliss when life is done.

"Such is thy banquet, dearest Lord;  
O give us grace, to cast  
Our lot with thine, to trust thy word,  
And keep our best till last."

## CHILD'S DIFFICULTY WITH VERBS.

It has been truthfully said that children learn more during their first six years of life than during the eight years spent in the ward schools. During this period the child shows remarkable precocity in learning the mother tongue, and appears to learn two languages as easily as one. He will learn a foreign language, if thrown among foreigners, better during these first six years than he can in a complete course in school. This is proved by the thousands of six-year-olds in this city who speak good English, while their parents cannot speak English at all.

The strenuous effort of these little ones to acquire a medium for the expression of their quaint ideas, as well as their desire to speak correctly, was shown the other day in a conversation between a little student and her mamma. The child had experienced much difficulty in mastering the various forms of the verb "to be," and had been corrected times without number by the mother, who believes that the time to teach correct English is during the first stages of progress. The child persisted in mixing her "ams," "weres" and "beens" to an alarming degree, and had been corrected, until the mother had

lost all patience, and at last told the child that in the future she would not answer questions not properly framed, thinking this plan would make the child more careful in the selection of words.

The other day the mother was sitting crocheting a jacket for the baby, and Lucille stood near, wondering what her mamma was doing. Finally her curiosity became so strong that she said:

"Mamma, what is that going to be?"

The mother, busy counting stitches, failed to hear the question, and continued her count without answering. The child, thinking she was not answered because she had made another horrible blunder, thought a while, and at last said:

"Mamma, what is that going to are?"

This the mother heard, and simultaneously recalled the first question of the child. Wondering what would come next, she maintained silence, and the little one stood in perplexity, first on one foot, then on the other. After some weighty thinking, she said:

"Mamma, what are that going to is?"

No answer, and another period of silence, then:

"Mamma, what am that going to were?"

Still no answer, and tears filled the blue eyes and the red lips became pursed with perplexity. The eyes filled and ran over, and still the mother sat unmoved, with a mischievous smile lurking in her eyes, waiting for further results, and determined to make up for all this anguish by a bountiful supply of hugs and kisses.

In one supreme effort, as though realizing that this was her last chance, Lucille burst into a mighty sob and, breaking the bonds of self-restraint with which she had bound herself, screamed out:

"Mamma! What was that a-goin' to was!"  
—*Milwaukee Sentinel.*

## A PERNICIOUS FALLACY.

C. H. WETHERBE.

Theologians of the liberal school assert that Christ and the New Testament writers did not always state the real facts about certain things, but accommodated themselves to the beliefs of the people of their times. Thus President Harper, of the University of Chicago, in the *Biblical World* says: "Christ and the New Testament writers, though knowing the real facts, accommodated themselves to the point of view of their times and accepted the traditional interpretation, not wishing to arouse opposition over a matter of comparatively slight importance, and thereby detract from the great truths they wished to teach."

This is a very pernicious fallacy. It is equal to saying that Christ, when he knew that some of his hearers were entertaining a false conception concerning a matter of considerable importance, refused to correct that conception, thus preferring to let them remain in ignorance of the actual truth. This is a grave reflection upon Christ as a divine teacher, to say nothing of him as the divine Son of God.

We have a right to expect more of a merely human teacher, who has the reputation for being honest and faithful to his pupils. Such an one makes it a special duty to correct the false views that may be held by his students. When he sees a pupil in error in regard to a certain thing he does not pass over it as a matter of no consequence, but he at once cor-



rects it and puts the truth in its place. Now, all through Christ's ministry he steadily and patiently sought to clear the minds of his hearers of error of all kinds. In his Sermon on the Mount we see that he corrected many false ideas, such as had reference to marriage, divorce, trespass, adultery, personal revenge and other things. Again and again he said: "Ye have heard that it was said . . . but I say unto you." He would not let people rest in false opinions; and it was because of this fact that many Jews were stirred hotly against him. Then, too, Christ spoke of "Jonah, the prophet." He did not speak thus because his hearers believed that there was such a man, but because there was a real Jonah, who was a real prophet of the Lord. Let no one accuse Christ of sacrificing the truth for any reason whatever!

**PREHISTORIC REMAINS.**

Extensive remains of prehistoric lake dwellings exist in the bed of the River Save, near Dolina, in Northern Bosnia, which fall in no way behind the better known remains in Switzerland. The excavations made during the year now ending have surpassed all expectations in regard to the wealth of material obtained for the Bosnian Museum at Sarajevo. Four dwelling houses built on piles—three of which are well preserved, while one has been buried—have been laid bare, as well as the burying place belonging to the settlement, containing a number of fine bronzes and urns. Numerous products of the potter's art, utensils of staghorn, weapons of bronze and iron, ornaments of bronze, silver, gold and amber, seeds and bones compose the chief discoveries made so far. The results of these researches have a special value, in that they have determined the architectural construction of the pile dwellings with an accuracy which has seldom been attainable.

One of the most valuable discoveries is a boat five metres long, hollowed out of the trunk of an oak. This was found lying nine metres below the platform of a pile dwelling, and must have lain there nearly three thousand years. The work of digging out this unique object, which can be matched in no museum of Europe, took six days, and was so successfully carried out that the boat was brought uninjured to the Sarajevo Museum. The pile dwellings of Dolina belong to two different periods, and were in existence during the Bronze and Iron ages throughout the first millennium before Christ. They were probably destroyed by a sudden inundation in the third century before Christ.—*London Standard.*

**MAKING OUR OWN PORTRAITS.**

M. V. B. KNOX, D. D.

"As a man thinketh, so is he." His thinking touches the whole being. Even the face is shaped and given expression by what a man thinks, plans, and carries out. We say that the drunkard bears the mark of his appetite and its indulgence in his reddened, bloated face. The deceiver only has ability, by brazen impudence, to look honest people deeply in the eyes. The hard student can be picked out among men. Thought is a sculptor. The sharp chisel cuts deep or in light touches, but is evermore fashioning. Not in the face only does one's thinking find expression, but in the whole physical bearing. In step, in speech, in attire, in business, a man's thinking finds expression.

But these things are only the outward expression of what is going on within one's invisible self, the spirit. For, beholding our Saviour as in a mirror, we are changed by that studious contemplation to the same image, till we grow from one attainment of glory to another. Our communion with God, our gazing upon his excellencies, fashion our being's growth and our spiritual life. Because we are free we make our spiritual portrait as truly as we make our facial expression. For we can even become partakers of the Divine nature, when, as heaven has designed, we use the great and precious promises given us, heaven's offers to the living, and it is in using them for us to reach the results. To be molded into the Master's image is the ideal. We put on the Lord Jesus Christ, the new man which, after God, is created in righteousness and the truth of holiness. To aid our efforts we have the Bible, conscience, the providences and joys of daily life, the teachings of man's evolution, the lessons of nature, the guidance of social enlightenment. We shape our being. We are the arbiters of our own destiny. The new name will be the result that our spirits, so impressive, reach through these helps. When in the end he shall appear we shall be like him, correspond to the image of the Son, so that he will become the firstborn among many brethren who bear his lineaments. Thus we shall be known in heaven. The judgment day will hang out our portraits made in this time of probation, and as we have made them they will be eternal.—*Christian Advocate.*

**GOD'S PROVIDENTIAL CARE.**

To our Heavenly Father, and to the angels whom he sends forth as ministers of his benefits, it is beyond doubt apparent, as to us it far too little is, what a close connection there is between providence and grace. How much the interest of our souls may be involved and must be involved, in even the interests and transactions of ordinary life, we perhaps do not reflect as often as we should. That question, "What shall it profit a man if he gain the whole world and lose his own soul?" is something more than a text for sermons. It is a practical matter, meeting us every day that we live. The world and the soul—these are the two interests; not, indeed, incompatible with each other, but still so related in the present state of things as that in gaining the one the other may be lost. Must we not suppose that a matter which God has caused to be pressed upon our attention with such solemn emphasis is of vast account to him? Should we not anticipate that his dealings with us in respect to any worldly interest would have respect always, ultimately and above all, to the soul? Everything, besides, small or great, which to his perfect view is seen to bear upon the soul's interest, will gain consequence just from that fact.

So it is that, looking down upon us from amidst the glory and blessedness of that heaven to which he would lead us up, the whole scene of our lives is judged of, by him, with reference to that other life; and infinite motive for all that is claimed in the doctrine of Providence is found in the myriad ways and instances in which the life now must affect the life hereafter. He may see my heart cold and hard toward himself, giving all its affections to present things, and he may see it necessary to break it with worldly sorrow

that he may heal it with heavenly hope. If I am already his child, he may see in me a thousand things which need correction and discipline, by the thousand methods which life and experience supply; and if I ever want to know why he deals with me thus, or thus, it may be only necessary for me to look into my own heart and see.—*From Sermon by Justin A. Smith.*

**HOW ABBIE GREEN WAS REWARDED.**

At a dinner given by the Delaware Valley Society of the State of New York the following Lincoln incident was related. The author of the story was the venerable Benjamin G. Jayne, who, during the most of the Civil War, was the personal assistant of Edwin M. Stanton, the famous War Secretary.

One day Mr. Lincoln sent for Jayne to come to the White House. "My boy," said he, "there is a letter I would like to have you look at." Jayne picked up the letter, and found it was from General Dix. It conveyed the information that several Federal prisoners had escaped from Libby Prison with the aid of Abbie Green, a woman famous during the war. The letter also said that as the fact of Abbie's assistance was well known, she had been obliged to flee from Richmond, and even then was on her way to Washington on the flag-of-truce boat.

"Now, my boy," said the President, "I don't know what I should say to any rascal who would steal that letter and have a bill passed through Congress to grant ten thousand dollars to the relief of Abbie Green." Mr. Jayne "stole the letter," and the next day both branches of Congress passed the bill to grant ten thousand dollars to Abbie Green. The following morning "Honest Abe" sent for Jayne again. "I told you I didn't know what I should say," he said, with a twinkle in his eye, "to the rascal who would steal that letter and have Congress act on it. Now, I've made up my mind what to say. You go down to No. — Street, get Abbie Green, take her down to Chase, at the Treasury, and don't you let her go until she gets that money."

**CHILDREN SHOULD BE TAUGHT TO BE THRIFTY.**

A savings bank account is a great incentive to thrift in children. If one is begun for the baby, even with a very small sum, and added to through childhood and youth with a certain proportion of the money that otherwise would be spent carelessly and thoughtlessly by the child, there will be a very respectable amount on the credit side of the ledger when the depositor is eighteen years old. The habit of self-denial is not the least of the substantial benefits that follow a wise economy of money.—*Ladies Home Journal.*

**LIFE-TIME HYMNS.**

The Committee earnestly urges those churches which have decided to buy *Life-Time Hymns* to send their orders, with the money and shipping directions, to the undersigned as soon as possible.

Please take notice that the price of 25 cents is only when ordered in lots, and single copies to be mailed will cost 35 cents.

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

THERE is time enough for every thing in the course of the day if you do but one thing at once.—*Lord Chesterfield.*



## 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: 3-13
Mar. 15.	The Ethiopian Converted.....	Acts 8: 29-39
Mar. 22.	Temperance Lesson.....	Eph. 5: 11-21
Mar. 29.	Review.....	

#### LESSON XI.—THE ETHIOPIAN CONVERTED.

For Sabbath-day, March 15, 1902.

LESSON TEXT.—Acts 8: 29-39.

GOLDEN TEXT.—With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.—Rom. 10: 10.

#### INTRODUCTION.

The true character of Simon Magus is shown by the incident recorded between last week's lesson and this. He saw the wonderful effects following the laying on of hands by the apostles, and thought that these marvelous endowments came through some magical power which the apostles possessed. Accordingly he offered them money if they would impart to him this power. His great error lay in his unbounded selfishness. He could not understand the love of God and his gracious favor; he could not even comprehend the love that the apostles bore to their fellowmen and their readiness to impart the divine gifts with no compensation. God forbid that we should mingle selfish and worldly motives with the service of our Master. The name of this celebrated Samaritan is preserved in the English word "simony," which is used to designate the trafficking in church offices. It is a disgrace to buy or sell an office in the civil government. What shall we say of purchasing an office in the church!

Our present lesson is another example of the work of Philip, and shows how the gospel was extended far beyond the confines of the little congregation at Jerusalem. The Ethiopian was probably a proselyte and not distinctly connected with any Jewish community. His acceptance by Philip as a follower of Christ marks another step in expansion of the idea that the Good News was for the Jews only.

TIME.—Uncertain, apparently soon after last week's lesson.

PLACE.—Upon the road from Jerusalem to Gaza.

PERSONS.—Philip, the evangelist, and the Ethiopian eunuch.

#### OUTLINE:

1. Philip Teaches the Ethiopian. v. 29-35.
2. Philip Baptizes the Ethiopian. v. 36-39.

#### NOTES.

26. *And the angel of the Lord spake unto Philip.* This is not to be explained of a mere dream, but of the actual direction of an angel to Philip. It is possible that this angel appeared to Philip at Jerusalem; but more likely in Samaria. *Toward the south.* This noun with another preposition is rendered "about noon" in chapter 22: 6, and possibly should be rendered "at noon" here. An argument in favor of this view is that the direction is not essential since the particular road is mentioned, and that the time would be very important in order that Philip might know when to start. *Unto the way.* Perhaps better, on or along the way. *Which is desert.* Literally, the same is desert. There is still a dispute among scholars as to which is referred to, the town or the road. It seems more probable that the reference is to the town. Even if the town had been partially rebuilt and inhabited, the old name Desert may have clung to it. In any case, we are to understand the word "desert" as meaning not a barren, sandy waste, but an uninhabited region.

27. *And he arose and went.* He obeyed immediately and implicitly. *A man of Ethiopia.* Some have supposed that he was a Jew residing in Ethiopia, but more likely he was a native Ethiopian and a proselyte to Judaism. By Ethiopia we are to understand the country now called Abyssinia, adjoining Egypt on the south. *Candace.* This is not a definite proper name, but a title belonging to several queens, just as the word

Pharaoh named many successive kings of Egypt. *Who had the charge of all her treasure.* He was evidently a man of integrity as well as of great ability. *And had come to Jerusalem for to worship.* Very likely he had been attending some feast.

28. *Sitting in his chariot.* To ride in a chariot was a mark of dignity and of high position. *Read Esaias.* Much better "Isaiah," as in the American Revision. Very likely he had purchased this volume while in Jerusalem. It was the Greek translation called the Septuagint rather than the Hebrew text, as is seen from the passage quoted.

29. *Then the spirit said unto Philip.* We may not know just how the Spirit spoke to Philip. It is probable that the message came to him as an inward prompting similar to that which comes to the servants of God in this age.

30. *And Philip ran thither.* He eagerly obeyed the voice of the Spirit. It is probable that an able-bodied man on foot could easily keep up with a chariot. *And heard him read.* It is said that it is customary in the East to pronounce the words aloud, even when one is reading for himself alone. *Understandest thou what thou readest?* Thus does Philip by a tactful question pave the way for an opportunity to preach the Gospel. The interrogative participle by which the question is introduced suggests that it is a matter of perplexity to Philip. We might paraphrase, I wonder if the words which your lips pronounce enter into your thoughts? It was not an impertinent question and did not sound like one.

31. *How can I except some man should guide me?* The question with which the Ethiopian replies suggests that he does not understand, as if he had said, Of course not. I have no interpreter. *He desired Philip,* etc. Much better, as in the American Revision, he besought Philip.

32. *The place of the scripture.* Better, the contents of the passage of scripture was this. *He was led as a sheep to the slaughter,* etc. Quoted from Isa. 53: 7, 8. This verse pictures the humility of the "Servant of Jehovah" as he suffered for others. He made no resistance even by word.

33. *In his humiliation his judgment was taken away,* etc. It is no wonder that the Ethiopian needed an interpreter for these words; for their precise meaning has been a matter of discussion unto this day. They portray the ill-treatment that was accorded to the Servant of Jehovah and the wonder of his fellowmen at what he suffered. The quotation is from the Septuagint Version—a Greek translation made about 280 B. C.—and not from the original text. The translation is not very accurate; it gives the general sense of the passage rather than the precise meaning.

34. *Of whom speaketh the prophet this?* etc. This passage refers primarily to the suffering people of Israel in captivity personified as a suffering prophet of Jehovah. It was generally recognized by the Jews as a Messianic prophecy. The Ethiopian was evidently unfamiliar with the usual interpretations and was at a loss to know who was referred to. Some have conjectured that he had heard that Isaiah had suffered martyrdom.

35. *Then Philip opened his mouth.* This expression is used to introduce something especially noteworthy. Compare Matt. 5: 2. *And began at the same scripture.* He showed how this passage refers to Jesus Christ, and went on to declare the Good News that came to all men through this Saviour.

36. *See here is water; what doth hinder me to be baptized?* He believed at once and was eager to act upon his belief.

37. This verse does not occur in the best manuscripts. It was probably inserted by some later copyist to supply the seeming defect that the faith of the Ethiopian is nowhere expressly stated in the narrative.

38. *And they both went down into the water,* etc. From this expression accompanied by that in the following verse "out of the water," there can be no reasonable doubt but that the baptism was by immersion. It is freely admitted by many scholars who for themselves prefer sprinkling that the baptism mentioned in the New Testament is always immersion.

39. *The Spirit of the Lord caught away Philip.* Opinions differ as to whether this departure of Philip is to be regarded miraculous or not. Our author evidently means to tell us that the same divine power that brought Philip to this place for work took him away again; but it is unlikely that the eunuch recognized any miraculous element in Philip's leaving of him.

40. *Azotus.* A Philistine city near the sea-coast, the ancient Ashdod. *Passing through he preached in all the cities,* etc. Very likely Lydda and Joppa mentioned in chapter 9 were included in this journey.

## Popular Science.

BY H. H. BAKER.

### Various Scientific Estimates.

The temperature of our sun has long been a subject of speculation among astronomers; they agreeing that it is a molten mass, notwithstanding at times spots, as they are called, are seen on its surface, as though a world as large as this, tumbling into it, was floating there until melting, it disappears.

Various theories have appeared as to combustion and its supply and duration, also as to its effects upon the temperature of our earth. If the heat comes from the sun in connection with its rays, then why should not the highest mountain tops under the Equator become denuded of the snow and ice, since the rays of light and heat come upon them as directly as upon the valleys below?

Estimates of the solar heat at the sun's surface, as given by astronomers, show remarkable discrepancies in judgment:

Newton.....	1,669,300.....	degrees Centigrade.
Langley.....	8,333,000.....	" "
Secchi.....	5,344,840.....	" "
Ericsson.....	2,726,700.....	" "
Ebert.....	40,000.....	" "
Rossetti.....	20,000.....	" "
Abney.....	12,700.....	" "
Fizeau.....	7,500.....	" "
Paschen.....	5,000.....	" "
Viollé.....	1,500.....	" "

Where such variations appear we have come to the conclusion that very little reliance can be placed on any one of them as being correct. A Mr. E. Ragovsky has made an estimate on the solar heat at the surface. His conclusions are that the heat stands at 314,000° Centigrade. By the rule "that the temperature of the planets is inversely proportional to the square root of their distances from the sun," the planets then would share as follows:

Mercury.....	40 degrees Centigrade.
Venus.....	25 " "
Earth.....	15 " "
Mars.....	73 " "
Jupiter.....	2,690 " "
Saturn.....	825 " "
Uranus.....	188 " "
Neptune.....	500 " "

As a mark of advancement in science, an hypothesis is brought forward that neither light nor heat proceeds from the surface of the sun, but that the sun is essentially a black sphere, entirely unlike planets, whereon life may exist, but has its mission as a star or sun among the constellations in furnishing that unknown subtle element which fills immensity, and which, on reaching the atmosphere, bursts forth a blaze of light from oxygen, and of heat from carbon, etc.; we see the light in the direction of the rays from whence they come, and they are supposed to come these millions of miles in the same condition in which they reach us.

"God moves in a mysterious way  
His wonders to perform."

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33.

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"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



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heaven, saying, This is my beloved Son, in whom I am well pleased."

"For the Father loveth the Son, and showeth him all things that himself doeth, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. He that heareth my word, and believeth on him that sent me, hath everlasting life."

"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."

"BELIEVE on the Lord Jesus Christ and thou shalt be saved."

"Be not afraid, only believe."

"And many believed on him there."

**MARRIAGES.**

**BUGBY—MOORE.**—At the Seventh-day Baptist parsonage, in Marlboro, N. J., Feb. 12, 1902, by Rev. Perie R. Burdick, Mr. Franklin Bugby and Mrs. Sarah Moore, both of Shiloh, N. J.

**RICE—COOSE.**—At the residence of Mr. James Coose, Booty, Ark., Feb. 16, 1902, by Elder J. L. Hull, Mr. C. E. Rice, of Red Fork, and Miss Hally Coose, of Nady, Ark.

**WRIGHT—HANEY.**—At the home of the bride's father, Mr. William Haney, in Welton, Iowa, Feb. 20, 1902, by Rev. George W. Burdick, Mr. Riley Wright, of Millford, Neb., and Miss Jennie L. Haney.

**CRANDALL—MILLS.**—At the home of the bride, in Belmont, N. Y., on Wednesday, Feb. 19, 1902, by Rev. T. H. Carryer, Morton D. Crandall, of Canisteo, and Mrs. Laura M. Mills.

**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..

**HOWARD.**—Walter Halsey Howard, son of William H. and Sarah Jane Ayars Howard, was born in Newark, N. J., Sept. 19, 1870, and died in Newark, N. J., Feb. 22, 1902. C. F. R.

**CRANDALL.**—At her home, in Ashaway, R. I., Feb. 8, 1902, Martha F. Crandall, in the 70th year of her age.

Sister Crandall came to the First Hopkinton Seventh-day Baptist church from the First-day Baptist church of Charlestown, in 1871. She was the wife of Ethan Crandall, with whom she had lived about forty-five years. She was the mother of eight children, six of whom are living. Her health had been poor for many years, but failed rapidly the few weeks preceding her death. She was patient and resigned to the end. She lived consistent with the profession she had made. Her husband and children feel very deeply the loss of the wife and mother. Funeral services were held at the residence Feb. 12, 1902. C. A. B.

**SPICER.**—At the Butler Hospital, Providence, R. I., Feb. 7, 1902, Mary L. Spicer, aged 35 years.

She was the daughter of Joseph T. and Maria Spicer, and had spent her life in this vicinity. She was baptized and united with the First Hopkinton church Feb. 23, 1889. She was of a quiet and retiring disposition, greatly attached to her home. A few months ago her father was taken away, and she felt it as a heavy blow, as she was a constant companion. The responsibility

and care of the farm and business was thrown upon her, and this combined with ill-health was too much for her, mentally. She was taken to Butler Hospital for treatment, but only lived a week after being taken there. Funeral services were held at her home in Ashaway Feb. 11, 1902, a large attendance of friends and neighbors showing the sympathy felt in the community for the bereaved mother. C. A. B.

**HOLMES.**—Lucina Rogers Holmes, daughter of Ethan and Alvira Rogers, was born Oct. 1, 1841, and died of neuralgia of the heart at her home, near Scio, Feb. 23, 1902.

She was a lineal descendant of John Rogers, the martyr. Her grandfather Jesse, and father Ethan were staunch supporters of the Scio Seventh-day Baptist church, as is also her brother Alvin. She leaves a husband, three brothers and five children. She is said to have lived a Christian life, and tried to bring her children up well. These had all come to maturity, which was doubtless a satisfaction when the weary hands were folded. Services at the house Feb. 25, 1902, conducted by Pastor L. C. Randolph. L. C. R.

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Well might the wise man say, "Keep thy heart with all diligence; for out of it are the issues of life." When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

If you habitually permit evil things to have their right of way through you, or lodging with you, remember that in God's sight you are here equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—F. B. Meyer.

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

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TABLE OF CONTENTS.

EDITORIAL.—Preventing Denominational Decay; The Preacher's Duty; Parental Influence; Christ in History; Results Which Followed; The Ideal Young Man; Germany and the United States; Doing Things; Who is Responsible?.....129-131
PRAYER-MEETING TOPIC.—March 14, 1902, Overcoming Temptation.....131
News of the Week.....132
Education Society—Quarterly Meeting.....132
MISSIONS.—Paragraph; From D. W. Lenth; From George W. Lewis; Something to Live By.....134-135
Source of Christian Songs.....135
WOMAN'S WORK.—Be Glad, Poetry; Miss Stone Released; Milton Junction Society; Living by the Day.....136
Wireless Telegraphy and How it Works.....137
Ministerial Conference at Albion, Wis.....137
YOUNG PEOPLE'S WORK.—A Gospel Calendar; From Jonathan Goowill; Roosevelt on the Bible.....138
CHILDREN'S PAGE.—From Dresses to Pants, Poetry; Tommy's Two-legged Rabbit; Sing It.....139
The Best Wine at the Last.....140
SABBATH-SCHOOL LESSON.—March 15, The Ethiopian Converted.....142
POPULAR SCIENCE.—Various Scientific Estimates.....142
MARRIAGES.....143
DEATHS.....143
SPECIAL NOTICES.....143

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