

THE SABBATH RECORDER.

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WHOLE No. 3019.

ANOTHER door, another path before us,
Leading along uncharted, unknown lands;
We see the sail recede that hither bore us,
Pilgrims upon the New Year's shining sands.

The Happy New-Year stands
Before me, with glad greeting and full hands,
Give me clear eyes and thankful heart, I pray;
The rest may go or stay.

"It's no in title's nor in rank;
It's no in wealth like Lon'on bank,
To purchase peace and rest.
It's no in makin' muckle mair;
It's no in books, it's no in lear,
To make us truly blest.
If happiness hae not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blest.
Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang."

—Burns.

**Denomina-
tional
Readjustment.** In view of the action of the last General Conference and of the report of the Advisory Council appointed by it, the minutes of which have been laid before our readers, it seems wise to consider some fundamental questions which are involved in the propositions for denominational re-adjustment. The first question which logically appears is. Do we need any denominational organization? That question may seem to be unnecessary, but it involves some fundamental consideration in view of which all subordinate questions as to methods of organization and therefore of re-adjustment must be considered. The existence of a denomination presupposes organization, but logically and historically there are features of our history that must be examined and kept in mind if we reach wise and practical conclusions in the matter of re-adjustment or non re-adjustment. Our existence as a denomination is not the result of any pre-arranged action on the part of a few or of many; but the fact that we do exist, and that our existence is necessarily connected with the issues of great and vital reformatory movement, raises the question of denominational organization to an important place. All agree that unless there be inherent and vital interests to be served by our existence and by our continued efforts, such efforts will be proof of stupendous folly. The vital nature of Sabbath Reform as related to Christianity is so great and the issues involved are so much larger than any denominational issues can be, that they infold the fundamental considerations which bear upon our existence and our future. These interests touch Judaism in its modern form almost as much as they do Christianity; for Sabbath Reform among the Jews of the

United States is coming to be a question of importance almost as great as it has come to be among Christians. It is also well understood that between Catholics and Protestants the question of Sabbath Reform represents and involves the rightfulness of the whole Protestant movement against Church Authority. Whichever way we turn in considering the question of our existence and our duties, the issues outside ourselves are large, important and far reaching. It is because of this largeness and complicatedness of the situation that thoughtful men have been feeling for some decades of years that the question now at the front must have full consideration. The larger our faith is in our mission, and the deeper our conception of the importance of Sabbath Reform in its relation to Protestants, Roman Catholics and Jews, the more fully we shall appreciate our place and duty, and the value of re-adjustment or non re-adjustment. The RECORDER has full faith in the proposition that the mission of Seventh-day Baptists and the importance of the truths for which they stand, and of the work which they may accomplish, rise far above ordinary issues. Our place and duty are too imperfectly defined, and are too feebly expressed. The logic of the present situation is short, sharp and decisive. We stand for a great reform or for a great folly. We must choose between these two conclusions.

Historical. STARTING with the proposition that our place and the meaning of our mission are of high importance, and that we cannot disregard this truth without being recreant to duty, the RECORDER calls attention to the fact that the philosophy of reforms and the history of the Sabbath question for three thousand years indicate that we ought to be organized after the very best models. Reforms like that for which we stand begin in movements, more or less clearly defined, within older organizations. Usually those who first promote such movements have neither the desire nor the purpose of going out from the parent organizations within which the movement begins. Christianity was developed through such a movement in the Jewish church. In accepting Christ as the Promised Messiah, his first followers did what every member of the Jewish Church ought to have done; and his immediate disciples had no thought of breaking away from the faith of their fathers. It was only when the development of their larger faith compelled their going out that they left the old

home and began to organize for further propagation of the larger truth which Christ's coming had brought to the Jewish Church. The Lutheran movement which began the Reformation in Germany had no purpose beyond correcting certain errors in the Roman Catholic Church. Luther did not expect to be other than a Roman Catholic, and he would have died within the lines of his mother church had not the church cast him out. John Wesley, whose work gave inception to Methodism, clung to his membership in the Church of England and died within that communion. In all these cases, and in similar cases which the reader will readily recall, the elements of reform becoming active are as "New wine in old bottles". Each case demonstrates the correctness of Christ's words and of his warning against attempting to confine "new wine in old bottles". Reforms, like bees, must swarm and create new centers of action and new centers of organization. Such results are not a matter of option with the reformers. They are the unavoidable product of the laws which govern reform movements. These laws in the end overwhelm personal choice, and rise above the standards set even by the most ardent leaders. Final results in great reforms always surpass the dreams and intentions of their promoters. When such new movements pass out, or are pushed out of old organizations, new and efficient organizations must come, or failure is certain. The application of these facts and principles to our history and to our present and prospective work is plain. It does not need further illustration, and no argument, not even disregard on our part, can set it aside.

The Source of Organization. ORGANIZATION is not primarily a matter of platforms, constitutions, by-laws, resolutions nor creeds. These are minor results under that natural law by which life universally creates an organization fitted to accomplish the purpose which life seeks. It is a fundamental truth in creation that organizations do not develop life, but that life always secures an organism as its agent of expression and the means of accomplishing its purposes. In this great truth is found the central element of man's immortality, and the only efficient answer to the follies of materialism. Organization always begins the moment life begins to express itself, whether in the modest flower, or the towering pine; the tiny insect or the monster animal, or in that which is greater than all below him, the immortal man. The type and extent of the

organism is determined by the nature of the life and its unhindered expression. The process of organizing and developing goes forward according to laws which the life within determines. Outward results accord with this inward and out-working life. For example, a certain type of life in the vegetable world organizes a pine tree; another type of life organizes an oak; another a rose; another a violet. Neither life can organize that which represents the other. No pine tree ever grew from the seed of a rose. Organizations among men, social, political or religious, are governed by this same general law. Religious organizations as expressed in what we call the church occupy the highest and most complex field, since they combine with the human, the incoming Divine life from above; and one of the first demands is that human life adjust itself to the will of the greater Divine life. While such organizing cannot go forward wholly unhindered and undeflected because human choices and co-operation are not perfectly adjusted to the Divine will, nevertheless, if the life principles embodied in the thoughts around which the organization takes place are those of truth, the organization will be efficient and permanent according to the nature of the truth and its mission. The great trees of the Yosemite Valley measure their history by centuries. So great reformatory movements and great religious truths measure their existence and determine the type of organization according to the truths involved and ends sought.

The Jewish Church an Example.

CHRISTIANS, partly because of prejudice, but largely because of ignorance, fail to realize how absolutely Christ expressed himself through the truths which organized the Jewish Church, so many centuries ago. World empires and the greatest systems of civilization the world has known have risen, flourished, decayed, and gone to their graves since the Jewish Church was organized around the central thought of faith in Jehovah and obedience to his ten commandments. When Christianity appeared as a higher form of life than was expressed within that ancient organization, a power was set in motion which has been, and is, the most dominant and forceful of any in the religious world. The voice of the greatest World Empire which sought to smother the cry that broke forth from the lips of the Babe of Bethlehem has been silent for centuries, and Rome lies buried under her own ashes. All this has come from the inherent, organic and fundamental principles of truth which are embodied in the heart of Christianity.

Minorities Must Organize.

WHETHER from the starting point of the Manger-Cradle or of the Cross, Christianity began as the most insignificant of minorities. Those forms of Judaism which discarded and denied it were old and well established. Greek philosophy, which sneered at its want of culture, embodied the best of earthly wisdom, while the still more ancient civilization of Egypt scarcely heeded the existence or the voice of the new faith. And yet it has lived and now flourishes over the dust of all that then opposed it. Self-defence and the extent of the work to be done demand that minorities organize and that their organization be along the most effective lines, which lines the

work in hand if rightly understood will always determine. The great laws of military organization which make an army efficient have a definite place in the church militant. Minorities are always the first representatives of new phases of truth within the church. No minority can permanently organize around an unimportant and ephemeral issue. The truth for which a minority stands, and the consequent purposes which it involves, must be large enough to insure permanency and power. If these be lacking, no adequate movement for organization can be effective. Therefore it is that all unimportant movements, however dignified by the name of reform, soon cease, from their own weakness. The ephemeral life which finds expression in the white willow has never produced a towering forest sufficient to cover a mountain side and to endure for centuries. So are unimportant issues in religion or politics. Great truths and high purposes must form the central element in every reform movement and these, unless hindered through the inefficiency of those who represent them, will organize corresponding forces among men. Such organizations will not go wild with enthusiasm nor break down under foolish fanaticism. On the other hand no minority entrusted with a great truth, and appreciating its sacred trust, can fail in that permanent enthusiasm and persistent effort which are the first essentials in reforms.

Do NOT lose sight of the fact that the type of life determines the form and extent of organization in all religious movements. If the nature of the life involved is not well understood, comparative failure may prevent natural and needful forms of organizations. It is therefore doubly important that we look carefully into the larger and fundamental nature of the life which ought to be expressed in our denominational organizations. Whatever this life may be it will find expression in our aims and purposes. Superficial notions never result in permanent organizations. They have a place, but a minor one in the accomplishment of work, but there is not life enough in them to assimilate influences, to overcome difficulties or snatch victory from the hands of defeat, and so create permanent and efficient organization. Our type of life then, so far as we can give it expression, must be determined by the purpose for which we work, the truths for which we stand, and the mission to which we are called. It is a fact in the history of religion that certain types of thought draw to themselves certain types of men. In the religious world the Jew stands for unbroken and unflinching faith in the one God and his law. In modern Christianity certain conceptions of church government and certain types of doctrine have organized Presbyterianism. Another type of doctrine, with a large element of emotional life, has organized Methodism. Certain conceptions of individual responsibility have organized Congregationalism. Certain lines of thought concerning religious liberty and the value and nature of baptism, have organized Baptists. These illustrations reach the point we have in mind, and bring the reader back to the question as to what type of life and what purposes enter into our denominational existence as Seventh-day Baptists, and thus entering, work out and determine our de-

nominal organization. It would not be amiss to change the question, and ask, Can we escape a pertinent and definite form of denominational organization? If our faith and our mission are of any value to the church of Christ, or to the world, if God has anything to do with us or through us in behalf of his Sabbath, its preservation and restoration, if we have any place or are to have any part in the great work of Sabbath Reform, we must seek the best form of organization possible. All this is emphasized in our history for the past centuries and in the proposals for some adjustment of our present organization. From the moment when Seventh-day Baptists organized in Newport two hundred and thirty years ago, two things lay before them: more or less speedy extinction, or permanency and developing organic life. In spite of mistakes, weakness and opposition, extinction has not come. Organization has taken place under the great laws of which we have spoken, and we are here to greet the 20th century, and to consider what more or greater things can be done. That consideration should go forward along broad lines. No step should be taken, and no thought entertained which has reference only to the present. In every plan we must build for the centuries and for eternity. Anything less is unworthy of our past, and doubly unworthy of our future, in which we are bound to believe because God is in it.

Local News From the Churches.

THE RECORDER is always glad to catch glimpses of the opinions of its readers concerning its management. One of the last friendly criticisms which has come to hand is, "One must take the ——— in order to get denominational news" the reference was to a local paper published at a point where the church news in a certain locality naturally finds expression. For twenty years or more the RECORDER has been struggling with the question of local news from the churches. Two important considerations enter into the question. The RECORDER does not wish to publish anything concerning a church, its work, or its pastor, which is not accurate, and which it not in some sense of general interest. The "Local Paper" in each community naturally seeks every item which is of local interest. It is conducted for that purpose, and having but a small territory to cover, it makes such items a prominent, if not the most prominent feature in its work. The RECORDER, on the other hand, measures its territory by a continent, and those whom it represents are separated from the editor's office by many hundred, and in not a few cases, by several thousand miles. It is not possible that the RECORDER should know of local occurrences unless someone in each locality shall systematically and carefully secure these, for with its limited list of subscribers it never has been, and never can be, even self-supporting. To reach the situation and secure items valuable and accurate the RECORDER has always sought local items from representatives of each of our churches, the pastor, or some one closely associated with him. Considerable success has been attained, but in most instances the best of purposes on the part of local correspondents and pastors are interfered with more or less by circumstances. In not a few instances pastors say, as one said yesterday, "I do not like to send

items relating to my work lest I be criticised for blowing my own horn". Probably that feeling is a somewhat prominent, if not the prominent cause why many pastors do not send ordinary items of local interest. We do not think the criticism, if it is ever made, a just one. A pastor is not praising himself by telling what he and his church are doing or attempting to do, and surely if it be told in the third person, no just criticism could be made. Considering the question from all points of view, the RECORDER has determined to add to its stock of local items, if possible, beyond those which are received from local correspondents, although we still urge that pastors send us, as they have been accustomed to do, and more fully than most are accustomed to do, either from their own pens or from some one with whom they are in close touch, all items which they desire to lay before the readers of the RECORDER. In addition to this we shall hereafter extract from local newspapers such items as come under our observation, and seem to us to have sufficient general interest to entitle them to a place in our Reading Room. Editorial courtesy will demand that due credit be given for such items. We therefore ask, hereby, that all pastors who are in touch with a local newspaper through which items of church news are likely to appear, will secure an exchange on the part of that paper with the RECORDER. Several such papers are already on our list, but we think the list can be considerably enlarged if pastors will act in this matter. While this will not be a perfect way of reaching news from the churches, we are glad to undertake it because we know that some of our best friends think that the RECORDER will be enriched by it. In this way we may sometimes print that which is not wholly accurate, or which some person, in a given locality will think to be of little importance, while others may think of the same item that it is "just the thing". We hope between the two extremes to secure some good results.

Pastors' Sermons.

In addition to this request that pastors will call our attention to the names of local papers with which they would be glad to have the RECORDER in touch, we request that each pastor, frequently, if not regularly, send to the RECORDER the theme, text, and if he will, a brief outline of the sermon last preached by him before his church. The purpose of this request is that each pastor may at least know what lines of thought his fellow pastors are pursuing. In not a few instances such knowledge will open a door of correspondence between pastors and secure valuable suggestions which they will make to each other. Our churches are situated as were the workers on the walls of Jerusalem, when Nehemiah issued special orders concerning their communicating with each other and with him. The RECORDER will be glad to become, in the largest sense possible, the means of constant communication between the pastors and the churches. Here then is our formal request to pastors for the year 1903. (1). Please call the attention of the RECORDER to any local paper with which you are in touch, if that paper does not already exchange with us. (2). Do all you can by direct reports from your own pen or from some one whom you may choose to report to the

RECORDER directly concerning your church work. (3). Send frequently, every week if you will, the theme and text of your last sermon, and an outline of fifty or a hundred words of the sermon; or in a few words tell to your fellow pastors and the readers of the RECORDER the point which you aimed to secure in the preaching of that sermon. Let your name come with it, at least your initials. If pastors will do this, the RECORDER may become a sort of Homiletic Bureau through which each will gain much good. Surely this appeal on the part of the RECORDER is timely and just. We cannot secure local items without your help, and our churches must live in comparative isolation, and therefore in comparative want of sympathy with each other, in proportion as they do not know what each is doing. What we ask of pastors we also ask of the representatives of the Young People's Societies and of the Ladies' Societies for the department editors of the RECORDER. The editor of the missionary department has so often made similar requests that we need only emphasize the demand for similar information concerning missions, in his department. Please join hands with us to secure these valuable results for yourselves and our readers.

News Items.

Soon after our last issue went to press, the announcement came that the parties interested had yielded to President Roosevelt's request and agreed to submit the Venezuela question to the Hague Tribunal. The Venezuelan government, having been placed in possession of the notes from Germany and Great Britain, has assumed full management of the case, and the United States, having thus acted as pacificator, has withdrawn from the case. The communications from Germany and Great Britain were transmitted to the Venezuelan Government by Mr. Bowen at Caracas. Thus another triumph has been added for the important principles involved in the arbitration system.—The American Association for the Advancement of Science began its 52d annual meeting at Washington, D. C., on the 28th of December. This Association embodies the ablest representatives of the various sciences in the United States, and its discussions have a much larger bearing than matters of mere passing interest. While the meetings are not attended by great masses of people, they illustrate the fact that a small body of enthusiastic and able workers is of much greater value than a crowd of sight-seers and listeners. Astronomy, chemistry and similar sciences have been discussed and able lectures have been given on volcanoes, a very pertinent and immediate subject this year. Another pertinent discussion appeared in the address of Carrol D. Wright, Commissioner of Labor, and Vice-President of the Section of Social and Economic Science. Mr. Wright's well-known ability in that department adds weight to whatever he may say. His theme was: "The Psychology of the Labor Question". We append a summary of his remarks which appeared in the New York Tribune of December 30th. "Observations and experience, covering many years of investigation of various elements of the labor question, have convinced me that there are underlying features which cannot be reached by the statistical method; that the mental attitude of par-

ties has very much to do with the labor question from whatever point of view it is considered. This is well illustrated by the statistics relative to mortgages. At the eleventh census an attempt was made to classify the causes or the reasons for mortgaging homes and farms. It was shown that nearly 95 per cent of the mortgages indicated prosperity rather than the reverse. The desire to add to the original holding or to raise money for business operations or to educate children or for the improvement of existing property was the motive. All these indicate something entirely different from the prevailing impression that a mortgage represents disaster or failure, or some ill condition. The balance, 5 per cent, represented the lack of business capacity, some form of failure or disaster coming to the proprietor. So in the labor problem one can ascertain the total number of strikes and the apparent causes, losses, etc., but the real motive of the strike cannot be disclosed by the statistics, and often the psychological point of view must be studied and the apprehensions and fears of the strikers considered."—The question of coal supply, which is just now a prominent and burning one, adds interest to the suggestions of Edward Atkinson, who is an able and zealous explorer along various lines of science, that a future supply of fuel can be secured through what is now deemed worthless vegetable products, from corn, stalk, leaf, and cob, etc. Mr. Atkinson says that the potential fuel in the present corn crop is over a million tons, while sorghum will furnish more valuable fuel than any other vegetable. Nevertheless he suggests that from corn, wheat, alfalfa, sunflower, rye, oats, sorghum, cane-brakes, horse-beans, barley, etc., an untold amount of fuel can be secured. This fuel he would compress into proper form. He says that twenty tons of this corn-stalk fuel would be equal to fourteen tons of bituminous coal. The suggestions are not without scientific and economic value.—The Continental Limited train on the Wabash railroad is reported to have run 112 miles between Montpelier, Ohio, and Loganport, Indiana, in 110 minutes. One mile was made in thirty-nine seconds, and one in thirty-eight.—The American Historical Association and the American Economic Association have held their annual meetings in Philadelphia during the past week. Like similar associations these represent comparatively few men, but the thoughts presented and the questions discussed are of greatness and importance in inverse ratio to those attending. A number of the papers and discussions before the Historical Association had a bearing upon national questions and issues, as did those also touching economic matters. The American Society of Church History is now a component part of the Historical Association, and that section of the Association was well represented at the late meeting.—The eastern end of the new Pacific cable was landed at Honolulu on New Year's day, January, 1903. Messages were exchanged with San Francisco. The contract requires that the line be extended to China and the Philippines within the year 1903.—Prominent Biblical and Oriental Scholars from American Universities and Colleges held a meeting at Columbia University, New York, December 31, 1902. This meeting was under the auspices of the "Society of Biblical Literature and Exegesis".

the president of which, Prof. B. W. Bacon, of Yale College, presided. The speakers were able specialists and the themes discussed covered a wide range.—The Archaeological Institute of America held its general meeting at Princeton, N. J., during the closing days of the last year. President Wilson delivered the opening address. A large number of educators from many parts of the country who are interested in archaeology were present and participated in the discussions that followed the reading of the papers. Among these was one entitled "New Light on the Earliest Forms of the Christian Church," by Prof. Frothingham, of Princeton University.

THE LAND OF NOD.

The "Land of Nod" has acres broad,
And stretches far away;
A realm of peace where sorrows cease,
And all our pains, they say;
Yet none can tell, try ne'er so well
And do the best he may,
Nor understand how great that land
He visits every day.
For ever since its mighty prince
Let mortals walk therein,
By darkness veiled, their eyes have failed,
And sightless they have been.
So all returned, not having learned
A solitary fact;
Yet glowed their eyes, to their surprise,
With brightness they had lacked.
—W. A. Allen, in Christian Advocate.

THE YEAR AND THE WORLD.

"A conclusion in which nothing is concluded" is the phrase which aptly comes to mind in considering the year which is just past. Many important works were done in it, and some were apparently brought to an end. But there was scarcely one that did not leave its legacy of real completion to the future. Cuba became a self-governing state among the nations of the world. But her success in self-government is yet to be established, and her relations with this and other lands are yet to be determined. Peace was restored in South Africa, but the intricate and burdensome problems of rehabilitation remain to be solved. Impending foreign war in Venezuela was checked by appeal to arbitration, but the processes of arbitration are yet to be pursued and the results enforced. Peace was made in Columbia, and negotiations for American construction of the Panama Canal were begun, but as yet the blessings of peace are not restored and the canal negotiations are incomplete. The German Government enacted its much debated tariff bill, but the enforcement and effects of it are vast uncertainties which loom up in the future. Much the same may be said of the British Education bill, the fruit of one of the longest Parliamentary sessions in history. A new government came into office in France, and signalized its accession with a bitter conflict with Clericalism, the end of which is not yet. Austria and Hungary continued their controversy over the Ausgleich without reaching an agreement. Russia continued her oppression of Finland and her aggressions in Manchuria, and her ruthless repression of all movements for reform among her peasantry, but completed none of these campaigns. On every hand important things were done, but they were penultimate or antepenultimate in purport. In them nothing was concluded.—New York Tribune.

If we could read the secret history of our enemies we could find in each man's life sorrow and suffering enough to disarm hostility.—Longfellow.

Prayer-Meeting Column.

Topic.—Renewed Service for Christ and His Church.

(For Key-note see 1 Peter 4: 10, 11.)

10 According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; 11 if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

The New Year has fully come. Its festivities are done, and its sterner demands are upon us. It should have one central and dominant purpose in all our hearts. That purpose ought to be the highest and most efficient service for Christ and his church. The verses noted above from 1 Peter form a fine point from which to start, both as to purposes and actions. They suggest the diversity of gifts, with one end in view. But no good thing is obtained without corresponding effort. "Cost" and "worth" are nearest neighbors, and necessary complements of each other. It is well to consider frequently and at length the purposes from which all our plans and actions start. Competent plans and successful efforts rest upon definite and right purposes. Effective purposes are far more than weak wishes or ordinary desires. Wish and desire see attainments like shadows in the distance. Purpose pushes toward attainments and makes each step a part of full accomplishment. It is of the utmost importance that the opening of the year shall see our best wishes and holiest desires crystalized into definite purposes which will take form in constant, consistent and efficient action day by day through all the weeks of the year. The prayer-meetings of the year, if justly prized and rightly used, will do much toward crystalizing your desires and wishes into purposes and actions, and thus into character and destiny.

TRUST.

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings!
Just to let Him take the care,
Sorely pressing,
Finding all we let Him bear
Changed to blessing.
This is all, and yet the way
Marked by Him who loves thee best!
Secret of a happy man,
Secret of His promised rest. F. R. H.

CHRISTIAN HOMES TRAINING GAMBLERS.

Some of the ministry and laity of the Methodist Episcopal church are discussing in public the question of card-playing from the point of view only of intrinsic moral evil, which they deny. That, however, is only part of the case. Another view demands attention, as the following thrilling account may show:

In the Herald and Presbyterian of Jan. 23, 1901, S. B. Alderson, D. D., stated that at a mass-meeting in the Second Presbyterian church of Portsmouth, O., in the presence of two hundred men, a converted gambler and ex-saloon keeper made a statement which has created a profound impression, and that he transmitted it to the Herald and Presbyterian that it might do good in a wider sphere. As gambling is spreading in this city and in all parts of the country, as large numbers of professing Christians engage in it, as it is reported that some Methodists and official members are known to engage in it in social

clubs and elsewhere, and apparently no notice has been taken of it by the church authorities, we reprint in this conspicuous place the address as endorsed by Dr. Alderson:

"I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near so dangerous, nor does it do anything like the same amount of harm, as the social card party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it.

"It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyment. For my part, I never could see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or thimble. The principle is the same, and whenever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it is gambling.

"Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener,' unless he is a fool, never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room, for he has learned, and now counts upon his efficiency, to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after a while those same men will become the patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies talking on the street. One said: 'I am going to have a card party, and am going to the store to buy a pack of cards. Which are the best kind to get?' The other replied, 'Get the Angel Card. It has an angel on the back.'

"Think," said he, 'of dragging the pure angels of heaven into this infernal business.'

"After he had taken his seat another converted ex-gambler, who led the men's meeting in the Second Presbyterian church the following Sunday, arose and said: 'I endorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, net in the saloon; not in my own home, but in the homes of my young friends, who invited me to play with them and taught me how.'

Instances coming under our observation confirm the tendency spoken of by the gambler many of which are tragedies as appalling as any ever placed upon the boards of a theatre.—Christian Advocate.

UNCLE LIJ'S OPINIONS.

JUDSON KEMPTON.

"Wup, whoa!"
When the bus pulled up in front of the post-office, it was the minister who came forth, carrying a dress-suit case in one hand and in the other a cloth-covered fishing-rod and a grape-basket filled with ice. He stepped into the grocery store to order supplies.

"Yer brown, as an injun," said Uncle Lijah coming up to shake hands. "An' look at that fer a fist to thump the pulpit with! There won't be a farmer in church nex' Sunday kin show a harder, er a blacker!"

The minister smiled; but, otherwise disregarding the compliment, he handed the grape-basket over to the old man.

"Uncle 'Lij,'" he said "here is a little present I brought you from Wisconsin. I wanted to show more for my trip than my hands and my fish-rod."

All eyes were fastened on the basket while the old man's fingers quickly raked the ice from the top, disclosing to view the dark-green back, white belly, black head, great dorsal, fin, and powerful jaws of a large small-mouth black bass, the king of the game fish of the Mississippi valley.

Uncle Lijah's face was a study. A look of boyish eagerness softened the lines of forty years at least.

"Cr-cracky, Elder," he exclaimed, "that's the finest bass I ever saw in Carroll Corners! Must 'a' weighed purty nigh five pounds!"

"Four and a half live weight," was the reply. "But now, Uncle 'Lij,' I want the rest of that sermon on fishing. You gave me only that first point, you know,—that the fisherman must be enthusiastic."

"O, pshaw, Elder," said Uncle 'Lijah, still "heting" the basket; "tell us how you ketched this feller—how was the wind."

"Southwest," replied Mr. Lovegood, "and very light. It was only last evening, and I will confess this was the finest one I landed in the four weeks' outing. I had been fishing all the afternoon, and had caught nothing but coppies, rock bass, and a couple of fair-sized pickerel; but I knew there were black bass in that bay—I had seen their black fins circling in the smooth water over the weeds."

"Queer they wouldn't bite," remarked Uncle Lijah, the green lake almost mirrored in his eye.

It was a hard place to fish. Weeds were so thick you couldn't use a spoon, minnows so numerous live bait was no attraction; I could find only two good frogs, and the pickerel gobbled them; and at sunset it looked as though I would have to go home without a bass.

"Then as a last resort I thought I would try a white miller. Artificial flies are not much used in lake fishing in Wisconsin, but I was hopeful to the last. I dropped it, light and airy, thirty feet to the right of the boat off shore.

"Well, said I, as I drew it toward me, one thing, it doesn't catch in the weeds."

"Just then I heard a 'ker-chunk,' on the other side of the boat, and turning, I could see the rings on the water fifty feet away. My heart began to pound, for I was sure it was a bass; but as I am nothing extra with a fly rod, I feared I couldn't cast so far.

"So I quietly gave the boat a quick, strong push, and lifted my fly. It was almost dark, and I couldn't see just where it struck; but

I didn't need to! There was a savage tug at the line and another splash. Then the line slackened. The fish was coming toward the boat, making for the open lake! I reeled in at a dizzy rate, and soon the line was more than taut again. He had evidently sighted the boat, and was swerving around it in a wide circle. Soon the strain was such that I could reel no more; then he took the line, and the click-reel sang as he made for the open lake. Two beautiful leaps he made, clearing the water, a foot or more; and as he was now between me and the glowing western sky, I could see him perfectly and knew it was as fine a black bass as I had ever seen. Carefully I played him, giving him line gently and grudgingly he insisted, and, as I could, pushing the boat after him into deeper water. Soon we were well out from the weeds; and then, after a few minutes' more fair fighting I had him in the landing-net."

"Y' done well, Elder! Y' done well!" cried Uncle 'Lijah, coming back to Illinois again, "an' I declare yer yarn's as good as yer fish! Them pints I was goin' to give you'll feller right erlong. Nex' time we're fishin' fer men we want to think uv this here bass, an' remember how he was ketched."

"In the first place, you was patient. When they wouldn't take one bait, you tried 'nuther; an' when they wouldn't bite in the sunshine, you 'lowed they might be hungrier in the dusk.

"Did y' ever think about the Master's callin' two men who had 'toiled all night an' taken nothing'? Ef I'd been in his place that mornin' an' gone round the shore of Galilee, a lookin' fer a comin' preacher, I'd prob'ly made the mistake of takin' the fisherman that had the bigges' pile a fish! But Jesus tuk two that had caught nuthin'! He done it, though, not because they had ketched nuthin', but because they was still fishin'. He wasn't lookin' fer lazy men, an' he wa'n't lookin' fer unsuccessful men; he was lookin' fer fishermen that wouldn't give up tell they got a haul a fish! The trouble with the majority of unsuccessful fishermen is, that 'long about 6 P. M., ef they ain't had any luck, they take their tackle an' go home. I reckon the Lord met a dozen er so of that kind as he walked erlong the sand that mornin'. They was prob'ly very fair fishermen, too. Cudden hardly blame 'em, 'nuther. They'd fished fer twelve hours stiddy. Was now breakfast-time, an' they was mighty hungry an' sleepy. But Andrew an' Peter wasn't goin home tell they got a haul.

"He finds 'em right on the fishin'-grounds, tendin' to their nets an' ready to surround a school the minit it showed up. They had toiled all night an' ketched nothin'; 'nevertheless,' says Peter, 'let's try it again!' An' the Lord says to himself as he watches 'em tuggin' an' straiten' an successful at last, 'I'm agoin' to need several hundred thousand men an' women like that before I get through my work in this old sinful world'; an', when they come ashore, he speaks out to Andrew and Peter, an' says, 'Follow me, and I will make you fishers of men.'"

The grocer had been in the back shop drawing the minister a gallon of oil; and, as he came in with the can, he exclaimed: "My, my, Uncle 'Lij' you talkin' fish yet? I'm glad 'twan't you that went up to Wisconsin!"

But the old man was too much absorbed to heed.

"And Elder," he continued, "It ain't enough fer a fisherman to have lots of patience an' perseverance an' determination. I've seen fishermen with long coats, as well as with short ones, drive away the fish an' make sech a rumpus they purty nigh upset the boat, because they had too much determination an' will power an' not enough suthin' else."

"You'd never ketched that there bass with all your determination, ef you'd a hammered an' banged about, an' sloshed yer oars into the water when you fust heered him jump. But you pushed yer boat up quiet as a canoe, an' you dropped yer fly like a feather, an' then, when you'd hooked him, you played him as careful as a young horse with a sore mouth; an' so you landed him, gentle. Y' see the pint, don't you Elder? Say, yer wife ain't returned yit, has she?"

Mr. Lovegood replied that she was still visiting at her parents' home.

"Well, then Elder," said Uncle 'Lijah, rising and taking up the wet grape-basket, "come over to our place, an' we'll hev this bass fixed up fer dinner—bake him, head an' tail. An' Reube, shut up yer shop 'long 'bout noon-time, an' come round, too. An' we'll have to step right smart, fer that feller will take an hour er more to bake good an' prime."

Thus the homespun Illinois philosopher pointed a moral and adorned a tale.—C. E. World.

USE OF CANDLES IN NEW ORLEANS.

"The candle never goes out in New Orleans," said a man who is connected with a big candle manufacturing concern, "and I suppose the consumption of candles in New Orleans is greater than at any other place in the world, proportionately, and where gas, electricity and oil are also used for lighting purposes. It will only require a few moments' reflection to explain why this is. Take All Saints' Day, for instance. Did you ever think about the large number of candles that are used in the pretty observances which mark this day of flowers and sentiment? The use of candles is by no means confined to any one religious denomination on All Saints' Day, but, of course, in the Catholic cemeteries they are used more extensively than elsewhere. And, of course, the extensive use of candles in other observances of a religious nature has a great deal to do with swelling the enormous number of candles used here. They are of all kinds too, and all sizes. Candles of the finest possible makes are sold in the New Orleans market, and play a part in the pretty ceremonials which mark the life in this quaint old place. And candles of the cheaper grade are used too. In price they range from 3 to 5 cents up to almost any price you want to pay."

A PRIZE of \$6,000 is offered by the trustees of Lake Forest College, Illinois, of which Richard D. Harlan, D. D., is president, for the best book written in defense of the Christian faith. The offer is "open to scientific men, Christian philosophers and historians of all nations." The fund whose income furnishes the money was given by the late William Bross, of Chicago, as a memorial of his son. The manuscript, three type-written copies in each case, must be sent in before June 1, 1905.

Missions.

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

RHODE ISLAND at this writing is covered with snow a foot deep. The trees, shrubbery, and even the dry golden-rod stalks are covered with the beautiful. This mantle of white makes everything look lovely. It not only leads us to think of the beautiful and lovely, but of the pure. Purity of thought and sentiment, purity of action makes the soul more lovely and beautiful than the spotless snow can the earth, for soul is higher than matter, it has life and power. "Blessed are the pure in heart for they shall see God." Not simply on the other side of the river shall they see God, but now and here. See him in the excellency of his character, behold him in his works and in his providences. See him in the fullness of his love and mercy, in his wisdom and loving-kindness. A man who is pure and clean in his thoughts and acts reflects the image of a pure and holy God, and such reflection makes the world better and happier.

HAVE you counted the Christmas presents you received? How many were they? Which one did you value most? How did you estimate the value, by dollars and cents, or by the love, sympathy and thoughtfulness which were in the heart of the giver and prompted him to give it? There is a good deal of interchange of presents at Christmas by personal friends. There is a great pleasure and good in such interchange. It keeps the fires of friendship burning and gives a healthy glow to the soul. There is another kind of giving at Christmas time, that is, the giving with the expectation of receiving something in return. There is too much of a selfish spirit in such gifts to make them either enjoyable or commendable. But to give, even at a sacrifice, to those in want, in trouble and sorrow, makes a Christmas Christ-like. He gave himself a ransom for us all while bankrupt in grace, and captive of Satan and sin. Did you make some poor soul in want and trouble happy on Christmas Day? Did you cheer some sad heart? How many loving, kind, sympathetic, Christian people do that very thing every Christmas. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is blessed to receive, how many times in one's experience in life, but how true it is, it is more blessed to give.

THE FATHER'S ACCENT ON GENTILE EVANGELIZATION.

Jesus answered and said, This voice came not because of me, but for your sakes. John 12: 30.

This voice was the voice of the Father right out of heaven; and it was uttered in this instance for the sake of the successors of Christ in the work of giving his gospel to the Gentiles. The last day of our Lord's public ministry had come. The chosen people had rejected their Messiah. Just at this juncture, however, certain Greeks, representatives of the Gentile world, draw nigh with special zeal to see Jesus. They make their petition to Philip, who in turn seeks Andrew, and these two together come and tell Jesus.

What an appeal to Christ this must have presented. He answers, "The hour is come that the Son of man should be glorified;" as if to say, "Calvary is before me, albeit beyond that is the resurrection and Pentecost.

The world-harvest which I fain would stay to gather I must commit to later hands to gather." "Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

In this remarkable utterance Jesus virtually says that those who enter into his work as his successors for evangelizing Gentiles must live out their lives and execute their commission on precisely the same principles on which he is coming to his cross and to the glory that will follow. The Saviour again prays: "Now is my soul troubled: and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." Then with a great outburst of his loyal heart, he cries again, "Father, glorify thy name." Following upon this avowal of fidelity to his Father's purpose for him, there came a voice from heaven saying, "I have both glorified it and will glorify it again." That is to say, I will further glorify my name in you at the resurrection that lies beyond your death; and I will repeat that glorification also in others, and on a larger scale, in your disciples and in their successors as they go out to the ends of the earth, dead to the life of self and alive to the purposes and spirit of my redemption.

This was the third time God had authenticated his Son with an audible voice straight out of the blue; and its implications respecting us who were to prosecute his work in our age are of startling significance. "This voice," said Jesus, "came not for my sake but for your sakes." This then was the Father's summons to us to a life of service for our fellow Gentiles, and to the glorification that is sure to follow such a service. I confess such a summons thus accentuated fills me with unutterable awe.

This voice, this mighty voice once uttered to authenticate Christ, reassuring his oppressed spirit in the very shadow of his cross, was spoken also, and in thunder-tones, for our sakes, for my sake, to inspire and hearten me to my part in the evangelization of my fellows yet unreached in this Gentile epoch. To disobey such a voice when once heard and understood would seem as inexplicable and profane as an attempt to defy the trump of the last judgment.—The Baptist Missionary Magazine.

UNCONSCIOUS IMITATION.

The word imitation is often used in a bad sense, but it may also be used in a good sense, as it frequently is by the Apostle Paul. It will help us to realize the important part imitation plays in religion, if we consider first its place in lower forms of life.

There is hardly anything more interesting in nature study than the great fact of color-imitation by which animals escape notice—"mimicry" it is generally called. There are hundreds of species of animals—both minute and large—which take their color from the foliage or grass where they live, with the result that it is almost impossible for their enemies or hunters to see them. The chameleon and common tree toad are the best known instances of such color imitation. It

is, however, well-known that the white polar bear is almost unnoticeable on the snow; while the rabbit in winter changes his color and protects himself by looking like the snow. All sorts of birds have the power of making themselves invisible by looking like the leaves among which they live. Even the tiger lurks unnoticed in the tall, striped grass, because his own stripes help to deceive the hunter. Nearly all moths and caterpillars have a similar power. Coming up higher, one finds a most marvelous power of imitation in the new-born child. One of the earliest imitation-reflexes is the baby's smile when the mother smiles, or his drawn face when the mother looks sad or grieved. The waving or beckoning hand which the child gives in response to the parent's "wave" is still imitation. Before the first year is over the child is a veritable bundle of imitations. Unconsciously he is doing what he sees others do. He is acting the way others act. Next to heredity, the greatest influence in shaping the child's life is imitation. What the family does the child will do. He will take on the odd little ways and habits which those about him possess. Everything about him now is important, even the pictures on the wall and the colors of the carpet. For good or bad, his life is being made. As the chameleon takes his color from the surface on which he crawls, the child takes his manners from those among whom he lives.

Now Paul makes use of this same great principle in the religious life. He says that if we behold the face of Jesus Christ we shall be changed into the same image little by little—"from glory to glory." He tells his friends in Thessalonica that they have imitated both him and the Master so that thus they have become themselves "examples" for others to imitate throughout Greece! Stronger still, he asks his Ephesian converts to be imitators of God like dear little children, and they are to do this by being like Christ.

We have surely all seen, at some time in our lives, how marvelously some individual influenced us, not so much by word or deed as by life and character. We do grow like the persons we live among—some times even in bodily expression. One of the open secrets, then, for high Christian life is to live with Christ. "Yes, but I cannot see him; how am I to know what he is like?" First of all, we have a wonderful picture of him in our Gospels. He who reads may see him. Through these descriptions he ought to be as real to us as are our neighbors. Next, we have him revealed in the holy and saintly lives that have been lived in the past, and, better still, in the patient, trustful, valiant lives which are being lived in our own neighborhood. They are "examples" for us to imitate. But that is not all. Christ is personally present at the inner door of every life. We may live without seeing him there, or we may see and respond to him and grow inwardly like him—as by the Spirit of the Lord. The great life is always the one which discovers Christ and imitates him consciously or unconsciously.—The American Friend.

SO LIVE with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing that thou wouldst not have God see done.—Bishop Hensaw.

Woman's Work.

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

WORK.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
"This is my work: my blessing, not my doom,
Of all who live I am the one by whom
This work can best be done, in the right way."
Then shall I see if not too great nor small
To suit my spirit and to prove my powers;
Then shall I cheerfully greet the laboring hours,
And cheerful tune, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—The Outlook.

WE call the attention of our readers this week to the article on scholarships from the Treasurer of the Woman's Board. Some of our societies have been interested in this matter, and others have lacked the knowledge necessary for interest. It is surprising sometimes when you stop to think of it, how many times you may hear of a thing before it has really attracted your attention so that you have given it a second thought.

In the RECORDER of September 21, Mrs. Platts explained this matter of scholarships to some length, and her article to-day brings before us the same subject. Perhaps this is the time when your interest is sufficiently aroused that you will be ready to act.

THOSE who were present at the last Conference will recall the reluctance with which the women of Milton accepted for another year the work of the Woman's Board. Do you not feel that it now behooves the rest of us to stay up their hands? "Money is coming in very slowly" is the repeated message that comes to us. If we have a Woman's Board at all and ask some of our women to do the work in connection with it, are we not bound to help them in every way possible? Are you doing what you can?

Those who have read carefully the printed reports of the Missionary and Tract Society and the Woman's Board will see that the women have undertaken a new work this year and in connection with the other two Societies will support Mrs. Townsend in her work as an evangelist. This is another channel for work.

Says a member of the Board, "We have only two funds from which we can make appropriations, the unappropriated money and the Board Expense Fund, both small funds, so it becomes a matter of some anxiety whether we shall be able to keep up our annual payments so as to keep the scholarships alive. There is, too, this year, our share of Mrs. Townsend's salary, which we must make up from these same funds, if money is not given directly for her, and we have received only two or three dollars especially for this purpose."

REPORT OF WOMAN'S BOARD.

Receipts for November, 1902.

Westerly, R. I., Ladies' Aid Society, for Alfred Scholarship, founded February, 1900.....	\$25 00
New Auburn, Minn., Ladies' Aid Society, Home Missions.....	5 00
Walworth, Wis., Ladies' Benevolent Society, unappropriated.....	5 00
Boulder, Col., Mrs. Anna Thayer, for Dr. Palmborg.....	5 00
Mrs. J. S. Williams.....	2 00
Wausau, Wis., A Friend, Missionary Society.....	5 00
Chicago, Ill., Mrs. M. E. Post, Dr. Palmborg.....	1 20
Milton, Wis., Ladies' Benevolent Society, Tract Society.....	10 00
Church Repairs.....	5 00
Total.....	\$66 80

Mrs. L. A. PLATTS, Treasurer.

ALL life should be as sacred as a prayer, or we live in the immediate presence of God.—Selected.

LETTER FROM DR. PALMBORG.

WEST GATE, SHANGHAI, China, Oct. 27, 1902.

Dear Friend:—It is a long time since I received your good letter, but I have not felt in a hurry about writing, because I have kept the RECORDER so well posted as to my affairs that I felt there was nothing of any great interest to write to any one who had access to that paper. By this time you must comprehend fully my situation here and the work I am doing. I hardly know now that there is anything at all that I can tell you new about that. My patients are not as many as before the vacation. To-day I have only had five, but some of them had friends with them. Just now there were four men here who could not speak this dialect very well, but they could all read; so I gave them each a copy of Matthew to take with them. I told them it was about Jesus; that they had heard his religion abused and spoken evil of, I had no doubt, and I also supposed they would be glad to have a chance to examine for themselves, to all of which they agreed, and received the book with thanks.

I have some very sad cases. One, a poor woman, whose husband drinks and beats her, and she has to support him and his family—to work when her arms are stiff from being beaten. She has had not a particle of happiness in her life. The father and mother died when she was twelve; and as she was already betrothed, she had to go and live in her future home, where she has been just a slave ever since, never even having a proper wedding. One, a man, came to get some medicine to break his nephew of the opium habit. He said he had got to take it and stop using opium, or he would beat him to death! That he was worth nothing, and had already sold his wife to another man, to get money for his opium, and so on. The sin and misery in this land is enough to sicken the stoutest heart.

My school is slightly larger than last term. Have ten under my care now, although I do not do much teaching, only reviewing them, and a little extra sometimes, when I have time. A new feature this fall is that I have taken up the plan of holding service here at the house every other Sabbath, instead of going into the country every Sabbath, as I used to. We have audiences from fifteen to twenty-five usually, besides ourselves (the Christians, I mean); I have to do all the preaching, which is rather of an effort, for I don't believe I am a born preacher; still, I can talk, and that may do some good. I feel sometimes very weak and discouraged with myself, but then I remember, "My strength is made perfect in weakness," and pray that God will use that weakness even.

We are to have a wedding in the house in about two weeks. My young teacher is to be married. His wife is a Christian and lives out here.

This town is full of doctors, Chinese, and I believe some of them, at least, are trying to persuade my people not to come to me, which I do not at all wonder at. One of them, a near neighbor, has been sick. The Chinese say they have nine spirits, and sometimes one of these spirits get startled out of the body; then they get sick, and do not recover until the frightened spirit has returned. This doctor was away on a boat trip, and almost lost his balance, nearly falling out of the boat. When he came home he was taken

sick—headache, etc. At last they decided that the spirit residing in his head had been frightened out of him at that time, so they went out at night with a lantern and called it to come back. It returned, and he is now recovering!

I have been very well indeed all this time, while so many tens of thousands have been dying of cholera!

WOMAN'S BOARD SCHOLARSHIPS.

As is known to most of our ladies, the Woman's Board, at its last business meeting before Conference, decided to found a scholarship in Alfred and one in Milton in accordance with terms submitted to it by the trustees of these institutions.

At Alfred the scholarship provides tuition for one lady student after the first one hundred dollars have been paid so long as twenty-five dollars shall be given annually, until the principal, one thousand dollars, shall have been paid.

At Milton the tuition of one lady student is given by the College when the first fifty dollars are paid, with the provision that fifty dollars shall be paid annually until the entire principal amount, eight hundred dollars, is secured. At Milton the scholarship is already at work, a young lady, dependent upon her own labor, being given its use at the beginning of the school year. These scholarships have been affectionately named: Alfred, Susie M. Burdick; Milton, Mary F. Bailey.

Recently the trustees of Salem College have adopted identically the same terms as those made by Milton, and a first payment has been made, thus founding the scholarship, which is not yet named.

The generous terms made to the Woman's Board in the establishing of these scholarships must commend to thoughtful minds among our ladies everywhere this means of assisting our girls, eager for a liberal education, but without the means to secure it. Surely we do not need to urge that careful and early attention be given this line of work in which we may help, ultimately, all others, by furnishing thoroughly-trained, well-equipped workers.

Mrs. L. A. PLATTS, Treas.

A LESSON FOR MOTHERS.

A little girl once said: "Mother, does God ever scold?" She had seen her mother, under circumstances of strong provocation, lose her temper, and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked: "Mother, does God ever scold?"

The question was so abrupt and startling that it arrested the mother's attention almost with a shock, and she said: "Why, my child, what makes you ask such a question?"

"Because, mother, you have always told me that God was good, and we should try to be like him; and I should like to know if he ever scolds."

"No, my child; of course not."

"Well, I'm glad he don't, for scolding always hurts me, even if I feel I have done wrong; and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep in her heart, and she turned away from the innocent face of her

little one to hide the tears that gathered in her eyes. Children are quick observers; and the child, seeing the effects of her words, eagerly inquired:

"Why do you cry, mother? Was it naughty for me to say what I said?"

"No, my love, it was all right; I was only thinking that I might have spoken more kindly, and not have hurt your feelings by speaking so hastily, and in anger, as I did."

"O mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just now. It makes me feel away from you so far, as if I could not come near you, as I can when you speak kindly. And, oh, sometimes I fear I shall be put off so far I can never get back again!"

"No, my child, don't say that," said the mother, unable to keep back her tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what had so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms about her mother's neck, whispered:

"Mother, dear mother, do I make you cry? Do you love me?"

"O, yes, I love you more than I can tell," said the parent, clasping her little one to her bosom; "and I will try never to scold again; but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"O, I am so glad. I can get so near to you if you don't scold! And do you know, mother, I want to love you so much, and I will try always to be good!"

The lesson was one that sank deep into that mother's heart and has been an aid to her for many years.—Advance.

LET THEM GO WITH THE OLD YEAR.

One of the secrets of right living is letting that go which absorbs our energies and retards our progress. We should let our unfortunate past experience drop into the world of oblivion. We should never recall a disagreeable memory or mistake, unless it be to arm ourselves against falling into further errors. If the past torments and haunts you, cut it off sharply as if with a knife. Do not allow its shadow to darken your present, or rob your future of its possibilities. Profit by the lessons it has taught, but do not morbidly brood over them.

Why should you suffer your mind to be clouded with fear or anxiety? Why let doubt or worry destroy all your happiness? Why allow them, like ghosts, to glide through your mind unbidden, day after day, year after year, when you have the power to expel them, to expunge them as if they had never existed? In fact, they do not exist. They are not realities; they are but the delusions of an unhealthy imagination. Only the good is true; only that which is healthy and helpful exists in ultimate reality.

Those things which mock our success, which fill our lives with terror, pain and mortification, which chill our blood with fear, and crush our happiness, have no tangible existence. Analyze the causes of your unhappiness for a single day, and you will find that they were anxiety, doubt, fear that something might happen, expectation of disaster that never came. These are not realities, but are merely the ghosts conjured up by a

morbid mental condition. If we hold ourselves receptive to the influences of the all-creative Mind which guides the universe, if we open our minds to the eternal verity that all things are ordained for good, and that evil has no place in the universal plan, we can learn to rise above our paralyzing fears and doubts, as a child rises into the consciousness of the unreality of ghosts, which once seemed so real to him. New Year resolutions have been easily made and easily broken ever since the dawn of civilization. Every New Year seems brighter and more hopeful than the last, and we are ever ready to give our lives a new trial and shake off bad habits. The trouble lies in not being able to keep the new, good resolution which we make. We need to be more persistent in doing right, living right, and working right.—Success.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, Dec. 21, 1902, at 10 o'clock A. M., with the President, Rev. George B. Shaw, in the chair.

The following members were present: Rev. Geo. B. Shaw, Frank L. Greene, Edward E. Whitford, John B. Cottrell and Corliss F. Randolph.

Visitor: Ira J. Ordway.

Prayer was offered by Ira J. Ordway.

The minutes of last meeting were read. The Recording Secretary reported that he had sent the usual notices of the meeting to all the members of the Board.

The Committee on the Helping Hand and Sabbath Visitor reported progress.

The Committee on Tracts made a report of progress.

The President of the Board reported that since the last meeting of the Board, he had made a visit of two weeks' length in West Virginia in the interest of the Sabbath School Board. He reported receipts on the field amounting to \$13 00, and presented a bill for expenses amounting to \$14 92. The bill was approved and ordered paid.

The President reported that he had attended the meeting of the Advisory Council of the General Conference, at Alfred, N. Y., Dec. 8-10, 1902, and represented the interests of this Board. The Council manifested great interest in our work, and expressed general approval of the course pursued by the Board.

The Treasurer presented a financial statement showing a balance in the treasury of \$17 08. The receipts since June 1, 1902, are as follows:

Marlboro, N. J.	\$ 2 25
Hartsville, N. Y.	5 00
Little Genesee, N. Y.	2 01
A Friend	99
American Sabbath Tract Society	5 00
Dodge Centre, Minn.	15 00
Collection at Conference	36 48
Plainfield, N. J.	12 91
New York City	7 58
Walworth, Wis.	2 00
Stone Fort, Ill.	1 00
Glen, Wis.	70
Second Alfred Sabbath-school	5 00
S. C. Mason, Utica, N. Y.	2 00
Waterford, Conn.	1 00
First Alfred Sabbath-school	4 88
Leonardsville, N. Y.	5 00
Roanoke, W. Virginia	6 25
Salem	6 50
Greenbriar	2 00
A Friend, Lost Creek, W. Virginia	25
Chicago Sabbath-school	5 00
Fouke, Ark.	1 00
A Friend, Brooklyn	1 00
Total	\$ 180 75

Some time was spent in a general discussion of the work of the Board.

Minutes read and approved. Adjourned.

CORLISS F. RANDOLPH, Rec. Sec.

Young People's Work.

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

Do It Now.

"Do it now" is the motto which the head of the stationery bureau of the postoffice department keeps over his desk. He explains that next to doing a thing, having to bear it in mind that it must be done is most wearing, and so prefers to cut off the unnecessary tax by meeting the real one promptly.

A Candid Tribute.

We absolutely refuse to tell which one of the theological students this refers to.

Away off there lives a young woman between whom and himself there exists an understanding eminently satisfactory to both. He was speaking the other day of a gentleman who paid attention to this young woman in by-gone days. "Well," he said musingly, "she would have made him a good wife."

A candid, impartial tribute like that deserves permanent preservation.

Bill Nye used to say that it was better to wake the children in the morning with a glad song than with a bed slat.

One On The Erie.

The train had been five and a half hours late the week before, so the conductor's story was timely. I found him reading my Bible as I came back to the seat—the prophecy of Nahum about the flaming torch, running like lightning, etc. He pointed out what he called the plain references to the modern railroad, and then he said: "Why, an old lady asked me the other day if I knew that the Erie trains were mentioned in the Bible. I answered no. 'Well,' she said, 'doesn't the Bible say that God made all manner of creeping things?'"

She must have been a frequent traveler on fourteen.

The editor remarks that our friends of the Erie are very pleasant people to deal with, and their many courtesies are appreciated, but we must have a little fun once in a while.

Peril In Handshaking.

The last order on the program at each session of the Baraca Class is the friendly hand-shake in which "every man is expected to shake hands with every other man in the room." One of the members comes forward now with the statement of a Chicago physician that we must beware of the microbes, for "hand-shaking is almost as dangerous as kissing."

A sudden thought comes to the Y. P. editor at this point—can it be possible that this report originates in another deep-laid conspiracy of Prof. Shaw to check hand-shaking in the vestibule? No, surely not; for our friend Ebens would never have used that illustration to strike terror to the hearts of young people and bring about a great reform.

From Last Week's Sermon.

"This is the last Sabbath of the old year. When we meet next Sabbath the new year will have begun. It is natural that we should be looking into the future with resolves to make the coming year better than any that

has gone before. But our minds run back over the track of the past, the things we meant to do this year which we have not done, the things we meant not to do which we have done; and our hope is shaken. Instead of thinking this morning, as we do so often, of God as going before us, let us take the text, Isaiah 52: 12, "And the God of Israel shall be your rearward." The rearward was the rear guard. No army that God guarded was ever defeated. There are the enemies coming on us from the past; hereditary tendencies, bitter privations, old habits, the remembrances of old failures and sins; but, God fighting with us, we may overcome them all."

Seizing an Opportunity.

I am too busy this week to write a bunch of editorials; but, perhaps, you will be interested in what I am doing, for it is right in your line. Christian Endeavorers should always be on the alert to seize an opportunity, and there are more of such opportunities, perhaps, than we dream. Here is one that came to me. There being fifty-three Wednesdays in the year 1902, our local paper, the Alfred Sun, omits the issue of this week and—but we will let the Moon tell its own story. It is a little sheet of four pages, two columns to a page. It contains paid advertisements, and is in other respects a ministers' local paper. It makes announcement of the young peoples' social, the pastors' reception to young men, the gospel meeting on the last night in the Old Year, the special week of revival services conducted by the pastor; it offers thanks to the many friends who were kind at Christmas time, and wishes to all a Happy New Year. We give you below a few extracts from the reading columns:

The Alfred Moon.

An unique periodical, shining in the absence of the Alfred Sun, the like of which has never been seen before, and probably never will be again.

Terms: A careful reading.

Preamble.

How pleasant it is when the shades of evening draw on to see the moon shedding its mellow light over the world. Of course, it is much smaller than the sun, and little notice is taken of it when the orb of day is shining, but when the sun has dipped below the horizon and the birds have gone to their nests, and the small boy has subsided, and the cows come home, while a gentle stillness pervades the world, what is finer than to see the jolly face of our lunar friend peeping over Pine Hill? This is the time when happy lovers—but no, Pres. Davis will think we are match-making again. The old reliable Alfred Sun, which has shone steadily for seven years, gives no sign of rising this week; and in its absence, the cheerful face of this small sheet looks in upon the homes of Alfred. We hope it will receive a welcome, not according to its size; but according to the spirit of good-will in which it is sent forth.

EVERY young man and every young woman should be a junior partner with the Lord Jesus-Christ for the salvator of the world.—Jacob Chamberlain.

Our Reading Room.

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

ALFRED STATION, N. Y. — Thinking, perhaps, a few lines from Alfred Station may be of interest to the RECORDER readers, I send the following: Since the resignation of Pastor Peterson in November—he having accepted a call from the West Hallock church, Ill.—Rev. B. F. Rogers was engaged to supply the desk for a time, until the church could complete arrangements to secure a permanent pastor. Last Sabbath, December 27, the sermon proved very interesting as well as instructive, and appropriate to Christmas time. Text, "And his name shall be called Jesus, and he shall save his people from their sins." A brief review of how Christmas has been observed during the past centuries was given. The Christmas of the twentieth century is far richer in legends and customs than that which the early Christians knew. The "Yule log" of the early Germans, rich in symbol, was supposed to be the destroyer of old sorrows and old grudges, as long as it burned. So a brand was kept over for easy kindling at Yule time. Thus a beautiful thought was at least suggested as to the settlement of old feuds and troubles. The mistletoe, introduced by the Druids, had a deep significance in regard to the Trinity. Its white blossoms, growing in clusters of three, thus impressed those half-savage minds, and became to them a valuable symbol. It is, indeed, true that many of the customs and usages of Christmas observance have come in from Pagan sources; but to us it commemorates the birth of Christ, although the exact date may not be definitely known, for not until the year 337 A. D. was the 25th of December designated by the Bishop of Rome.

The Sabbath-school, which immediately followed, was also very interesting, being a Review exercise, conducted by the Superintendent, Mr. R. A. Clarke, the lesson having been previously assigned to different persons. In absence of those to whom assignments had been made, the lesson took the form of general review, one of which the Superintendent conducted; and another lesson-subject, "The Sabbath," B. F. Rogers was asked to review, and this was done by taking the questions in their order and eliciting from the school answers, with Scriptural authority and reference, the receiver making such application as each seemed to require. The promptness with which answers were given in these exercises were noticeable, showing an interest in Bible study which could not be otherwise than helpful, especially to the younger members of the school. Upon the whole, it was a Sabbath service both interesting and profitable to all present.

NORTH LOUP, Neb.—From the North Loup Loyalist we learn that the C. E. Society of the North Loup church asks the "earnings of one day for its treasury for the year 1903;" that the children of the Sabbath-school rendered a Cantata at the Christmas exercises—"The Crowning of Christmas"—"in a manner which reflected great credit on those who had the matter in charge;" and that the annual business meeting of the church occurred on First-day, Jan. 4.

FROM the Westerly Sun we learn that the Sabbath-school at Hopkinton City, R. I.—Second Hopkinton church—rendered a Christmas exercise—The Royal Leader—on Sabbath morning, Dec. 27, 1902. "It was a very pleasant entertainment."

THE RECORDER is under obligations to Mrs. Nathan Lewis, Chairman of the Program Committee, for the following items from Plainfield, N. J.:

Christmastide was celebrated by the Plainfield Sabbath-school Monday evening, December 29. The church was decorated with Christmas greens, and directly over the platform was a huge bell of pine suspended from a rope of holly.

The program, simple in detail, was carried out principally by the little ones. There were two songs rendered by a quartet of children; a recitation by four little tots; a song by three members of the Primary Department; a recitation by one of the older members of the school; and several anthems by the Sabbath-school, accompanied by piano and organ. The last number was a cantata, "The Toys' Rebellion," or "Scenes from Santa Claus's Workshop," in which seventeen children took part. Eleven of them represented toys who, being dissatisfied with the treatment received at the hands of careless children, determined never to be sent to earth again to be ill-treated. The children invade Santa Claus's workshop, and after imploring his aid, he restores their toys to them, amid their promises never to be so careless again.

A heavily-laden tree was then unloaded by Santa Claus, each child in the Primary Department receiving a gift.

The ladies of the church then served refreshments to all the children, having the parlor especially for their use, where tables loaded with goodies were tastefully arranged.

FROM the Brookfield Courier we notice that about seventy-five happy children and adults from the Sabbath-school of the church at Brookfield enjoyed a sleigh-ride, which ended in an entertainment at the home of F. C. Langworthy, on First-day, Dec. 28, 1902, and that a meeting of the Local Union of the Young People's Societies of Leonardsville will be held in the Seventh-day Baptist church on Fourth-day, Jan. 7. We further note that the Sabbath-school at West Edmeston enjoyed a Christmas Tree, with appropriate services, and that "revival meetings" are now in progress in the Seventh-day Baptist church at that place, under the leadership of Rev. J. G. Burdick.

DR. H. V. HILPRECHT, the eminent archaeologist has just been presented by the University of Pennsylvania with the Lucy Wharton Drexel Medal for his excavations at Nippur and his publications on the subject, and richly he deserves it. The fund for the medals was established last month by Lucy Wharton Drexel, who donated to the university the sum of \$2,000, the income of which is to be expended for medals to be awarded once a year for the best archaeological excavator or for the best publication based on archaeological excavations by an English-speaking scholar named by those all ready possessing it.

RELIGION is living out the truth there is in us.—Gordon.

Children's Page.

SOME OF THE THINGS I DO.

When I play that I'm a bird,
Then I try to fly;
Lifting up my pinafore
High, high, high;
Spreading out my pinafore
Wide, wide, wide;
You might think it was wings,
If you truly tried.

When I play that I'm a horse,
Then I wear a tail,
Eat my luncheon from a bag,
Drink it from a pail,
Smashed the cart up t'other day—
Baby in it, too!
When he's scared and runs away
What's a horse to do?

When I play that I'm a wolf,
Then I howl and roar,
Sniffing here, sniffing there,
Round the nursery door,
Daddy says he'll spank me soon,
If I still annoy;
Think, perhaps, this afternoon,
I'll be a little boy!

—Laura E. Richards, in *The Hurdy-Gurdy*.

THE PUNISHMENT OF THE FLOWERS.

"It is perfect nonsense," said a pert purple violet. "I really don't see what business the sun has to go to bed so early. I believe he does it out of spite, because he knows we are obliged to close our petals directly he begins to disappear. It is not at all fair to us."

"Well," declared a snowdrop, "we live in a royal garden, therefore we must be royal too; and I happen to know that royal people must be obeyed so, of course, it would be the same with royal flowers. Let us command the sun to shine all night and never go to bed."

"For a small flower that is really brave to speak in such a pointed manner. But who is to tell the sun what we wish? I do not think he is at all obliging, and I have never heard of him putting himself out or altering his hours to please anybody. What do you say, daffodil?"

"I propose," said the daffodil, feeling most proud of being addressed in such a pointed manner by such a smart flower, "I propose that when he commences to set this evening, we all raise a shout of protest against the sun for treating us like this. Every year that I have bloomed the same thing occurs. At night the garden is not fit to be seen when all the flowers are asleep. It must be put a stop to. We will make every plant join with us."

After a most anxious day of watching, the sun showed signs of preparing to set, and as it did so the rebellious flowers held up their heads and trembled on their stalks as the shining orb commenced slowly to sink away. When it began to disappear they all opened their little mouths and called out loudly:

"Stop! Stop! Stop!"

But, strange to say, the sun went on steadily vanishing, and never cast one ray in the direction of the noise.

"Stop!" shrieked the violet, the lily of the valley, the snowdrop, the daffodil, the fuchsia and many other equally discontented blossoms. "We wish to speak to you."

In the midst of their angry discussions, however, a strange silence fell upon them all, and one by one their petals slowly closed and they sank to rest, though their little grumbles kept breaking out long after the moon had arisen.

Suddenly, however, down the path came a little fairy, who stopped right in front of the flowers that had been grumbling, and tapped them softly with his wand.

"There, you silly, silly things!" he cried. "You did not know what was good for you, so you must bear the consequences of your folly. How surprised you will be soon. Ha! ha!"

Early in the morning the snowdrop woke up with a start and carefully shook his petals, so that the sun should warm them thoroughly; but directly he saw his friends were awake he began to speak very eagerly. "I have an idea," he exclaimed; "and a splendid one too."

"So is mine!" shrieked the daffodil. "Mine came to me in my sleep."

"I spoke first," said the snowdrop jealously, "therefore I am entitled to state my idea before anyone else says a word. You need not think, because I am small, I am going to be put upon," he went on angrily, "because I am not! So there!"

The fuchsia shook a few of his best petals upon the snow drop in a kind endeavor to soothe its little white feelings. "We are all listening," he said; "only do begin to speak, or we shall forget our ideas before it is our turn to speak. Now tell us what you propose," he went on encouragingly.

"I suggest," said the snowdrop haughtily, "that before the sun sets we hang our heads down so that we shall not know he is setting. If we do this regularly we shall be able to keep open all night. We only close our petals because the sun goes. If we don't look we shall not know he has gone. How is that for an idea, my friends?"

"That was my idea too," wailed the other flowers. "It is not a bit original."

"Very well," said the fuchsia. "As we have all thought of the same thing, it must be right, so we will act upon it. Remember, before the sun begins to set to-night we will hang down our heads and stare at the earth until darkness comes on, then we shall be free to do as we like the whole night. How delightful it will be to keep our petals open in the moonlight!"

During the afternoon these foolish blossoms quivered with excitement so much that, had you been in the garden, you might have thought they grew in a draught or that some invisible being was carefully fanning them, but when the sun showed signs of setting the flowers looked earnestly at each other and waited for the signal.

"One! two! three!" cried the violet, and in an instant they hung their silly little heads toward the ground and thus remained for a considerable length of time.

"Do you think we might hold ourselves erect now?" said the fuchsia plaintively. "My stalk is becoming quite stiff, and I am afraid my petals will soon curl."

"Of course," said the violet decidedly. "Let us do so at once. It has been far more tiring for me, as I am always so close to the earth. I shall enjoy the change."

But though the violet tried most anxiously, she found it was impossible for her to straighten herself up again, and though the others also endeavored to do so their efforts were of no avail.

"Oh! what has happened to us?" moaned the lily of the valley. "Shall we never be upright again?"

"No," said the little fairy scornfully. "It is no good crying out now, for you must bear your punishment. You have been so discontented and tiresome lately that you have up-

set most of the other flowers; indeed I hear that many roses have the blight in consequence, and several other plants are withered as the result of your frowns. However, that is over now, for never will they see your faces again. For the future you will always grow with your heads turned down so that none will be able to look upon you. That is the punishment for your rebellion."

"Oh! have pity on us," screamed the flowers imploringly. "We will never do such a thing again."

But the little fairy shook his head firmly. "I cannot alter your sentence," he said; "nor would I, if I could. Good-bye; for the future remember it is better to be content and not find fault with what is good for you. Good-bye.—The Children's Hour.

THE ENGLISH LANGUAGE.

We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes,
Then one fowl is goose, but two are called geese,
Yet the plural of mouse should never be muese;
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hiee;
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a cow if repeated is never called kine,
And the plural of vow is vows, not vine;
And if I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these,
Should the plural of kiss be nicknamed keese?
Then one may be that and three would be those,
Yet that in the plural would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother and also of brethren;
But though we say mother we never say methren;
Then masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim.
So the English, I think, you all will agree,
Is the most wonderful language you ever did see.
—Penny Pictorial.

THE FUTURE OF THE COLORED RACE IN AMERICA.

BOOKER T. WASHINGTON, LL. D.

(Principal of Tuskegee Institute.)

It would not be fair to any race to consider its future—nor could anyone consider its future intelligently—without some looking backward over its history in the past. If one were asked to predict whether or not a lofty building would stand the test of time and storm and wind, he would wish to know on what that building stood, how broad and deep was its foundation.

No one not a member of my race can fully appreciate all the conditions that have surrounded us from the beginning of our freedom even until now. Thirty-five years have passed since freedom came to us, it is true; but, as Dr. Alderman said recently in New Orleans, speaking in a great mass-meeting held by the Southern Education Society to stimulate interest in negro education in Louisiana, "Thirty-five years are but a moment in the development of the race."

But a few years ago we were, so to speak, a new race, thrust forth suddenly, projected into the midst of an older people. We were without that material foundation and that experience which the race by which we were surrounded had been centuries in gaining. We saw on every side evidences of a highly polished civilization and, in many cases, luxuries.

It is not strange that we did not stop to inquire how these had been secured. It is not strange that many of our people yielded to the temptation of securing the mere signs of civilization instead of the reality, which can be obtained and kept only by beginning deep down in the soil and coming up slowly, nat-

urally, logically, through all the stages of growth. Any other race similarly situated would have yielded to the same temptation.

Not only were we so untrained materially that we were easily blinded by the glitter of what was not real, but morally and spiritually, in too many cases, we lacked the steady influences which a different past might have given us.

The young white man in almost every case in America has behind him generations of family and home life, and this has almost always been a wholesome life. The responsibility of sustaining and perpetuating this reputation devolves upon him to some degree; and, even if he is unaware that he is paying any attention to this, he is pretty sure to feel this responsibility and be influenced by it. I imagine it would be safe to say that the majority of all the criminals who feel any remorse must suffer keenly at the thought of the shame and trouble which they have brought upon their parents and other kin.

This steadying influence the young black man has lacked almost entirely. There can be no pride of family without a family, and in most cases our families have not been kept together for more than a generation. It is with most of us as with myself. I do not know who my father was. Uncles and aunts I did have, or was told that I had; but they are scattered so that I do not know where they are now.

A white woman in the South once felt called upon to remonstrate with her cook, a good old colored aunty, because the colored people who attended the church to which the cook belonged made so much noise at their devotions. We are inclined to be an impressionable people religiously, anyway. When we are made happy by our religion we like to shout and sing. This negro church was so near the house where the colored woman worked that her mistress declared that the shouting and singing disturbed her.

"Why are you not more quiet about your devotions?" the white woman asked. "Why are you not more sedate, more dignified? Don't you know that you read in the Bible that, when the temple at Jerusalem was being built, the people worked in silence? They didn't shout and sing the way you folks do."

"Laws' sake, Mis' Tennant!" the old servant exclaimed. "What are you talkin' 'bout? We colored folks ain't got to build in our temple yet. We's only jest-a-blastin' out the foundations."

The old colored woman spoke wisely. As a race we are even yet little more than laying the foundation on which our racial structure is to rise. How high it is to go, and how long and firmly it is to stand, will depend very much on how we build now.

It seems to me that almost the whole question of the future of the negro hinges upon the point as to the extent to which the race when given a chance will help itself. I believe that the future of the individual negro depends very largely upon whether or not he can and will make himself so valuable a factor in the life of the community where he resides that the rest of the people living there will feel that they cannot get along without him, or at least will not wish to do so.

I believe that the future of the race now in America is to be wrought out here. I do not believe that deportation to Africa or to any

other country would be physically possible, even if there were any vacant space anywhere to which the ten millions of negroes now in America could be deported. Even the physical moving of this number across an ocean, with the best conveniences at hand, would take fifty years.

I do not believe that segregation is any more possible. There is no sufficiently large vacant space on this continent in which so great a number of people could be segregated. Even if the negro race were separated in this way in some one spot, it would be necessary to build a wall around it to keep the black people in, and then another wall still higher, around the first, to keep the white people out.

We as a race enjoy the proud distinction of being the only race brought to this country. The white people came here in 1492 against the earnest protest of the leading citizens of the country then. The English and Irish and German and Chinese immigrants to America have to pay their passage here, and even then do not always find it easy to land. We were of so much account that ships were sent after us, and we were brought here free of charge. Having had all this trouble taken about us, we should surely be ungracious not to remain. We have the reputation of being a polite race. As such, having been brought here, we feel that we ought to stay.

It is an old saw that says that as the twig is bent the tree's inclined. The future of any people depends largely on how the individuals of that people are educated. In the education of any people it seems to me that the wise and logical thing to do is to make an inquiry as to what the occupation of that people is likely to be in the present and in the immediate future. An analysis of the present occupations of the negro race shows that a very large per cent of the individuals are engaged in agriculture, in common labor, in trades, or in some form of domestic service.

While I would not by any means limit the occupations of the race to the industries which I have named, or seem to be unmindful of the constantly increasing number of negroes who are succeeding nobly in business and in the professions, yet, since we must face the hard fact that the occupations which I have named must employ a very large proportion of the race for a number of years to come, we should face these conditions bravely, and try to prepare the race to do the very best service. If we lay the foundations securely in these fundamental lines of work, others, and higher ones, will come as a result.

When I am asked as to the prospects of my race, I put the question: "Can there be found anywhere in America any considerable number of men of my race who have received thorough education of head, of heart, and of hand who have in any manner disgraced themselves or become criminals?" So long as this threefold education continues to make men of our race, instead of brutes, I shall have the strongest hope for the future.—C. E. World.

A BIG JACK RABBIT DRIVE.

"When a schoolboy I thought it rare sport to jump up and down on a brush heap and, with other boys, 'pepper' a scared 'bunny' as he 'scouted' for safety. It was considered a great bag when we got several of the small rabbits, and perhaps a hare, as the result of one day's tramping. In 1890, in Mississippi, I was initiated in rabbit coursing on horseback, and learned how to 'knock over' a 'bunny' while in motion without 'knocking off' the ears of the horse, which in the excitement one was liable to mistake for the game. It was not until I went to Pendleton, Ore., recently that I saw enough jack rabbit slaughter to satisfy me for a lifetime, and I do not believe I shall have the heart to kill another 'bunny' as long as I live.

"We started from Pendleton one morning

on a special train of the Oregon Railway and Navigation Company for the mouth of Butter Creek, where the drive was to come off. There were three hundred men and boys, of assorted ages and sizes on the train. Those who missed the special train came a little later on an accommodation train, and were let off at Mile Post No. 199, about a half mile from the center of interest. From Heppner and Lone, to the westward, another special train came with several hundred men and boys. Out of the bottoms of Big and Little Butter Creeks and the Umatilla came other hundreds in wagons, carriages and varied vehicles, afoot and on horseback, until eight hundred men were assembled, in addition to a throng of sightseers, mostly women and children.

"The beginning of the drive and the slaughter pen were three miles apart. The latter, or death trap, was a corral, 100 feet square, inclosed by a closely woven wire fence eight feet high, and having arms a half mile long extending in opposite directions to assist in driving the rabbits into the pen. At 10 o'clock the grand marshal stood up in his wagon and gave his orders as to the conduct of the drive. The Pendleton men were ordered to take the left wing, which the marshal personally commanded, as well as the center. Heppner and Lone men were ordered to take the right wing under separate commanders, while the local men were ordered to the center. All the horsemen were ordered to the extreme outskirts of a driving line of men two miles long. The driving line was V-shaped, the men being armed with all sorts of clubs. On a given signal the march began toward the slaughter pen. Eagerly and excitedly the drivers beat the sage brush. At first only a few 'bunnies' showed themselves, but as the army advanced they became more and more numerous. Those which escaped the clubs of the beaters, sped with characteristic leaps toward the slaughter pen. When they attempted to leap through the line on a retrograde movement, death from a club surely followed. Hundreds of dead 'bunnies' marked the path of the invaders. As the army of rabbits approached the netting, followed by the army of drivers, the frightened 'bunnies' leaped over each other, and in all directions, seeking to avoid the death-dealing clubs. With the loud yells of the crowd and roar of voices, the excitement became intense. The rabbits that had escaped up to the netting made frantic leaps to get into the corral. Here, they were piled two and three deep, leaping over and on each other, and fiercely attacking the netting. Occasionally, by a giant leap, a 'bunny' cleared the eight-foot fence and escaped.

"The scene within the corral as the clubbers entered, dealing death blows, was nauseating in the extreme. The rabbits, when wounded or dying, uttered their peculiar and pitiful cries. Some men clubbed away with fiendish delight and others kept stolidly at it because of the necessity, as it seemed to them. Fully six hundred of the rabbits were captured alive and taken away for a live rabbit shoot. A few tender hearted persons saved some alive, and liberated them at the first opportunity. Still others carried away many live rabbits to kill and eat when desired. Altogether, the rabbits slain and taken away alive amounted to thirty-five hundred. Personally, I took the part of spectator only, and that only to a limited extent.

"It is conceded that the rabbits are a men-

ace to stockmen, and that their wholesale elimination is a necessity. They destroy the alfalfa, and, where their numbers are large, clean the ground as a herd of sheep would do. It is only by the aid of these periodical drives that their numbers are sufficiently kept down to prevent the stock from starving. On the ground where the present drive took place it was stated that in ten days the rabbits would be as numerous as ever, and that another immediate drive would be a necessity, followed by still others. As soon as the snow flies the rabbits desert the hills and flock to the protection of the sage brush of the lowland. It is then that the inhabitants plan the greatest slaughter. The propagation of the coyotes is here protected, as the coyote is a natural exterminator of the rabbit. After the drive a free luncheon was served, and the people dispersed to their homes."—New York Tribune.

MINUTES OF THE ADVISORY COUNCIL, WEDNESDAY MORNING.

The Council convened at 9.10 A. M. Devotional exercises were conducted by the Rev. Lewis A. Platts, D. D., who read Matt. 7 and offered prayer.

The President stated that the first business of the morning was the consideration of the Tract Society's statement.

Dr. Lewis gave further information in addition to the printed statement furnished to the Council.

A general discussion was participated in by L. A. Platts, G. B. Shaw, C. C. VanHorn, Pres. Gardiner, C. B. Hull, A. E. Main, Mrs. N. M. Maxson, D. E. Tittsworth and G. H. Utter. The importance of supporting our publications and the desirability of having the RECORDER in every Seventh-day Baptist home, and means for getting it there were among the topics discussed.

The importance of the attitude of the pastors to the work of the Society was enlarged upon, and the necessity of the friendly attitude of the pastors to the work of the Society was emphasized.

Among other points brought out in the discussion were: "The dignity and honor conferred upon us, a small people, as the custodians of a sacred truth on which Jehovah had set his seal of approval through all history." "The need of a higher type of denominationalism—not in the narrow sense of being sticklers for the observance of a day—but in the broad idea of standing for the Bible and for God's truth, as taught in pre-Israelitish times, as honored by him in all his dealings with the chosen people and as witnessed to by Jesus Christ both by precept and example"; "A spirit of hopefulness"; "A more faithful observance of the Sabbath by Sabbath-keepers," etc.

At 9.55 the Council adjourned to attend the Chapel Exercises of the University. Short addresses were made to the students by Dr. Lewis, Dr. Post, Dr. Platts, Pres. Gardiner, Mrs. H. M. Maxson and Sec. Whitford, thus spending a pleasant and profitable hour.

The discussion of the Tract Society's paper preceded and followed this intermission.

At 12 o'clock the Council adjourned to 1.15 P. M.

AFTERNOON.

Council convened at 1.15.

The following resolution offered by Dr. Lewis was unanimously adopted:

Resolved, That the pastors of all churches be urged to preach on our work and mission as Sabbath-keepers and Sabbath Reformers at least four times in each year.

The desirability of changing the name of the Tract Society from the American Sabbath Tract Society to some other name more distinctive and less liable to be confused with other societies was considered, but no action was taken. Dr. Lewis said that at the time the name was taken it was distinctly an American Sabbath Tract Society, but since there has been so much discussion of the Sunday question whose strict adherents speak of it as the *American Sabbath*, the name of the Society is in a measure misleading.

The report from the Young People's Permanent Committee was presented by Mrs. H. M. Maxson, and was inspiring and helpful not only because of what has been accomplished, but also by the thought that thousands of our young children are being cultured in general religious and denominational work.

This special training of the young, which is directly in line with the highest thought of the most advanced religious teachers, came like a bow of promise after the consideration of some phases of denominational indifference and apathy brought out earlier in the day.

The question of changing the name of the Young People's Permanent Committee to something more suggestive and comprehensive was by vote referred to that Committee for consideration with the request to report some recommendation at the next Conference.

Upon motion of Dr. Main it was voted that we commend to the increasing interest, sympathy and support of our pastors and people the organized work of our young people, carried on under the direction of the Permanent Committee of the General Conference.

Prof. Edward M. Tomlinson, President of the Seventh-day Baptist Education Society, presented a paper concisely setting forth the aim and needs of that Society.

Rev. Geo. B. Shaw, President of the Sabbath School Board, placed clearly before the Council the plans and work of that Board. Informal discussion brought attention to the scope and value of its work and publication.

It was voted that we commend the work of the Sabbath School Board, and approve their plan of issuing a series of denominational lessons.

David E. Tittsworth, Secretary of the Board of Trustees of the Seventh-day Baptist Memorial Fund, made a brief statement of the interests in charge of that Board, showing that this fund which now amounts to over \$400,000, is cared for by nine trustees. The Treasurer being the only officer receiving compensation, and his salary and that of an accountant being practically the whole expense of administration, and that this expense was less than 1/2 of 1 per cent of the amount involved.

The Council by vote expressed its hearty approval of the wise manner in which the Trustees of the Seventh-day Baptist Memorial Fund are managing the funds committed to their care.

In the absence of Mrs. Lewis A. Platts, who was appointed to represent the Woman's Board, Dr. Platts briefly presented the aims, needs and purposes of this Board, and outlined the work being done by it.

Commendatory remarks were made concerning the work of this important branch of our denominational interests.

President Post then called upon Rev. A. E. Main, Dean of the Theological Seminary, who gave very interesting information concerning that phase of our work.

Rev. E. A. Witter presented the following resolution, which was unanimously adopted:

Because of the manifest need of a large increase of efficient workers among us, be it

Resolved, That this Council lay upon all our churches the imperative duty to remember the command of our blessed Saviour to "pray that the Lord of the harvest will send forth laborers into the harvest," and recommend that special and more frequent services be held for this purpose.

H. C. VanHorn, of the Theological Seminary, who was present, spoke of the high appreciation which the students had of the work of Dean Main and the other teachers in the Theological Seminary.

President Theodore L. Gardiner spoke in behalf of Salem College, telling of the magnificent work done by that institution with practically no endowment, and of the imperative need of financial help in carrying on the school. He spoke of the high standing of its graduates, and of the loyalty of the people of West Virginia to its sacred interests.

Dr. Platts, representing Milton College, presented a statement concerning that institution. He referred feelingly to the loss Milton has sustained in the death of President Wm. C. Whitford and his noble wife Ruth Whitford, and also in the death of Prof. Kumlén, a naturalist of national reputation. He spoke of the payment of the debt and of the hopefulness brought to the college by the succession to the Presidency of the Rev. Wm. C. Daland, D. D., and of the helpful influence of Mrs. Daland.

President Davis, of Alfred University, presented a statement from the Trustees of that institution by expressing the warm welcome which the University gave to the Advisory Council. He also gave a very clear statement concerning an erroneous idea which had gained some currency that the Trustees of Alfred University had claimed that it was not a denominational school, claiming that such statement had not been made, but that this idea had its origin in the ruling of the State Board of Regents, and of the Attorney General of the State of New York, that by the charter of the University it could not be called a sectarian school.

Charles B. Hull spoke for the North Western Association, expressing his high appreciation of the privilege he had enjoyed in meeting with this Council and of discussing the great questions which have been before it.

Dr. Main spoke for the Western Association, urging the need of a Missionary Superintendent in that Association.

H. D. Babcock for the Central Association said that the need of that Association was a deeper interest in our denominational work. He expressed his belief that far-reaching influence for good will result from this meeting.

Rev. E. A. Witter, from the South Eastern Association, spoke of the needs there, expressing an overwhelming sense of these needs. There are only two regular pastors there and seven churches unsupplied.

C. C. VanHorn for the South Western Association spoke of the blessing which came to the churches in that Association from the labors of the quartets during the summer.

Geo. H. Utter spoke for the Eastern Association, expressing the belief that the churches

of that Association are measurably strong in denominationalism, stronger than churches of other denominations, but that a spirit of commercialism and a too liberal view of Sabbath-keeping pervades the larger churches.

A number of the members of the Council spoke in hopeful words of the inspiration brought to them by this Council.

Dean Main expressed the thanks of the students of the Theological Seminary for the privilege of sitting in the meetings of the Council and of their appreciation of the opportunity.

D. E. Tittsworth spoke briefly and feelingly of the remains of the Sabbath Evangelizing and Industrial Association. He was followed by Dr. Main, who paid a warm tribute to the devotion and earnestness of the officers of this Association.

President Post spoke of the importance of improving our Associational programs, declaring that they now are the acme of fossilization.

On motion of E. A. Witter it was voted that the minutes of the Council be referred for correction and approval to the Secretary, the Committee on Immediate Publication and Mrs. H. M. Maxson.

The following resolution was then unanimously adopted.

Resolved, That this Council hereby express its appreciation of, and its thanks for, the cordial welcome and kind hospitality which has been extended to its members by Alfred University, and by the members of its faculty and their families, and by the other friends who have so generously entertained them.

The Council by unanimous vote expressed its grateful thanks to President Geo. W. Post for the ability with which he conducted the meetings of the Council.

Adjourned.

Geo. W. Post, M. D., President.

DAVID E. TITTSWORTH, Secretary.

WM. C. WHITFORD, Assistant Secretary.

THE OLD MAN'S DREAM.

REV. L. D. TIBBETS.

The autumn evening was closing in after a day of drizzly rain, and the wind as it wailed about the old farmhouse made the most dismal and lonely sound. The great trees in the front yard creaked and groaned and sighed, as if trying to add to the gloominess of everything. The voices of children had once echoed through the room of the old farmhouse, and childish feet had once pattered along the floor; but years had passed since then, and the old buildings were gradually going to decay.

Beside the fire-place in the old-fashioned kitchen an aged man sat listening to the melancholy voice of the night wind. His hair was white and long, and on his face the wrinkles the years had left could be seen whenever the firelight gleamed in that direction. Gradually the old man grew sleepy. The eyes beneath the long, shaggy eyebrows closed, and his head rested against the back of the great, old-fashioned chair. And while the autumn night winds wailed their dirge in memory of dead summer days the old man dreamed.

In his dream the years rolled backward, and as a little child he played down under the trees of the old orchard. The silver hair had changed to gold again, and the wrinkles all had vanished from his face. He chased the butterflies, and plucked the flowers among the grasses, and watched the birds in the tree-tops. A woman with a sweet face

comes to the doorway, and calls him from his play. He cries out, "Yes, mother, I'm coming," and throwing away the flowers he had plucked he runs to meet her.

But the dream changes. Now he is a young man and looking down into the face of a laughing girl, and holding her hands in his. Sweet old days! How full of sunshine and joy! Heaven seemed not far away then. In his dream he hears the singing of birds, and the whispering of summer winds, and the babbling of the brook that flowed down beside the old pasture.

Once more the dream changes. The sweet-faced girl is with him still, but she is a little older now. They are sitting by the bedside of a little child. No one else is with them. Ah, yes, there is another form which they cannot see, but which is beginning to be very real to them. The angel of death is there. He has placed his mark upon the little one. The feeble breath comes more feebly. The color dies out from the little face. The little hands grow cold. As the old man dreams, it all comes back so real, and in his sleep a tear rolls down over his cheek, and he speaks a name that he had not spoken before in years.

Again the dream changes. The sweet-faced girl has silver hair now. The years have come and gone, and girlhood is far away in the past. The old man, in his dream, seems to sit alone by her bedside. He looks down upon the face that had known so much of suffering, and is now so white and thin. He holds in his hands that had toiled so patiently—the same that he had held so long, long years ago, when together they planned for the future. The same sweet look is on the patient face. To him it will ever be the same. The years cannot change it. He gently strokes the hair, whose silver cannot hide from him the golden locks of other days. He looks into the tired eyes, from which still shines the light of love—the love that had been true through all the years. In his dream he seems to be watching through the dreary hours of the night, while the old clock slowly and solemnly ticks the time away—watching till the tired face upon the pillow grows cold, and the tired hands no longer press his, and the tired heart stops beating.

How lonely the old home had seemed after that! But still in his dream he remembered how through all those days and all those years there had been One with him whose words can never lose their power to comfort—whose promises can never fail. Precious to him through all those years had been the Master's teachings; comforting had been the Master's presence.

And now once more the dream has changed. Before him is a golden stairway that leads to an open door above, and through the open door shines forth a gleam of light. In his dream the old man raises his dim eyes and looks and listens, and as he listens he hears a voice that his heart had yearned for through the years. It speaks his name in the same sweet tone that ever in the olden days had told of love, and now, as he hears it once again, it seems to say, "Come home." The old man feebly stretches out his arms, and from his lips there comes the one word, "home."

The next day a neighbor coming in found the old man still sitting in the great arm-chair. And then others, one by one, came in, and one said to another that the old man had fallen asleep at last. Some spoke of him as dead; but all that looked upon him said that he must have seen a vision. He was not dreaming now. He never more would dream. Never more would he count the lonely hours in the lonely home. He had climbed the stairway and had entered the great reality—the home that is ever home while the ages come and go.—The Morning Star.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WATFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903.

Table with columns for dates, topics, and scripture references. Topics include Paul at Thessalonica and Berea, and various lessons on Christian living and church matters.

PAUL AT THESSALONICA AND BEREIA.

LESSON TEXT—Acts 17: 1-12.

For Sabbath-day, January 17, 1903.

Golden Text—Thy Word is a lamp unto my feet. Psa. 119: 105.

INTRODUCTION.

The praetors of Philippi evidently thought that they had punished sufficiently these introducers of new customs, and therefore ordered the release of Paul and Silas on the morning after the day in which they had been so cruelly mistreated. But now there is opportunity for Paul to make his claim of Roman citizenship, and this he proceeds to do, demanding that they be dismissed from prison by the magistrates in person.

Paul did not leave Philippi in haste; but in view of the present dissatisfaction of the people on account of the incident of the slave-girl and the pressing need elsewhere, it seemed best for the missionaries to continue their journey. They went westward by the great Egnation Way, one of the great thoroughfares by which the imperial city of Rome bound the most remote provinces to herself.

In our present lesson Paul is again in contact with the Jews. We are very glad to notice that although some were bitter in their opposition there were others that were fair-minded and ready to listen to sound doctrine.

PLACES.—Amphipolis, Apollonia, Thessalonica, and Berea, all in Macedonia.

PERSONS.—Paul and Silas and their various friends and enemies. Jason is mentioned by name.

OUTLINE:

- 1. Paul Preaches in Thessalonica. v. 1-4.
2. The Jews Interfere with the Gospel. v. 5-9.
3. The Jews of Berea Accept the Gospel. v. 10-12.

NOTES.

1. When they had passed through Amphipolis and Apollonia. Amphipolis was about thirty-three miles southwest from Philippi, Apollonia thirty miles farther on in the same direction. Amphipolis was a large and important city; but we are to infer from the narrative that Paul and Silas hastened through both of these places, perhaps tarrying no longer than for a night's lodging in each. As to the reason for this haste we can only guess; perhaps Paul had determined to begin his mission work again in a place where there was a Jewish synagogue. Thessalonica. About thirty-seven

miles west from Apollonia. The ancient name of this city is preserved in the modern Saloniki which occupies the same site. This city has been brought into notice during the past year in connection with the capture of the American missionary, Miss Ellen M. Stone, by Macedonian brigands.

2. As his custom was. Compare ch. 13: 50 and elsewhere. It was customary for the rulers of a synagogue to ask strangers, who happened to be present, to speak to the congregation. Our Lord himself took advantage of a similar opportunity. For three Sabbath-days. We are scarcely to infer from this phrase that Paul stayed in Thessalonica only three weeks. He was allowed to speak in the synagogue for this brief time only; but the fact that the Thessalonian church was a strong church, as the Epistles to the Thessalonians imply, and the fact that there were many Gentiles in the church lead us to suppose that Paul must have been in the city for some time. Reasoned with them from the Scriptures. That is, he used the Old Testament writings as the basis of his address and arguments, as often elsewhere.

3. Opening. That is, explaining passages. Alleging. Literally, setting forth; in old English "allege" had this meaning. Paul showed by convincing argument from Scripture that the Messiah was not always the conquering King, but also the Suffering Servant. It behooved the Christ. That is, it was necessary and appropriate for him. Compare Luke 24: 26. It is much better to retain the article before the word "Christ" than to omit it; for the word is not used here as a distinctly definite proper name, but rather as equivalent to "the Messiah," the "Anointed One." And to arise again from the dead. Compare John 20: 9. The most definite Scripture reference to the rising from the dead seems to be Psa. 16: 10. And that this Jesus, etc. Better, And that this Christ (this Anointed One, this Messiah) is Jesus whom, said he, I proclaim unto you. Having established from Scripture the correct doctrine concerning the Messiah, he proceeds to show that the promised Messiah is none other than Jesus of Nazareth, who had lived in Palestine a few years before this time.

4. And consorted with Paul and Silas. Literally, were assigned by lot to; that is, these Jewish converts were added by God to the company of Paul. The chief women not a few. The prominent position of women in Macedonia is frequently noted both in the Acts and in the Epistles. This same fact is also referred to by secular writers.

5. But the Jews. The Received Text adds by way of explanation the words "which believed not," which are evidently not in the original. Being moved with jealousy, etc. Compare the action of the Jews at Antioch and Pisidia and elsewhere. The fact that Paul would accept Gentiles into the fellowship of the followers of the Messiah seemed to irritate the Jews more than anything else. Certain vile fellows of the rabble. Evil men of the market places, we might say, loafers. And assaulting the house of Jason. Jason was evidently the host of Paul and Silas. We know nothing further of him than is recorded in this passage. There is nothing to show that the Jason mentioned in Rom. 16: 21 is the same person. They sought to bring them forth to the people. That is, to punish them by mob violence as supposed disturbers of the peace and enemies of Caesar.

6. They dragged Jason. This is much more vivid than King James' Version. The verb here used is the same as that describing Paul's persecution of the Christians in Acts 8: 3. The Rulers of the city. The word thus translated is found only here and in v. 8 in the New Testament, and nowhere else in Greek literature. It is found, however, in an inscription preserved till a few years ago in the city of Saloniki. We have them in the use of this word referring to the magistrates of this particular city, an evidence of Luke's accuracy. These that have turned the world upside down. Thus we have from the mouths of their enemies a glowing tribute for the early evangelists concerning the work that they had accomplished. The word translated "world" refers to the inhabited earth, and is sometimes used as equivalent to the Roman Empire.

7. Contrary to the decrees of Caesar, etc. Thus did they bring against the Christians the charge of high treason (virtually the same accusation that was brought against Jesus himself) — a charge which, though groundless, had a certain color of truth about it. For the Messiah is spoken of as a Conquering King, and the missionaries could hardly avoid the expression "Kingdom of God" in their preaching. Compare 1 Thess. 2: 12.

8. When they had taken security. We are probably to understand by this that Jason gave surety in a large

sum of money (gave bail, as we should say,) that this public feast should not be disturbed by his guests.

10. The brethren immediately sent away Paul and Silas. They evidently feared for the personal safety of the missionaries, even after the case had been dismissed by the magistrates. Berea. About fifty miles southwest of Thessalonica.

11. Now these were more noble, etc. Their nobility of character is shown by their readiness to test the truth of the strange teaching rather than to reject it at once, because it did not conform to their prejudices. Examining the Scriptures daily. This is not the same verb as that used in John 5: 39. They made a careful study of the passages quoted by Paul to determine whether his interpretation was accurate or not.

12. Of the Greek women of honorable estate. The same word is used to characterize certain women of Antioch in Pisidia. It means that they were of good standing, doubtless occupying positions of wealth and influence.

13. The Jews of Thessalonica. Not content with driving the missionaries from their borders, were unwilling that they should continue their work at a distance.

14. Very likely the persecution was directed against Paul only, since he was the conspicuous leader.

15. It seems almost certain that the journey to Athens was made by water. They that conducted Paul were evidently some of the brethren from Berea, who accompanied him for his comfort or his protection.

BEWARE THE AUDIENCE!

ADA MELVILLE SHAW.

Success sometimes proves to be its own worst enemy. The applause of one's first admiring audience may so "spoil" one that future applause becomes straightway improbable.

A fireside sage said long ago that a watched pot never boils. It is more true that the young person who works at anything, and at the same time is watching to see the admiration of his friends, will find the pot of truest success very slow in boiling.

An English author, himself magnificently successful, says: "The instant we begin to think about success and the effect of our work—to play with one eye on the gallery—we lose power and touch and everything else. You must not mind what other people do. If their souls were your souls, it would be different. You stand and fall by your own work, and it is waste of time to think of any one else in this battle."

For that matter it is a waste of time to think of onlookers in any battle. Real fight, true endeavor, forgets, ignores, the audience. Anything is play—sham—scenes before the footlights, paint, powder, wigs, tinsel—all shams.

Does the swimmer whose strokes are pitted against the undercurrent that swirls away to the falls waste one-half quiver of nerve energy on the watching throngs? Dare the racers take their eyes off path and goal to scan admiring faces? No! First the shore, first the goal—then the prize, the plaudits, the waving of friendly hands, the welcome sounds of commendation.

The writer has often heard her mother relate an experience that serves well as an illustration of the point that they who would win must take no heed of the on-looking audience. In 1848 the facilities for crossing the St. Lawrence River, between Montreal and the village of Longueuil, were none of the best. Just before Christmas of that year, the lady referred to had to cross from the city to the village.

The channel of the river was filled with floating ice. The ferry had stopped running. Miss L., after much difficulty, prevailed upon two French Canadians to take her across in a canoe.



in the coffee bin—not a pleasant thought, yet when coffee are kept open in bulk who knows what different "things" come climbing and floating in? put up in sealed packages insures cleanliness, uniform, quality, freshness and delicious flavor.

MARRIAGES.

ROBBINS—AYERS.—At the home of the bride's parents, Walworth, Wis., Dec. 22, 1902, by Pastor M. G. Stillman, Mr. LaMont E. Robbins and Alma L. Ayers.

BAILEY—WARDNER.—At the residence of the bride's grandmother, Mrs. Rachel Summerbell, Nile, N. Y., Dec. 30, 1902, by Rev. Willard D. Burdick, Raymond C. Bailey, of Buffalo, N. Y., and Rachel Wardner, of Plainfield, N. J.

SAUNDERS—CARTWRIGHT.—At the home of the bride's parents, Mr. and Mrs. P. C. Cartwright, in Bolivar, N. Y., Dec. 17, 1902, by Rev. Willard D. Burdick, Charles W. Saunders, of Richburg, N. Y., and Eva I. Cartwright.

MCGIBENY—MCKEE.—On Christmas Eve, 1902, at the home of the bride's parents, Mr. and Mrs. C. D. McKee, at Friendship, N. Y., Rev. Willard D. Burdick officiating, Claud L. McGibeny and Genevieve McKee.

WILLARD—SHERMAN.—At the residence of the bride's parents, near Alfred Station, N. Y., Dec. 25, 1902, by Rev. L. C. Randolph, Fred. C. Willard, of Little Valley, N. Y., and Ethel E. Sherman, of Alfred Station.

COON—COULTER.—At the pastor's study of the Knox Memorial Collegiate church, in New York City, by the Rev. William Vaughan, on Dec. 21, 1902, Mr. Samuel Hubbard Coon and Miss Elizabeth Jane Coulter, both of New York.

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.

BALDWIN.—At the Old Ladies' Home, 425 Ellis Avenue, Chicago, Ill., Nov. 14, 1902, Mrs. Nancy Baldwin, in the 95th year of her age.

Mrs. Baldwin was converted to Christ and to the Sabbath in early womanhood, and united with the Seventh-day Baptist church in Bolivar (now Richburg), N. Y. At the same place she was united in marriage to Lewis G. Baldwin. After a few years in the lumber regions of Pennsylvania, they moved to Canada, and sometime about 1840 they came to Wisconsin, settling in Milton, which has been their home until Mr. Baldwin's death, some eight or ten years ago. Two years ago "Auntie Baldwin" was taken to the Home in Chicago, that she might receive better care than it was possible to give her in a private home. In one branch of her family Mrs. Baldwin was a member of the distinguished Webster family, a fact which she commemorated in the name of her only son who was familiarly known for sixty years in Milton and vicinity as Webster Baldwin. Her maiden name was Colt, her father being a near kinsman of Samuel Colt, of Hartford, Conn., the inventor and manufacturer of the firearms bearing that name. Mrs. Baldwin possessed the strength of character which her distinguished ancestry would naturally lead one to expect in her. Clearness of mental vision, intensity of conviction, and conscientious adherence to her faith, made her a woman whose life was full of blessing to all who, in any way, came under the influence of her long and useful life. During the long period of sixty years she was a loyal member of the Seventh-day Baptist church in Milton.

How's This. We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. Hall's family Pills are the best.

CANFIELD.—Mary Canfield, daughter of John and Ella Canfield, was born at Wirt, Alleghany county, N. Y., Nov. 9, 1902, and died on Christmas night.

Brief funeral services were held at the home on Sabbath afternoon, Dec. 27. Burial at Mount Hope Cemetery. W. D. B.

ALLEN.—Marvel Amanda Huffman, wife of Dea. Leander Allen, was born in Ohio, Aug. 5, 1835, and died at Milton Junction, Wis., Dec. 28, 1902.

Sister Allen made a public profession of faith in Christ when she was about twenty years of age, and when the Milton Junction Seventh-day Baptist church was organized she was among its constituent members, and continued in this membership till death. She was married to Dea. Allen Feb. 19, 1867. She leaves an affectionate husband, feeble in health, three sisters, and many other friends to mourn their loss. G. J. C.

Literary Notes.

The Cosmopolitan for January has an illustrated article on "The Music of Nature," which is unusually fine both in conception and execution. On the other hand, it has an illustrated article on "Paris, the City of Beautiful Women," which ought to be sharply "expurgated," as to its pictures. An illustrated article on "Foreign Fire-Fighters" has some startling scenes, and is well written. Address Irvington, N. Y.

The Treasury of Religious Thought for January, 1903, now in its twentieth year, sustains its well-earned reputation for good and valuable things. Address E. B. Treat & Co., 241 West 23d Street, New York City.

Special Notices.

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.

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

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

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. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOPBORO, Acting Pastor, 326 W. 33d Street.

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. W. D. WILCOX, Pastor, 516 W. Monroe St.

HAVING been appointed Missionary Colporteur for the Pacific Coast, I desire my correspondents, and especially all on the Coast who are interested, to address me at 302 East 10th Street, Riverside, Cal. J. T. DAVIS.

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.

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. Hall's family Pills are the best.

WANTED!

A single man who observes the Sabbath, for next season's work on farm. Call on or address Fred. H. White, Leonardsville, N. Y.

WANTED!

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DIFFICULTIES are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence.—Becher.

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Why Seek Re-adjustment?
This question is a pertinent one, although in all discussions concerning it we start with the fact of an existing organization, and the necessity of making our present organization yet more nearly perfect, and better fitted for the work that awaits us. Beyond all this it is still well to consider why we are to seek readjustment, and the purposes which underlie such seeking. Looking at the situation in general, there is but one sufficient and efficient cause, and this must be considered as the central point and basis of all considerations pertaining to readjustment. The history of our beginning at Newport—not to follow the line back into England and the continent of Europe, and so back through the centuries to the New Testament church—is full of instruction. After Stephen Mumford, who was already a Seventh-day Baptist, came to Newport from London, and others in the Baptist Church, taught by him, commenced keeping the Sabbath in 1665, 1666 etc., there was clearly the desire and intention, that although keeping the Sabbath, these first Sabbath keepers should remain members of the Baptist church. No special discussion nor tendency to separate, seems to have arisen until four persons who were among the Sabbath keepers, ceased to be such. Since the matter of communion as a test of fellowship was prominent in that church, those who continued to keep the Sabbath refused to commune with the four who had ceased, upon the ground that in thus ceasing from Sabbath observance they were sinners and as such the Sabbath keepers could not continue to commune with them. The church called the Sabbath keepers to account for not attending communion, and so discussion arose and continued through several years. The real point which forced the organization of the first Seventh-day Baptist church in America, was the refusal of Sabbath keepers to commune with those who had ceased to observe the Sabbath, and their opposition to the assertions presented by the leaders of the church, that the law of God so far as Sabbath was concerned, was no longer valid. It is a significant fact, which has direct bearing upon the present position of Baptists in the United States, that instead of claiming a change of Sabbath from the Seventh to the First day of the week, which was the prevailing doctrine among Puritans, the leaders in this Baptist church, openly avowed the doctrine of no-lawism and no-Sabbathism. Because the Sabbath-keeping members of the church condemned such loose teachings, and also refused to commune with those who had

departed from Sabbath keeping, they were finally compelled to withdraw from the church, and organize as a separate body. This was done in 1671, after a discussion which commenced as early as 1665.
DURING the centuries that have followed, Protestants generally, have thrown aside the doctrine of a change of the Sabbath, and stand upon the same ground which the Baptist church in Newport occupied when our denominational ancestors first organized. Hence but one issue now remains that is sufficient to justify our continued existence as a denomination, and in that issue must be found the key-note of any readjustment of our forces, and the continuation of our distinct work as a denomination. The questions of religious freedom, freedom of conscience, the value of baptism and congregationalism as a church polity, now, more than ever, are fully represented by others than ourselves. Neither of these features can now be made the starting point of denominational work, nor of new denominational efforts. And since the doctrine of the changed day of the Sabbath has also been set aside, nothing but the original issue remains. But that original issue—which had its starting point in the doctrine of Justin Martyr in the 2d Century, involves the cognate questions of the authority of the Bible, the perpetuity of the ten commandments and the obligation resting on Christians to obey them. Not incidentally, but directly, this also involves the fundamental issue between Protestants and Roman Catholics; so that this all-embracing and representative question, the only one upon which we can rightly claim sufficient reason for denominational existence and for continued and enlarged efforts, is the original issue around which we were first organized. This fact enlarges the scope of our work, and emphasizes its importance as less fundamental issues could not. With such an issue in hand, we are not "sticklers for a day" in any narrow and sectarian sense. Neither are we advocates of anything which is ceremonial or merely a form. If the fundamental principles announced in the decalogue are still binding, if Christ's interpretation of the decalogue is correct, and if his example concerning the Sabbath is of any value; if Luther was justified in making his first revolt against the spiritual despotism of Roman Catholicism; if there was just ground for the announcement of the fundamental doctrines of Protestantism, the Bible, and the Bible only, is the standard of faith and practice, then the

broad question involved in our present position and our future work is absolutely and eternally fundamental. If we need to readjust our methods, that need must be met in a corresponding readjustment and enlargement of our conceptions, and in pushing our work hereafter along lines larger than any denominational issue can furnish. And yet, under existing circumstances, this larger conception of Sabbath Reform, its nature and purpose, must be our distinct denominational issue, and must be made our central purpose. We are not to do less along any other line of Christian work than we have done. We ought not to do less, but more in the various fields where Christian workers are called, and in those larger fields of education to which we are already committed and which are an essential feature in our work as reformers.
It is clear that we are not only shut up this one great issue,—the authority and supremacy of the Bible, and the fundamental principles of Protestantism—but the purposes out of which organization and readjustment will grow must be not only obedience to these fundamental principles, but the crowding of this central issue upon the attention of those who ignore and discard it. There can be no successful readjustment of methods in any reformatory movement without corresponding readjustment of purposes. Purposes are the organizing power out of which plans and methods grow. Hitherto, probably from necessity, and perhaps as the best method of fitting us for that which is yet to come, our churches have been developed mainly along the lines of self-strength, self-defense, and local permanency. These influences have conspired to exalt individualism. That individualism has been so intense, that only our common faith in the Sabbath and in its importance has held us together and given what has been an immensely strong element of permanency. In mere outward form our organization has been almost like a rope of sand, on the denominational side; that is, our churches have been so intensely independent that all forms of co-operation have lacked certain important and essential elements which make up a denominational structure. With the new demands now upon us, with the immense forces,—the largest of which is inertia,—which now oppose us, the denominational element must become more intense, and the purpose to carry the truth for which we stand far and wide, must find new expression. That individualism which makes men