

THE SABBATH RECORDER.

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

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TABLE OF CONTENTS.

EDITORIAL.—Gathering Home; Looking Up; Helpful Words; Is Life Worth Living? Where Religious Thought Should Begin; Hope and Triumphant Endeavor; What Judaism Stands For; A Memorial Volume.....121-131

John G. Spicer.....131

PRAYER-MEETING TOPIC.—Trusting in the Darkness.....132

News of the Week.....132

Mary T. Randolph.....133

"Through Fire and Flood".....133

EMPLOYMENT BUREAU NOTES.....133

MISSIONS.—Paragraphs: Giving Exalts the Giver; A Dinner with Mandarins; The Work of Laymen; Self-Sacrifice; Our Mission.....134-135

WOMAN'S WORK.—A Woman's Prayer, Poetry; Paragraphs: Letter from Dr. Palmberg; Woman's Board Report.....135-136

Ira B. Crandall.....136

Dr. Henry Perry Saunders.....136

YOUNG PEOPLE'S WORK.—Question Box; Letters on the Sabbath—Another View; Expansion is the Watchword of Our Age; Intellectual Expansion—The Vital Importance of a More Intelligent Faith.....138

CHILDREN'S PAGE.—Her Answer, Poetry; The Child's Nightdress.....139

OUR READING ROOM.....140

Resolutions of Respect.....140

The Church at Talent, Oregon.....140

MARRIAGES.....141

DEATHS.....141

An Experience.....141

SABBATH-SCHOOL LESSON.—The Riot at Ephesus.....142

Economic Forces Working for Arbitration.....142

Morse Predicted Ocean Telegraphy in 1843.....143

SPECIAL NOTICES.....143

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TRUTH.

Men seek the Truth amid the shards of earth,
And dig and delve for weary years in vain
Among the creeds the schoolmen would explain,
Forgetting that in God it has its birth,
And never can be found in all the dearth
Of books and tomes which harry heart and brain.
And furnish of its grandeur scarce a grain.
Obscuring still, in clouds, its sterling worth.
But look! "I am the Truth!" In Me 'tis found
In all its forms of glory and of grace;
In Me, one with My Father, it is crowned,
And in My life it holds a kingly place,
From whence it brightly shines, the world-around,
And reigns supreme in all the realms of space.
—Presbyterian Banner.

Experience in attempting to varnish some pieces of wood-work

Leave no Brush Marks. taught the writer the value of so wielding the brush as to leave no marks. Similar experiences which all our readers have had, carry valuable suggestions concerning the effacement of oneself, and of personal choices and purposes in the service of Christ. Many people, consciously or unconsciously, seek their own glory in the name of religion when they say, "I want God to do thus and so for his own glory," when the real facts are that they are anxious that it should be done to vindicate their conception of what God ought to do. (The temptation to this weakness—not to speak of it in stronger terms—is so great that Christians need to guard against it, constantly. Beyond the few points in which God has revealed enough for us to know just what is for his glory, it is best for men not to assume the wisdom which declares that such and such things ought to be done in answer to their prayers and wishes, in order that God may be glorified. Self should be kept out of the consideration, when we pray, and the brush marks of selfishness should all disappear under the touch of that Christ-like wisdom, which says, "Not my will, but thine be done." We must leave God to determine what his will is, when we have followed his directions, and obeyed his Commandments in doing the work which he has clearly given to us. The sum of human effort in the Church of Christ, as it goes on through the centuries, is great; but no individual, and no one is able to accomplish enough to guarantee greatness in the sight of God, or give ground for thrusting himself into the fore-ground of the picture. As a stone-cutter polishes away every trace of the larger tools from marble and granite, leaving the finished surface mirror-like, until it reflects the face that looks upon it, so the work of the individual Christian, and of each generation of those who serve the Master, should be left without trace of selfishness, or the scars which personal ambitions and choices make. Individual

will should be swallowed up in the divine will,

until each act and purpose finds beginning and end in the choices of the divine. That is enough. It is sufficient that the kingdom of heaven is extended a little by what you may be and do, that the reign of righteousness is made a little stronger in the hearts of men because you have lived and wrought. Beyond that, it is best that individuals and generations be lost sight of in the development of the kingdom, to be found, if at all, in the kingdom above when the books shall be opened, and the redeemed gathered. Let the hand of your service take care that no brush marks are left.

The possibility of doing any work

starts with the idea of believing or not believing that it can be done. Faith concerning anything we are to undertake is the first step toward success. Such faith need not be able to explain all the steps by which a given thing can be accomplished, nor to determine, at first, all the methods by which accomplishment shall be secured. There must be in the mind of the man or the men, who undertake a given work, a conviction that the work ought to be accomplished, that it can be accomplished, and that they are the men to do it. These general principles have widest application. They determine success or failure in individual life, notable in the matter of individual duty touching religious things, reformatory movements, and personal attainments in righteousness. If the work to be done, and the attainments to be made, are especially difficult, the requisite faith must be strong in its grasp upon the single central thought that it ought to be done and can be done, while the one thus believing, begins efforts with a willingness to test methods, discard old ones, adopt new ones, recognize new elements as they may appear, and so push forward, guided by faith. The writer remembers many days' experience as an assistant in running lines and determining farm boundaries from the rude notes of the earliest government surveyors, under the old territorial government of Wisconsin. The only records were meager, and often imperfect, "field notes." Stakes and other monuments had decayed, or been removed, in many instances. But when an initial corner had been located, whatever hindrances and difficulties might lie before the surveyor, it was settled that from that starting point, the remaining lines, angles, corners and boundaries, could be determined. To do this, axe-men must go first, cutting paths through the wilderness. Chain-

carriers must follow to determine distances.

Patient search must be made for possible monuments, indications, suggestions, or hints. Faith and perseverance accomplished the rest. The counterpart of such work in a half-surveyed forest country, exists in Christian experiences, reformatory work, and the fields of spiritual development, with this difference, that the fundamental questions of truth, duty and obligation are clearly determined in that highest of standards, the Word of God. The purpose of these lines is to awaken in the heart of every reader, the conviction that, having such a record, such divine "field notes," and being assured of divine help, all needful things pertaining to the knowledge of truth and high living, to holy attainments, and to abundant service, are within the reach of every one. Believe, then, with all your heart. Seek to attain with all your strength. Trust in God. Push ahead.

In our news columns last week, we

noted the commencement of the Lenten season, with Ash Wednesday, March 4. The growth of interest in that season, when coupled with its history and the history of movements germane to it, is of more than passing interest. For many centuries much the larger part of the Christian Church has observed the Lenten season, which, from the highest standpoint, is a season of retirement from worldly things, a time for self-examination, and repentance, for the renewal of consecration, and the purification of life. That it has not always been thus, and that its higher character has not been understood, is true. That in many instances it has descended to a meaningless social custom, is also true. Nevertheless, consciousness on the part of men that they need the purifying and uplifting influences of special seasons of devotion, has always existed, and has found expression in every form of religion. Some years ago the Evangelical Alliance attempted to unite non-liturgical churches in the observance of the week of prayer, with the hope that general religious awakening would thus attend the opening of the year. After full trial that effort has fallen into disuse, one reason for which is found in the fact that all social and commercial influences in life work against the development of religious thought at the opening of the year. On the other hand, it is claimed that the traditional season of Lent, with its historic associations, tends to the development of religious thought more than any other period of the year. Probably the conscious

or unconscious need for spiritual awakening is the larger reason why those divisions of the Protestant Church, which have hitherto paid no attention to Lent, and which in former generations united in condemning it, are now drifting toward it. Divesting one's self of all prejudice in the case, and considering the question from the standpoint of our common need, the purposes which are sought through the higher conceptions of the Lenten season, are most desirable. As an illustration in one of our own churches, the abundant work of grace which is now going forward in the church at Milton, Wisconsin, is a marked expression of the higher purposes sought through the Lenten season, although not connected with it in the beginning. The RECORDER makes no plea for the formal recognition of Lent, but it does make earnest plea for the cultivation of the spirit of Lent, which is the spirit of repentance for sin, reconsecration of life to the service of Christ, withdrawal from the evils of life, and the seeking of constant spiritual communion with the Master. In making this plea, we make an equally earnest one against that too common folly of the social observance of Lent which withdraws from the world, in form, for forty days, only to rush into larger rounds of folly and dissipation the moment the forty days are ended. Such a course is double folly. The opposite course makes for righteousness.

Religious Education Association. The movement for an organization to forward religious education, of which we have spoken several times, has resulted in the organization of The Religious Education Association. The late meeting in Chicago, of which this is one of the results, was excellent in its general features. Its action was moderately conservative, and full regard was given to the commercial interests represented by those organizations which now have large investments in the preparation of lessons and lesson helps, along the line of the International Sunday School Lessons. Neither did the Convention fall into the hands of the Higher Critics, as some who knew little of its spirit and purpose, prophesied it would. We believe that the movement has grown from a deep appreciation of the wide-spread necessity touching religious education. While the Bible must always be the source and center of religious thought, faith, and standards of action, religion ought to be so widely diffused, and so definitely connected with every form of education, from the first days of child life in the home to the last days of the student's life in the school or college, that the broader field which the new organization seeks to cultivate, ought to be fully occupied. It was well suggested in a letter from Edward Everett Hale, to the Convention, that religious education should be definitely associated with all those sciences and studies which deal with nature, and the operations of natural forces. Narrow and imperfect definitions of nature have prevented men from understanding the truth that it is another form of divine revelation, and that the recognition of God in nature and the development of religious thought and purpose through its study, are not only desirable, but are an essential part of such study. No student of botany approaches anything like the whole truth who does not find religious thought through the analysis of every flower, and in every

excursion he makes o'er field and mountain. Equally is this true in the study of geology, biology, physiology, in short, in every place where students come in contact with "that mystery we call life."

Membership. THE Executive Board of the Religious Education Association has sent out an announcement concerning membership in that Association, which we give herewith, and which we commend favorably to all our readers. Concerning membership we quote the following from a letter by the Secretary, Prof. Votaw:

- (1). The Association invites to membership all persons who are engaged in religious and moral instruction, or who are desirous of promoting such work.
- (2). The enrollment fee for members is one dollar, and the annual dues two dollars.
- (3). All members who enroll before March 25 will have their names printed in the list of original members contained in the first annual volume of proceedings of the Association.
- (4). One copy of the proceedings will be sent free to each member of the Association; and
- (5). Application for membership may be made to the Acting-Secretary of the Association, Prof. C. W. Votaw, University of Chicago, Chicago.

The RECORDER believes that the benefit which may be derived from membership in this Association, and the aid which may be given by such membership, fully justifies us in calling the attention of all our readers to it, and in commending it to their consideration.

An Old Poem Wanted. Mrs. S. R. Wheeler, of Boulder, Colorado, asks the RECORDER if it can secure and reprint an old poem entitled "My Conscience and I." The first few lines of it, as it lives in her memory, are these:

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
The ghosts of forgotten actions
Came floating before my sight." Etc.

If any of our readers can give the information or send a copy of the poem to the RECORDER office, or to Mrs. Wheeler at Boulder, they will be conferring a favor. We should be glad to reprint the poem for the sake of the sermon it evidently preaches. One of the most impressive facts of human experience is that no one can ever get away from himself, or separate himself from the past. God's love may forgive sins that have been, but God's voice in the soul, which we call conscience, leaves an imperishable record, which, like the shadows that follow us in sunshine, can never be escaped.

The United States Geological Survey. The United States Geological Survey has in press and will shortly issue a topographic map of the Dahlenega quadrangle in Georgia, covering all of White and Towns counties, and portions of Union, Lumpkin, Habersham, and Rabun counties. The region is of special interest as it includes the famous Dahlenega section, one of the earliest and most valuable gold-mining regions of the East. Here was located a United States mint, which remained in operation until 1861. Gold was first taken from the

Chestatee River gravels and other deposits of the region by placer mining, and dredging the river bottom for gold is still practiced. Of late years deep mining has been resorted to in the surrounding hills, and large stamp mills and chlorination plants have been erected at Dahlenega.

The sheet also shows the region in which is the rich deposit of pyrite that was recently opened to supply material for the manufacture of sulphuric acid.

The physiographic relations of the region are of unusual interest. The juncture between the Blue Ridge ranges and the ancient Piedmont Plateau is shown on the new map. This and minor physiographic features are clearly indicated by contour lines—lines of equal elevation—which indicate altitudes above sea level and also show the shapes and slopes of the mountains and valleys.

The Survey has under consideration plans for an investigation, during the coming season, of the geology and mineral resources of the Dahlenega district, and also of the section immediately west, covered by the Ellijay topographic sheet. A special report on the Dahlenega gold-mining district is in preparation and will be issued in May, 1903.

Prayer-Meeting Column.

Topic.—Study of the Bible, and the Prayer-meeting.

(Memory Text, II Timothy 2:15.)

If any pastor finds that this theme is not appropriate to the circumstances surrounding his church and prayer-meeting, it will be easy for him to set it aside for one of his own choosing. But if we think of the prayer-meeting in its larger relations to church life, there are abundant reasons why that meeting should sometimes turn attention to the Word of God and its study. There is too much reason to fear, since the Sabbath-school includes but a small portion of the adult members of the church, that the study of the Bible by such persons is not systematically attended to, and that they lose much in spiritual life as a consequence. If it be objected that Sabbath-school work deals so much with primary details of Bible study and not enough with the larger questions of ethics and duty that are always present in the experiences of the adult members of the church, that objection only emphasizes the necessity for the study of the Word of Truth. We are glad to believe that in our Sabbath-schools there is a growing tendency to make ethical subjects and questions of personal duty more prominent than was the case in former years. The prayer-meeting is supposed to deal with such questions in a still larger degree, and it is part of the purpose in choosing this topic, to urge upon those who attend the prayer-meeting and determine its character, that they study the Word of God with the special purpose of securing, not only general knowledge, but specific themes for the prayer-meeting. Very few Christians who are accustomed to take part in prayer-meetings are accustomed to contribute important lessons touching truth and duty, drawn directly from the Bible. To do this does not require long speeches nor the discussion of theories. The opposite is to be desired, namely, the setting forth of specific truths and plain duties, in a few words, and supported by personal experience. Testimonies in prayer-meeting are greatly enriched when one can say concerning a phase

of truth, or a form of duty, "I have learned from such and such passages of Scripture, such and such important truths"; or, "From such and such passages of the Word I have found abundant comfort," etc. We do not recommend that the prayer-meeting be made another Bible School, but that preparation for the prayer-meeting shall come through familiarity with the practical phases of truth and righteousness, as they appear in the Word of God. For example, the teachings of Christ concerning common, every-day duties—a single duty being selected for consideration at a given time—give an almost exhaustless source of supply to enrich Christian life, and give food for prayer-meeting service. Or the Book of Proverbs, with its terse and vigorous setting forth of human experiences and human duty, gives room for years of study along intensely practical lines. In the matter of praise and thanksgiving, the Book of Psalms is a mine of good things for prayer-meeting. Experience and observation unite to deepen the convictions of the writer that many prayer-meetings which are monotonous for want of new thought, vigorous expression, helpful prayers, and deep spiritual tone, would be lifted out of all these lower phases and made intensely helpful, if not only the leader of the meeting, but the people attending the meeting, would study the Word of God with the specific purpose of securing therefrom aid, wisdom and spiritual power for the prayer-meeting.

THE ADVISORY COUNCIL.

There are those who think that the Council held at Alfred in December, 1902, ought to have accomplished much more than it did, or to have done things quite differently. This is not at all strange, so unlike are our points of view.

But even so small a body of people, representing such varied and scattered interests, and possessing such intellectual and moral qualities, could not meet and talk and pray together about these interests for three days, so seriously, fraternally and loyally, without some permanent good results.

Consolidation, combination, federation, unity, fraternity, is a part of the spirit of our times; and is plainly manifest in the spheres of religious, commercial and political life.

In the course of the world's growth there have sprung up, as was natural and perhaps necessary, new and separate organized movements, to meet what were felt to be important new demands and opportunities. In the course of higher progress in the way of broader views and larger charity, many of these movements have been seen to have far more common grounds in origin, nature and aim than once was supposed.

In the course of higher progress still, many leaders of thought and action have grown to believe that, for needed strength and efficiency, there is required the closest possible combination or federation of the more or less divided interests, with a minimum of poor and out-of-date machinery, and a maximum of the modern and best. There is nothing great or good in the universe that does not depend on machinery; and we want the highest grades in the realm of the normal and spiritual.

How congregational and independent bodies of Christians are now thinking and talking with respect to these things the RECORDER has told us again and again. And how to

simplify, unify and strengthen for greater usefulness, fifteen or twenty separately organized Seventh-day Baptist lines of work, not to include our churches, is a problem that, as many believe, should have, just now, the most careful consideration by our people.

That there are many opinions as to ways and means ought not to surprise any one. Some would have one executive and directing head, over all; others an executive board and head of three, five or seven members. To the writer's mind, this would be contrary to our entire historical development; revolution, not evolution; a destructive rather than a constructive break with the past; more divisive than unifying.

A voluntary federation of our now divided, not alienated, forces, under an Advisory Council very much like, in constitution, the one appointed at our last General Conference, would quite satisfy the writer. Such a really representative body, carefully surveying and studying the whole field all the time; rendering every appointed service; and constantly qualifying itself for giving the wisest possible advice, would grow, it is believed, into the possession and exercise of all the moral power that present conditions require for advancing unity, strength and efficiency.

But some of our brethren greatly desire a much closer organized union than this. And we who did not agree with them were willing to know, and felt that these brethren had the right to know how far we could go in this direction, and preserve intact all individual rights and vested financial interests. Hence a committee was appointed to consult high and competent legal authorities.

When legal advice shall have been obtained and reported to the Council, it may be expected that the members will say to one another in the fraternal spirit of the first meeting, Knowing, now, what we could do if we would, what, in view of all the circumstances, is the right, wise, safe and best thing to do?

Conservatively progressive, slow, and uniting action, is a thousand times to be preferred to a too radical, swift, and disuniting though even better action. For one, the writer assuredly looks for the former; and believes, therefore, that the appointment and work of the Council are making for actual and desired progress.

ARTHUR E. MAIN.

ALFRED, N. Y., February, 1903.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4:6.

(The following letter was written by one of our Sisters.)

THE INCOMING OF THE HOLY SPIRIT.

Hoping that some one who may read this little article may be enlightened and helped over a difficult place in the Christian pathway, I will relate my recent experience regarding the "incoming of the Holy Spirit" into my heart. I have been a professed Christian for nearly forty years; have tried to be a consistent follower during all this time, notwithstanding I never acknowledged, or dared to say, I had received the Holy Spirit; laboring under a mistaken idea that one had to be almost perfect to receive that blessed gift, which the Lord has promised to give to all his children whose hearts are ready to be filled. I have prayed so many times that I might receive it, and felt that when I attained to that standpoint where I could en-

sure all trials and conflicts of life without a murmur, bearing all things patiently, calmly, submissively, and could say, whatever came, "Thy will be done, not mine," then I should be convinced that the Holy Spirit had taken possession.

Ten years ago the Lord permitted a great sorrow and calamity to befall me. First, the sad loss of my dear husband, who so tenderly cared for and protected me; secondly, the loss of nearly all of my means, making my trouble doubly hard to bear, thrusting me out upon the great sea of life to stem the tide of misfortune as best I could, with no one to care for me except my Heavenly Father, who watches over his children. The first five years my struggles were great and overwhelming—unendurable in my own strength—making me feel rebellious, and almost wicked, as hardships that I had never known came crowding upon me. But thanks be to God! after passing through the refining fire of affliction, it took out the dross, purified my heart, brought me nearer to God than ever before, and increased my spirituality tenfold; making me feel, indeed, that Christ was "All in All," and that I was utterly dependent upon him. During the past five years I have realized a great change in my life. I feel now that "All things work together for good to them that love God," and can truly say I am dead to the world and all its pleasures. Where I once neglected Christian duties, I now have my worship every morning, read a chapter from the Holy Word, offer prayer, sing a hymn, though alone, and ask the blessing at my meals (however meager), feeling that thankfulness for all my blessings which I never experienced before.

Furthermore, I never transact any business, or go anywhere, without kneeling and asking God's guidance. Still, at this encouraging advance in Divine life, I did not recognize the indwelling of the Holy Spirit working in me—feeling I was not good enough. Fortunately at this crisis I was privileged to meet a lady whom I found to be a beautiful Christian character, who had been "divinely healed" from a long sickness and much suffering. She not only professed, but possessed, the true way that leads to life eternal. She let her light shine, showing others the secret of grasping the truth and entering into joys unspeakable, which pass all understanding, which is the privilege of every child of God. This dear sister, too, has passed through the fiery furnace of affliction, and come forth purified, cleansed, and made ready for the Master's work; and is garnering in sheaves to lay at his feet; this is her theme and ambition. We had a long talk together, the principal point being the "incoming of the Holy Spirit." I told her I felt that I had never received it, as I had faults yet to overcome. She said, "You do wrong, and grieve the Spirit to deny it." She taught me that some received it abundantly, while to others it comes gradually. She told me to acknowledge it at once, and never doubt it again, to believe I had received it, and to always obey the promptings of the Spirit, and let that forever settle the question; to accept this welcome guest as my guide in all things, knowing that He is able to keep me. "Be careful for nothing, but by prayer and supplication make known your requests unto God." "Thou wilt keep him in perfect peace whose mind is stayed on thee."

After this most helpful talk, I went to my room and immediately knelt in prayer, with tears streaming down my face as the light dawned upon me! and I acknowledged it to the Lord with such zeal and earnestness as I never shall forget. From that time on—October 18, 1902—I shall date "The Incoming of the Holy Spirit" into my heart, assuring me, indeed, that the Comforter has come. Whereas I once was blind, I now see. And, regardless of surroundings or circumstances, I can sing from the depth of my heart, "Take the world, but give me Jesus."

MRS. ESTHER C. SAWYER.

HORNELLVILLE, N. Y., Jan. 29, 1903.

NEWS OF THE WEEK.

On the 1st of March President Roosevelt sent an open letter to Clark Howell, Editor of the Atlantic Constitution, in which he made a frank and manly statement of his attitude toward the South, and of his policy in appointing colored men to places of trust. The character of the President's letter was such as ought to increase respect for him, both North and South. The President renewed the nomination of the colored man, Dr. Crum as Collector of Customs at Charleston, South Carolina, which nomination is now before the Senate in special session.

After months of struggle, the State of Delaware has finally elected its representatives to the United States Senate. J. Frank Allee and Dr. L. H. Ball are the new senators. The dead-lock which has prevented such election for many months, has been due to the selfishness and indefensible tactics of J. Edward Addicks, and the present election is a compromise by which one of Addicks' candidates goes to the Senate.

The Philippine Currency and Army Appropriation Bills became law on the 2nd of March.

It is a pleasure to note that the "unlicensed canteens that have flourished in the Senate and House wings of the Capitol," were suppressed by a provision of the immigration bill, which became law on the 2nd of March. Section 34 of this bill provides "that no intoxicating liquors of any character shall be sold within the limits of the Capitol Building of the United States." The provision was introduced on the 27th of May last, by Landis of Indiana, and was looked upon more as a joke than as a serious step, at that time. Now that it has become law, we trust that there will be temperance men enough in Congress to insist upon its enforcement.

Late news by way of London, England, indicates the probability of a new anti-foreign movement in China. Those who are familiar with the circumstances, prophesy that the Chinese government will be powerless to check such an uprising, in spite of past experiences. The movement is taking shape in North China, and Peking will be the probable center of attack at the beginning. The Boxer Committees, working in secret, are said to have permeated the entire Empire.

The 57th Congress of the United States, ended by limitation at noon on the 4th of March. The closing days of the session were marked by extreme partisanship and persistent efforts by the minority to delay and defeat legislation. In this respect, that Congress left an unenviable history. As a result, many excellent and important measures which ought to have been enacted, have gone over indefinitely, or been wholly killed. Evidence is too

abundant that not a few men in that Congress were willing to hazard, or wholly put aside public interests for personal ends. The bitterness of partisan debate at times was quite in keeping with the colossal folly and the unstatesman-like attitude of those who were willing to violate their oath of office, and disregard their duty to the country because of personal or party prejudices. Nevertheless, a good many excellent laws were enacted. Among these were the passage of the Alaskan treaty and the "Greek Consular treaty." Appropriations for the fiscal year ending in June, 1904, were made by 13 bills, aggregating \$800,000,000. Some good laws against trusts were enacted. The passage of the Philippine Currency act, the International Silver Conference act, the appropriation of \$3,000,000 to relieve distress in the Philippines, and the redemption of Hawaiian silver currency, were among the commendable actions.

So many important questions touching foreign matters were left unfinished, that the President called an extra session of the Senate, which convened on the 5th of March. To this Session he sent the following brief, but clear-cut message:

To the Senate:

I have called the Senate in extraordinary session to consider the treaties concerning which it proved impossible to take action during the session of Congress just ended. I ask your special attention to the treaty with the republic of Columbia securing to the United States the right to build an isthmian canal, and to the treaty with the republic of Cuba for securing a measure of commercial reciprocity between the two countries.

The great and far-reaching importance of these two treaties to the welfare of the United States, and the urgent need for their adoption, requires me to impose upon you the inconvenience of meeting at this time.

THEODORE ROOSEVELT.

White House, March 5, 1903.

Newly elected members of the Senate were sworn in at the first session, among them the Mormon, Reed Smoot. It remains to be seen how far this extra session will meet the pressing demands of the situation, and redeem, as far as possible, the failures and follies of the last Congress.

It is said that 17,560 bills were introduced in the last Congress, of which more than 2,000 were passed. Fifteen members of the Lower House of that Congress, died during its existence. This is an unusually large number.

The failure to pass the Aldrich bill touching banking and currency, is one of the most deplorable of the failures made by the dead Congress.

SOME SABBATH PROPOSITIONS.

Several weeks ago the writer had a very earnest and pleasant conversation with a highly educated young man upon the Sabbath question, and at the close of the interview he was asked to send the young man a brief outline of the position he had taken. The following are in substance, and for the most part in form, the propositions submitted:

1. The first eleven chapters of Genesis record, in one literary form or another, the beginning of human history. Hebrew history begins with the twelfth chapter. In three chapters are found, besides general doctrinal teachings, the institutions of the Sabbath and marriage—a fact that points to their permanency and universality. And modern scholarship exalts these chapters as laying the foundations of history, religion, redemp-

tion, and individual, social and civic righteousness.

2. The place and importance given to the Sabbath in the Decalogue and the entire Mosaic legislation, and by the prophets, witnesses to its recognized moral and spiritual value in the world's redemptive history.

3. Our Saviour taught the primitive origin, universality, and beneficent purpose of the Sabbath, and, in precept and example, shows us how to "keep" it. We welcome the admiration and appreciation of modern Bible scholars toward Moses; but, as to *discipleship*, we belong not to Israel's great lawgiver and prophet, but to the world's greater Lawgiver and Prophet, Jesus.

4. Paul condemned legalism, that is, the seeking of salvation through external observances of any sort. He taught that law is spiritual, that is, it requires mind and heart loyalty; and that law is universal, holy and eternal. Where some think he teaches that law is done away, he is showing forth the new relation to law into which one has come who believes in Christ. Where some think he teaches the abrogation of Sabbaths, etc., he is opposing Judaizing teachers, who insisted upon the Mosaic ceremonial as essential also to the salvation of believers in the Messiah.

5. There was no need that much be said in Acts or Epistles about Sabbath-keeping by the Gentile believers; for most of the early converts came from "devout" Gentiles, that is, those who, tired of heathenism, had come, not *Jews* in religion, but observers of the Decalogue and Sabbath-keepers and synagogue worshippers of Jehovah. See McGiffert's Apostolic Age.

6. The gradual coming into the church of "the day called the day of the Sun" (Justyn Martyr), is a piece of wrong historical development, and a fitting part of the great Roman Catholic system; and that church claims the Sunday and infant baptism as her offspring.

7. Annual church, but non-Biblical, "days," such as Christmas, Good-Friday, Easter, the Lenten Season, and others, may be spiritually helpful; and I have no quarrel with their voluntary use. But millions of people testify to the personal, family, social and civic, and to the religious and moral value of a weekly Sabbath; and Scriptures, history, reason and sentiment unite in affirming that the true religious Sabbatic idea belongs only to the backward and forward-looking last day of the week.

8. The general and commonly accepted principles and results of modern and constructively critical scholarship, as to the origin, nature and purpose of the Bible, are welcomed; for the truth, in Scripture and history, is to be desired. God revealed himself in nature, history, providence, experience, law, prophecy, and in Jesus Christ, his Son; and the Bible is a record of these revelations, written by divinely-guided men. In literary form the Bible is very varied, presenting to us word-picture stories, as of Creation and the Fall; literal narration, biography, history; prose, plain and ornate; poetry, epic, lyric and dramatic; fable, allegory, parable and symbol; oration, and epistle. And, as "the face of truth can shine out through fable," so the Sabbath truth shines out through the primitive story of creation, the stern legislation of Sinai, the

Children's Page.

GRANDPA AND THE TWINS.

H. L. M. PIKE.

It was not always summer time when Harold and Donald visited their dear old white-haired grandpa. Every year, at Christmas time mamma would bring the twins to grandpa's house, and all the uncles and aunts and cousins would pay a visit with them. There used to be merry times when Santa Claus made his annual call on these folks. But that is not what we are going to tell you about now; perhaps we will some other time.

One fine morning, just before Christmas day, there was a lot of snow on the ground; grandpa sent word to the stable to have Joe and the sleigh driven up to his house promptly at twelve o'clock.

You know Joe was the fine horse that grandpa loved so well to drive, especially when the sleighing was fine. And, if the truth were known, it is probable that Joe was equally fond of a spin over the hard snow. Anyway, he never went so fast, nor acted so lively as when hitched up to the sleigh, with grandpa holding the reins over his back. Nobody ever went by them on those days.

At the same time that grandpa ordered the horse sent up, he said to the twins' mamma: "If you will have Harold and Donald all ready when the bell rings this noon, I will take them out on a short sleigh ride. We will go before we eat dinner, for the ride will sharpen our appetites."

Now these twins, like all little boys—and girls, too, for that matter—had wonderful sharp ears, and they overheard all these plans for their pleasure; so perhaps there were not two impatient boys in that house all that forenoon!

First Donald would ask mamma if it were not almost time for the bell to ring, and then Harold would say, "Won't grandpa be home pretty soon?" And then they would ask grandpa or some of the aunts the same questions. When they were not asking questions their faces were glued to the window-pane, watching to see if the gate of the mill where Grandpa worked would not be opened for the people to come out.

But the longest day goes by some time, and when it was almost noon grandpa called Donald and mamma called Harold, and they began to get these little boys ready for their ride. It was a cold day, so they had to put on warm coats, and caps that came down over their ears, and leggins, and overshoes, and all the other things which help to keep Jack Frost from nipping the tender skin of little folks.

Just about the time the twins were all dressed for their ride, the stableman came dashing up to the door with Joe and the sleigh amidst a jingling of bells not often heard. For grandpa did like to have a lot of bells on his sleighing outfit. The twins liked them, too.

After grandpa got into the house he wasn't many minutes getting into his big ulster, and then he put on his fur cap and great fur gloves and heavy overshoes, and was all ready to jump into the sleigh.

Meanwhile Harold and Donald had got into the sleigh, and when grandpa got in he

tucked the big fur robe about them, so that no cold breeze could find any chance to creep in,—and away they went!

Perhaps Joe didn't lift his feet quickly! And how the bells jingled! And how swiftly they flew over the road! And how the boys' cheeks glowed! And how tight grandpa held the reins! And how Joe threw about snow from his flying hoofs!

Just as they came opposite the house of a farmer, grandpa thought he saw a good place to turn, so he pulled on the reins and told Joe to go slow. When they got turned about, half-way round Joe took an unexpected step, or they struck something in the snow, or some unexplained thing happened, and over the sleigh went quicker than a wink right into a big snow drift.

Of course grandpa and the boys were tipped out. Grandpa held on to the reins and kept Joe from running away, but for a minute he forgot all about the twins.

It so happened, however, that the farmer was looking out of the window of his house, and when he saw the sleigh tip over he grabbed his hat and made a rush for the road. He saw that grandpa got the sleigh righted up, but he could not see a little boy anywhere.

The farmer was sure that he had seen a boy in that sleigh, and he began to dig down into the snow drift to see if he could find one anywhere about. Pretty soon he caught sight of an arm or a leg—he wasn't sure which—and, taking hold of it, he pulled out Donald. He carried him over to the sleigh and picked up the robes and things which were scattered about.

All this time grandpa was holding Joe, so he would not run away, and when the farmer brought Donald along to the sleigh he tucked the robes about him and grandpa, and said: "Now I guess you are all right, and can go along again."

The farmer then started for his house and grandpa told Joe to get along, and was just starting for home when he happened to think that everything was not all right. He made Joe stop, and turned to the farmer and said: "Hold on a minute, mister; I guess we've forgotten something. There's another little boy around here somewhere!"

Sure enough, grandpa had almost forgotten he had had two boys with him!

The farmer commenced to dig into the snow drift again, and after considerable floundering around he grabbed another arm, and in a minute brought Harold to light. Then he brushed the snow off from him and carried him to the sleigh and tucked him in beside Donald and grandpa.

Off they went now for home, and, as grandpa was now in a great hurry, Joe had fairly to fly over the road. They went so fast that the twins didn't talk much on the way. They were too busy keeping their breath.

But when they got into the house and saw mamma and grandma, their tongues wagged fast enough. How they did chatter as they both tried to tell at once the story of their ride and their fall in the snow drift.

And didn't all the folks laugh when they heard how grandpa had tipped the twins into the snow and had almost forgotten one of them!

I guess he'll never forget another little boy that way.—The Watchman.

THE MASTER'S WORK MAY MAKE WEARY FEET, BUT IT LEAVES THE SPIRIT GLAD.—Elizabeth Chaillot.

ceremonial of Mosaism, the vigorous discourse of prophets, the gentle and clear reasoning of Jesus, and the rushing logic of Paul.

9. If, as now seems quite likely, the Sabbath and many other things were taken from the Babylonian and other contemporary religions, this only indicates one method of Moses and others. And, as Higher Criticism says, Bible writers took existing story, belief, custom, or institution, stripped it of coarseness, purified and ennobled it, and, under Divine direction, made it a fitting vehicle for the truth of God.

10. The historical or scientific method of interpreting Scripture, experience and history is cordially accepted. But both true progress and false development are found in human history. Right and wrong, truth and error, grow orderly, according to inherent principles, but in opposite directions. The scientific doctrine of evolution has to tell the stories of lapses and monstrosities. Not everything, then, in history or experience makes for steady and upward progress; nothing but the true and truth.

Now, critical Biblical scholarship teaches that the foundations of redemptive history are laid in the opening chapters of the Bible, and that the Holy Scriptures is a book of progressive revelations. True historical development, then, whether individual, social or civic, must be in harmony with the fundamental truths and the Supreme Person of this Sacred Record; any other needs correction. Reason has the right to demand that an universal Sabbath shall manifestly possess the power of self-adjustment in its relation to all spiritual and moral progress. This is exactly what the Lord of the Sabbath recognized and made known; and it is this, not a "change of day," that meets every rational requirement.

11. Much is said about "grace" and "liberty" under the Gospel. True, rational, Christian liberty does not mean unlimited freedom of choice with respect to one's thought, feeling and action; but life, love and loyalty in all that is true, beautiful and good; in moral and spiritual relations. And the Sabbath teaching and practice of Jesus is in complete harmony with the Gospel liberty of true life, love and loyalty.

ARTHUR E. MAIN.

ALFRED, N. Y.

ALFRED THEOLOGICAL SEMINARY.

Our Second Semester opens with four regular students, who are candidates for graduation, and eighteen college students, seventeen undergraduates and one graduate, who have elected work in our school for which the college gives credit. A few of these eighteen have the ministry in view; and two are also members of the regular theological class, one being a foreign Missionary. In the first semester the college students had the doctrinal teachings of Jesus; this semester they have the Life of Christ, and the historical theology of the Old Testament. A wide-spread and spreading interest among college young men and women in the Bible and theology, is one of the grand signs of our times.

We have just received a visit from Rev. E. B. Saunders, of Shiloh, N. J.

He led our Wednesday evening Seminary prayer-meeting in his own good and warm way; and spoke twice to the members of the school, greatly to our edification. The first subject was "The work of the church to teach and practice the art of living;" the second, "Some problems of the pastor."

A. E. MAIN.

ALFRED, N. Y., March, 1903.

Missions.

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

THE greatest need of the world to-day, with all its high attainments in the varied forms of thought and action, is not science, art, literature, or riches, but the light, life and developing power of Christianity.

It is a lamentable fact that in this age of so much reading and the making of so many books, the reading and study of the Bible, the Book of books, is so greatly neglected.

We are living in times when much stress is put upon rhetoric and oratory. Students of rhetoric study Quintilian and Cicero, and the best standard author of rhetoric, and put by the rhetoric of the Bible as unworthy study.

through? A very small number. In the light of human existence and destiny, this ought not to be in the Christian home and the church.

TREASURER'S REPORT

For the month of February 1903.

Table with columns for items, amounts, and sub-totals. Includes sections for 'Cash in Treasury', 'Sabbath-schools', 'Churches', and 'Pulpit Subscriptions'.

OUR TREADMILL LIVES.

Tell your friend you mean to spend your life fighting for money and power, and he will, if he be an average man, applaud your decision.

competitor in the city's race. Most people do not know they are slaves of their modern improvements, so called. They build houses larger than they can occupy—for show; they pinch and scrape year after year to pay for them, and after that continue pinching to pay taxes, repairs and other maintenance charges.

AT HAND.

The reign of God! His light and love and joy! In glad consent I take His guiding hand; In the bright sunshine where I live and move, This quickening impulse is His kind command.

AN Indian Territory editor has this to say of his work:

"Editing a newspaper is a pleasant business if you can stand it.

"If it contains many advertisements a subscriber complains that they take up too much space. If there is lack of advertising it is unpopular and the people won't have it.

"If we attend church regular they say we go for effect. If we stay away from church they say we are monstrously heathenish.

"If we accept an invitation to a wedding they say we are only invited to 'write it up.'

"If we go to the opera house they say we go on free tickets. If we are seen upon the streets too often they say we neglect our business. If we avoid going on the street they say we don't hustle around after the news.

"If we publish a man who has brought disgrace upon his family, the friends of the family never forgive us. If we, out of goodness of heart, decline to say anything on the subject, the man's enemies are disappointed and we are branded as 'white livered cowards.'"

THE way to God's favor. There is a self-opening gate which is often used in country roads. It stands fast and firm across the road as a traveler approaches it; it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway and the gate swings back to let him through.

Woman's Work.

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

THE Woman's Home Missionary Society of the Methodist Episcopal church has erected in Washington, D. C., a large and commodious building to be used for the training of woman missionaries and deaconesses who are to labor in this country.

THE editor of the McAll Record speaks with enthusiasm of a forward movement among the thinking people of France. While this is particularly pronounced among those of the Protestant faith, it is also noticeable among the Catholics.

The rapid growth of the settlement work and the great number of books and pamphlets of a spiritual and practical nature have done much to bring about this state of affairs.

The evil of intemperance is still an unchained monster in France as elsewhere, perhaps more so in France than elsewhere. Since 1881, there has been no restriction in the sale of intoxicating liquors in France.

In this work of progress and reform, the McAll Mission Halls are doing good service. People come to the meetings at first out of curiosity, but often come again and stay to hear of and accept the Saviour who loved and died for them.

SABBATH-DAY DINNERS.

Table listing dinner items: Baked Beans, Steamed Apples, Butter, Bread, Cold Roast Beef, Gravy, Mashed Potato, Corn Bread, Pickled Pear, Gelatine, with Fruit, Roast Pork, Apple Sauce, Brown Bread, Butter, Saratoga Pudding.

Either of these Sabbath-day dinners satisfied a growing boy, who said he was hungry as a bear.

BAKED BEANS SUFFICIENT FOR SIX PERSONS. One and one-half pints pole (or colored) beans put to soak in tepid water Thursday night.

with 1/2 teaspoon soda, boil 30 minutes and draw. Add water to cover and boil slowly till they pop open. While beans are cooking cook 1/2 pound (or more if desired) good salt pork till tender.

CORN BREAD.

Two cups meal, 1 cup flour, 2 cups sweet milk, 1 cup sour, 1/2 cup molasses, 1 teaspoon salt, 1 teaspoon soda, put into a tin pail with a cover that shuts over, and bake slowly 4 hours.

SARATOGA PUDDING.

One quart scalded milk, 1 large cup bread crumbs, 1 egg, sugar and salt to taste. Pare and core seven sweet apples and set into the above custard.

If the potatoes are ready to cook, and a teakettle of hot water on the fire, it need not take more than twenty minutes to cook potatoes. It must be a very hungry person who could not wait that long for dinner on a rest day.

BROOKFIELD, N. Y.

SPIN CHEERFULLY.

EMMA L. RUNK. Spin cheerfully, Not tearfully, Though wearily you plod; Spin carefully, Spin prayerfully, But leave the thread with God.

OUR BOY'S COMPANIONS.

With the rapid material growth of our country and with the deepening of separating lines between the different classes, there has sprung into being a certain air of unfriendliness, writes Margaret E. Sangster, in Good Housekeeping for November.

The mother whose little son is her pride, clean, sturdy, refined, thorough-bred, seeks for him companionship among his peers. In school and on the playground she cannot tolerate an admixture of baser metals, her boy being, in her view, of the finest gold.

or she deprives her boy of the wholesome rough and tumble of school life, and has him educated at home, so that his manners and morals may escape unscathed in the contacts inseparable from republican mingling of the mass; your boy, my boy, everybody's boy, all reciting together, shouting together on the ball ground, running races together in the first contests of their careers.

Now it is right to watch sedulously over a boy. A boy, in good clothes or in rags, should be fearless, brave, truth-telling, magnanimous and obedient. The senator's son, or the president's, may be this sort of boy. So may the washerwoman's, and the day laborer's son.

Boys are neither snobs nor toadies unless they are made so, and left to themselves they have a democratic simplicity of nature, and a magical way of piercing through the surface and getting at the core of things.

AN AMUSING INCIDENT.

"One of the interesting novelties of the social life of the new century is the occasional appearance of our Mongolian neighbors in society," said a matron. "It goes to show how small the world really is and how intimate the nations are becoming.

"A Chinese nobleman who was presented to a young woman at an evening function not long ago began the conversation after the manner of his nation by propounding a series of questions. At first the answers were easy.

"These being answered to his satisfaction, he became more particular in his inquiries.

"Why are you not married?" "Perhaps the right person has not asked me," answered the young woman, laughing.

"Not in the least," she replied, immensely amused by his persistence.

"For the time being he seemed satisfied, but later in the evening he came up to her with a young American who evidently had no idea of what was in store for him.

"And the odd part of it all was that he actually made the match, for the pair, who until then were not acquainted, were engaged not long afterward."

EDUCATION SOCIETY.

The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at College Office, Alfred, N. Y. Feb. 26, 1903, at 1.30 P. M.

Present: Prof. E. M. Tomlinson, Prof. A. B. Kenyon, Prof. W. C. Whitford, Prof. E. P. Saunders, Dr. B. C. Davis, Rev. W. L. Burdick, Rev. J. B. Clarke, Mrs. W. C. Titsworth, V. A. Baggs.

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

A communication and a printed copy of the resolutions passed by the Advisory Council held at Alfred, N. Y., Dec. 10, 1902, were received from D. E. Titsworth, Secretary. After reading, upon motion, a committee of two—Prof. E. M. Tomlinson and Rev. W. L. Burdick—was appointed to act in compliance with the request contained in resolutions.

Report of Treasurer for Second Quarter—48th year—Nov. 22, 1902, to Feb. 22, 1903, was read and adopted:

I. REVENUE AND EXPENDITURE.

DR. Balance on hand Nov. 22, 1902.....\$976 14

Interest on bonds and mortgages as follows:

Table listing interest on bonds and mortgages for various individuals and organizations, including Mrs. S. D. Burdick, Mrs. D. E. Butten, Mrs. Emma L. Camenga, etc.

Interest on bills receivable:

Alfred University..... 51 82

Interest on Theological Endowment Notes:

Table listing interest on theological endowment notes for Mrs. George H. Babcock, Rev. J. Bennett Clarke, etc.

New York Church, for

Phebe J. B. Wait, M. D..... 80- 34 00

Contributions for Maintenance of Theological Seminary:

Table listing contributions for the maintenance of the theological seminary from various churches and individuals.

Milton Junction Church, for

Rev. George J. Crandall..... 2 50

W. H. Greenman..... 5 00

A. S. Maxson, M. D..... 10 00- 17 50

Plainfield Church..... 50 70

Scott Church..... 1 80

Student Quartette:

Table listing names and contributions of the student quartette, including Reuben Ayars, E. A. Ayars, Lyra A. Babcock, etc.

Total.....\$1,882 06

CR.

Alfred University, W. H. Crandall Treasurer..... 600 00

Theological Seminary..... 300 00 900 00

General Fund..... 25 22

Rev. L. C. Randolph, Balance Expenses of Student Quartette..... 25 00

Salary of Treasurer..... 10

Exchange on Check..... 2 00

Accrued Interest on Mortgage..... 4 00

Rent of Safety Deposit Boxes..... 922 74

Balance Feb. 22, 1903..... 1,882 06

II. PRINCIPAL.

DR. Balance on hand Nov. 22, 1902.....\$ 3,315 38

Bills Receivable:

Alfred University..... 648 00

Payments on bonds and mortgages:

Helen M. Crandall.....\$1,800 00

M. L. B. Merrill..... 100 00

Langford Whitford..... 100 00

Wellsville Improvement Company..... 600 00-2,600 00

Payments on Theological Endowment Notes:

First Alfred Church, for

William Calvin Whitford..... 12 50

New York Church, for

Phebe J. B. Wait, M. D..... 25 00

Rev. J. Bennett Clarke..... 25 00

Mrs. Harriet A. Pierce..... 10 00

George V. Post, M. D..... 50 00 212 05

Mispah Z. Sherburne..... 50 00

Life membership:

S. C. Maxson, M. D., for

Ethel Bola Maxson..... 25 00

Total.....\$ 6,800 88

CR.

Invested in bond and mortgage:

Wellsville Improvement Company..... 6,000 00

Invested in Stock:

Alfred Mutual Loan Association..... 300 00

Balance Feb. 22, 1903..... 600 88

Total.....\$ 6,800 88

III. LIFE MEMBERS ADDED SINCE LAST REPORT.

Emma L. Camenga, Mispah Z. Sherburne, Ethel Bola Maxson, William Calvin Whitford.

Respectfully Submitted, ALFRED, N. Y. Feb. 22, 1903.

Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE, E. E. HAMILTON, Auditors.

Voted that the Sun Publishing Association's bill for printing supplies, amounting to \$13.00, be paid.

The committee appointed to investigate and report concerning the old endowment funds of the Education Society reported progress.

On motion, it was voted to pay to the Theological Seminary and Alfred University, each, \$450.00.

Voted that Prof. E. M. Tomlinson be a committee to make out Conference Program.

On motion, the Corresponding Secretary, Rev. W. L. Burdick, was appointed a committee to procure data and present our need for the Theological Seminary, by circular letter, to the churches of the denomination.

On motion, Dr. A. E. Main was appointed a delegate to attend the several Associations, in connection with Dr. B. C. Davis, to the Eastern, Central and Western, and Dr. Wm. C. Daland to the North-Western.

On motion, the following testimonial of appreciation of the services of the late Ira B. Crandall was adopted:

The Executive Board of the Seventh-day Baptist Education Society desires to put on record its appreciation of the service of Ira B. Crandall, of Alfred, who died on February 12, 1903. Mr. Crandall has been a member of this Board since 1881; and has thus served longer than any of the present members of the Board. He has shown himself a faithful and efficient director. Many years ago he felt the importance of higher education for Seventh-day Baptist young people. He has contributed not only money but also his own time and attention in order that later generations might have greater educational advantages than he himself had in his youth. Mr. Crandall has left a noble monument for himself, in that many men and women are better equipped for their life work than they would have been if it were not for his labors in connection with this Society.

Adjourned.

E. M. TOMLINSON, Pres.

V. A. BAGGS, Sec.

DENOMINATIONAL READJUSTMENT.

To the Editor of the SABBATH RECORDER:

If I may be permitted to express the thoughts which I shall commit to writing upon the subject of denominational readjustment in an epistolary form I shall esteem it a privilege so to do at this time. But before entering upon the subject there are three others to which I desire to make reference. The first of these concerns yourself and the splendid opportunity which was accorded you so recently at Harrisburg to represent Seventh-day Baptists and to plead for justice in the repeal of both an unjust and un-American law. I feel sure that I voice the sentiments of hundreds of your friends and fellow-workers. I am glad that the opportunity came, was seized, and that so much interest was manifested. It is particularly gratifying that so many were willing to receive literature upon the Sabbath question. "Cast thy bread upon the waters and it shall return after many days."

Intelligence has just reached us—only a few days since—of the death of Mrs. Margaret A. Brown, of Little Genesee. I cannot let this opportunity pass without writing out, in behalf of my dear wife and myself, words that shall be in some degree a tribute to her memory. The passing away of this sainted mother in Israel has stirred us both most deeply, and as the years go on her memory will grow upon us, helping to influence our lives toward all that is beautiful and lovely and of good report. I never knew or heard of a single fault in her character. The wonderful and magic power that will ever follow her memory was derived from the one quality of a heavenly love which she possessed in a most eminent degree. Never shall I forget her face lighted up with the love of God. She shines in glory now.

The recent reception by mail of a copy of the minutes of the late sessions of the South-Western Association afforded pleasure and appreciation. Its typographical appearance and the intelligence which it contains betokens evident progress to the cause of our churches within the bounds of the Association. Particularly gratifying must it be to all who love the cause which we represent that a new star shines out with such brilliancy of lustre in our ecclesiastical galaxy at Gentry. That our church there has become self-sustaining indicates much for the future of her usefulness.

The mention of the illustrious galaxy of the stars which are shining for God and his Sabbath leads me directly to my subject. Of all ecclesiastical organizations at present existing in the earth none so nearly represents and reproduces the primitive Christianity of the days of the Apostles as that of the Seventh-day Baptists. In truth Seventh-day Baptist Christianity is in direct and undoubted continuity from that of the Apostles. That we are forced to bear a name that is expressive of a part only of the glorious testimony of our confession is necessitated by the exigencies of the situation wherein all other religious bodies have departed more or less grievously from the truth. Some of these organizations are but of yesterday and are teaching most pernicious and soul-destroying errors. They are in fulfillment of the Saviour's warning that there would be false teachers and false prophets who would deceive many. Of them we shall do well if we shall beware. On the other hand, there is the large company

throughout Christendom who do not yet see eye to eye with us and who nevertheless do make up the major part numerically of the great church universal. Some of the brightest Christian characters are to be found in their ranks, some of the most useful hitherto in helping on the cause of truth in the world. But this consideration should never weigh in any degree with any of our people as regards their own duty toward truth. If God has made us to see the truth in regard to his Sabbath, woe be to any of us if we betray it and refuse to hear the voice divine. No consideration, whether commercial, social, matrimonial or otherwise should ensnare our footsteps into walking in ways which to us are a departure from the Lord our God. "Take the world and give me Jesus" means for us his Sabbath too. Unity of religious belief is always desirable between husband and wife. But it is not with us as it is with some others in making matrimonial alliances. Marriage between members of many religious organizations does not involve the sacrifice of any great principle when either side relinquishes his or her religious preferences for the sake of a much desired unity. But not so with us: absolutely, we cannot do this without a grievous departure from God. "To love father or mother or brother or sister or wife more than me," said Jesus the Lord of the Sabbath, "is not to be worthy of me."

I am persuaded that in our contemplation of the work and the mission of the Christian church which lie before us in this our day we have far too inadequate an estimate of the importance of the work of the Holy Spirit. We may multiply methods and machinery but all will be of no avail if we have not the gracious operations of the great and victorious Spirit. If we do not see evidences of his working we may be sure that we are displeasing God by our inactivity and love of the world. We need to pray without ceasing for the baptism of God's Spirit upon all our churches. Aside from the daily reading of the Bible and prayer at stated intervals, daily we need to seek to be much alone with God in heavenly contemplation. If we do not the finer sensibilities of our spiritual natures will be dulled and our consciousness of the might of the Spirit's gracious approach will be obliterated by the myriad voices of earth and the jarring discords of a world that is at enmity with God.

We have lost sight too much in this secular and grossly materialistic age in which we live of the age-enduring significance of the day of Pentecost until Jesus comes. Most people apply the words of Joel's prophecy commonly rendered "great and terrible" day of the Lord, exclusively to Christ's second coming. This I believe to be a mistake but that its application of primal importance to us is to the day of Pentecost. No day in all the ages stands out with such supreme significance as that great and illustrious day.

"When that illustrious day shall rise, And all thy armies shine In robes of victory through the skies, The glory shall be thine."

That glorious, that illustrious day has arisen. It only remains for all God's armies to arise in their might and shine. We ought to be clad in robes of victory all the time. We are living in the age of the Holy Spirit. He, as truly a person as is Jesus, with his special abiding place here upon this earth, whither he has been sent both by the Father

and by the Son, to take the place of Jesus until he come, is as truly the mighty servant now of Jesus to do his personal bidding as Jesus was the servant of the Father in the days of the incarnation. The glory of all this heavenly teaching, which the world needs today more than all else, is most blasphemously denied by a certain false prophetess, who in many articles over her own signature and in books asserts that the Holy Spirit is being withdrawn from the world. This alone is sufficient to set the seal upon her brow of a false prophetess. "Choose ye this day" whether the Word of God or, that perverter of the Word, an American prophetess. I would not speak on this subject at all, it is painful to do so; only the necessity is laid on me. The warning is needed. The working of her false doctrine has proved too sadly leaven of disintegration among us. We need to beware.

Having written at some length upon the necessity above all else of the Holy Spirit's gracious work, I shall hope in a future article to enter somewhat into a discussion of methods. S. S. POWELL.

ADAMS CENTER, N. Y.

THE ABIDING PRESENCE OF THE HOLY SPIRIT.

The sacred scriptures are our sufficient guide in matters of duty toward God and man, if we diligently search them, and with an open and sincere heart, accept and obey the instructions thus acquired. The promise is made to all such seekers for truth and the path of duty, that our Father in heaven shall give the Holy Spirit to them that ask him. Having received this divine endowment, the Holy Spirit will so guide and nurture us, that we may attain "the fruit of the Spirit, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance. Against such there is no law." Without this endowment, the lust of the flesh will war against us, and the works of the flesh are such, that they who practice them, shall not inherit the kingdom of God. The "Fruit of the Spirit" is a combination of all that is best for man, both now and forevermore. "The works of the flesh" are an aggregation of all wickedness. They are opposed, the one to the other, so that to choose the one, we must reject the other, for we cannot serve God and mammon. The one brings light, love, joy and heaven; the other, darkness, hatred, woe and death.

Early in his ministry, Jesus said unto Nicodemus, "Except a man be born again, he cannot see the kingdom of God." To further emphasize this truth, he also said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

When Jesus told his disciples that he should soon leave them, their hearts were filled with sorrow, and he comforted them through the gracious words of sympathy and love, which are given us in his farewell address. Concerning the sending of the Holy Spirit to comfort, help and guide them, he said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he

shall teach you all things; bring to your remembrance all that I said unto you, and guide you into all truth. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go, I will send him unto you."

When Apollos first came to Ephesus, his knowledge concerning Jesus had been obtained from the Old Testament scriptures, and the teaching of John the Baptist. Being fervent in spirit and a man of great ability, he spake and taught the things concerning Jesus, knowing only the baptism of John. Priscilla and Aquilla, who, for a year or more, had heard the story of redeeming love from the lips of Paul, heard Apollos also, and quickly saw that he fell short of declaring the gospel message in its fullest measure. Therefore "they took him unto them, and expounded unto him the way of God more perfectly." Heeding their instruction, Apollos ever afterward preached the full gospel of Christ, exhorting all men, not only to repentance, but to add thereto such faith in Jesus as the promised Messiah, as would unite them unto him so firmly, that his Spirit should evermore abide in their hearts.

Soon after the departure of Apollos from Ephesus, Paul returned to that place, and finding there "about twelve men" who were recent converts to the Christian faith, he asked them, "Did ye receive the Holy Ghost when ye believed? And they said unto him, nay, we did not so much as hear whether there is a Holy Ghost. And he said, into what then were ye baptized? And they said, into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them." Thus are we again led to the words, "Ye must be born again." It is this abiding presence of the Holy Spirit in the heart of man, together with the help this presence gives, that raises the Gospel of Christ far above every other scheme for lifting men from the depths of sin, to an exalted sphere of holiness and of fellowship with God.

The Holy Spirit does not dwell in the unregenerated heart, because worldliness ever strives against the Spirit; and man, being tempted by the world, the flesh and the devil, is led astray, and chooses riches, pleasure and honor, rather than "The fruit of the Spirit." The world's history since the coming of Jesus corroborates this statement, inasmuch as the one choice leads toward righteousness, the other toward sin and death.

As we learn of the presence of electricity by the light it brings to places veiled in darkness, so do we learn of the presence of the Holy Spirit by the inward light, with which he illumines and inspires our whole being. In like manner, as we learn of the presence of electricity by noting its efficiency as a motor power, so do we learn of the presence of the Holy Spirit by noting his efficiency as a comforter and helper of humanity, lifting man from darkness and death, to the light of heaven and eternal life.

WESTERLY, R. I. WILLIAM L. CLARKE.

BE not discouraged at broken and spoiled resolutions; but to it and to it again!—S. Rutherford.

Young People's Work.

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

WHAT IS CHRISTIANITY?

If we are to know what our attitude ought to be under the new conditions outlined last week, we must grasp both sides of the situation. We must perceive what it is we stand for. What are we trying to adjust to new conditions? What is Christianity?

Let us first review a few things which are not in themselves Christianity. To shut up a God-given truth or blessing in the heart and keep it from the world, lest contact with the world's sin should contaminate it, is not Christianity. No, let your light shine. It is not Christianity to set up a dogmatic creed to which all must agree, or, in our opinion, perish. It is not a sanctimonious repetition of time-worn and therefore meaningless phrases. It is not the mere resting from work on a certain day of the week. It is not to follow literally every casual direction found in the Bible just because it is there, without regard to its purpose, to whom spoken, under what circumstances, or even who said it. It is not merely submitting to the ordinance of baptism, joining a church, or regularly attending church services. Valuable as many of these may be as aids to Christian living, they are not primarily what we are trying to adjust to new conditions. If we could remember that fact it would be a great help to us, and would simplify our task. Christianity is the law of love. To live the law of love is to live Christianity. Christ was the first to announce the law in all its fullness to the world. His life and teaching are summed up in his own words. "Love the Lord thy God with all thy heart and thy neighbor as thyself." To teach the world to live the Golden Rule by the compelling power of love is the task we, as young Christians, have before us.

We have little trouble in making people see this law of love. The most degraded sinner and the staunchest infidel appreciate its force. Why then don't people eagerly adopt it? Why do they stand back and say there is nothing in it for them. I am afraid it is partly because we don't place the matter before the world in its true light. We have too often mixed our own doctrine with the law of love. We have too often asked men to put our construction on revelation, history, science and experience; asked them to believe as we do before conferring on them the name of Christian. All men don't think alike, have not all had the same experience by which to interpret truth, and cannot all believe a proposition, which seems contrary to their reason, just because somebody else says it is so. We must be charitable with such people, for on our charitableness depends to a great extent the future influence and efficiency of the Church of Christ. There never was a time when this law of love was so much in effect among men. It is slowly permeating the race. Men cannot help absorbing it. It is part of the ethical standards of the civilization in which they live. Many outside the church are thoroughly imbued with the law of love. To be sure, they make a mistake in not giving credit for what they call their own morality, to the proper source, Christianity, and in refusing support to the Church, the greatest promulgator of their ideals that the world contains. Yet they may not be entirely to blame. We may have had some influence in keeping them out. Let us examine ourselves and see.

SERVICE.

Human society is so constituted that each man must serve his fellow beings in order to serve himself. However selfish we may be, however selfish may be our purpose, we must contribute to the interests of our fellow-men if we advance our own. Generally speaking, in the business world man's normal motive is to make money, to accumulate wealth. He is actuated by his own interests, but in every legitimate form of business in which he can engage, he serves society more than he serves himself. The capitalist invests his money in making brick, machines, cloth, in opening up mines, in supplying various public demands, and in so doing he employs labor which receives a greater share of the earnings than capital. The laborer besides receiving his daily wage is contributing to the comfort and well-being of society by the product of his hands. As civilization advances man becomes more and more dependent upon the service of his fellows. This same law of service holds true in the intellectual world and the spiritual world. The human mind expands, develops and grows by the service it renders; narrows, withers and blights by what it keeps and does not give. The human spirit gains strength, insight and moral fibre by the service of giving, and the more it gives the more it gets. "He that loseth his life shall find it."

The only worthy service in the Christian life is that which comes from love. The service that does not spring from loving loyalty to our Heavenly Father and loving enthusiasm for our fellow-men falls far short of its divine possibility. What we do may be very, very small, but the combined bits of loving service that unknown and unseen to man, are recorded in the Book of Life, constitute the heaven in our homes, our factories, our schools, in short our civilization. In this kindly, loving thought and action lies the source of the spiritual power which the Christian church so sadly needs. "How shall we get power?" is the question ringing in the ears of Christendom, and by reason of its very simplicity we have missed the answer. The world hungers and thirsts for the cheerful word, the kind deed, the cup of cold water that we daily fail to give, and still we wonder why we lack spiritual power. Spiritual strength increases in a geometric ratio as we act it. The last chapter of John ends with this beautiful and wonderfully suggestive verse, "And there are also many other things which Jesus did, the which if they were written, every one, I suppose that even the world itself could not contain the books that should be written." The life of the Master is recorded in these simple words. "He went about doing good." And when the Christian church recognizes the full meaning and true significance of humble, loving service, the star of hope will glow anew in many discouraged hearts, and this sad old world will revel in a happiness heretofore unknown.

OUR MIRROR.

EMPLOYMENT FOR SEVENTH-DAY BAPTISTS.

We are glad to get such frank, straightforward letters as the following. Keep them coming, and if anyone has a different opinion, it will cost you only two cents to send it. The writer of the following says he has been watching these things several years. He does not wish his name to be used, but offers to stand under all complaint if the Editor gets into trou-

ble over the letter. His signature is one we have taken the liberty to give him, so that you may have a handle by which to take hold of him.

WESTERLY, R. I. Feb., 1903.

Dear Editor:—I noticed in the last issue of the Recorder, under the head of Question Box, a query by some young person, Why there are not more people that employ Seventh-day people?

Now, I fully appreciate the position of all such young people. I have stood on the same ground. But I want to say to all young Seventh-day Baptists who feel that way, open your eyes a little wider, both to God's truth and to the number of places that employ Seventh-day Baptists.

It may be a clean, easy job in a dry goods store, but an active young man that is strong should leave those positions for young persons that are less strong. I think. Have you got sand? I have in mind a firm which gives employment to a large number of men, and are glad to get nice young men who keep the Sabbath. The pay is good and work steady. But I have known Seventh-day Baptist boys to come down to that little town from their homes in Kansas, New York state or some other state, and for a few weeks all will be well. Then came late hours—then something worse—until it would come to pass that you could not tell the difference between a native-born hoodlum and one of those Seventh-day Baptist boys.

Now, there have been those who have come Down East to that little town who have had sand to stick to all that was good and true, and the firm think not a little of them. They have good positions as well as good wages. I know business chances always have a large share of our thoughts. God says if we seek first the things that are his, he will add all the other things. Now if we do as God says we have a right to claim his promises.

I know a young man who was brought up to keep First-day; he made up his mind to keep the Sabbath. He worked over a year for a Seventh-day Baptist firm for three dollars a week less than he had been getting when working for the First day firm. That was some years ago, but he is with the Seventh-day Baptist firm yet, and seems to be contented with his wages. Don't you suppose he ever thought of the old wages before he got very far? He was going to keep the Sabbath; and if you ask him to-day about it he will tell you he is not sorry. Prove you are worth something.

Don't keep the Sabbath simply because you were brought up that way—know it is the truth of God. Don't consider you are going to keep the Sabbath if you can get a job where you can do so; know why you are going to keep the Sabbath, and decide that you are going to keep it. If you know of any line of business that you have a special liking for, take the job nearest to it that you can get; labor faithfully and wait. But if you are going to keep the Sabbath, we know you will get a position.

WRITING AND READING LETTERS ON THE SABBATH.

"The Seventh Day is the Sabbath of the Lord thy God." Obviously the Christian's duty is worship and service to the Creator upon his holy day.

To me it seems sinful to write or read business letters on the Sabbath; as much so as buying or selling. As to friendship letters, I believe the same rules should obtain as in visiting. We do not, as a people, believe in making social visits on the Sabbath. Most letter-writing could be done some other time.

As to letters to one's home, it depends upon what is to be in them. Work and worldly cares should be left out of our conversation on the Sabbath, whether spoken or written. I cannot see any harm in writing religious letters, if other duties are not more pressing. It seems to me a part of religious service, as visiting the sick, the lonely and troubled, with the object of bringing Christ more fully into their lives. "It is lawful to do well on the Sabbath Day."

Should it not be our object from sunset to sunset on the Sabbath to get, and help distribute spiritual food?

ANGELINE ABBEY.

1030 E. 26 St., Erie, Pa.

THE WAVERING BRINGS UNHAPPINESS.

I believe you invited remarks on the blessedness of keeping the Sabbath, and as I feel that I am one who has been blessed, I wish to bear witness.

Having been all my days an isolated Sabbatarian, I constantly have to make sacrifices on account of the Sabbath; sometimes money has been involved, but generally only pleasure. At first, in my childhood, I yielded, sometimes to temptations—sometimes it was a birthday picnic, sometimes a party, later a lecture or a drive—but finally I found peace only in standing firmly for right; since that time there seems never to be any two ways about it. The ability to be firm I deem a great blessing, for the wavering it is which brings unhappiness.

Last Sabbath, while I was reading the 68th Psalm, my little daughter listening, we were attracted to the 19th verse, "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." This verse expresses my feeling in regard to the subject of the blessings of Sabbath-keepers. I believe we are rewarded, even in this world, for sacrifices in this direction.

I am doing my utmost to direct my children in this path which, though thorny, "leads at last to the light."

The writer adds, "Please boil down to taste," but we consider its consistency just about right.

ED.

BOULDER COUNTY, COLORADO, FOR GOLD AND PROSPERITY.

Colorado is a long way off to many readers of the SABBATH RECORDER. It is due to them to learn somewhat how things are progressing at the eastern foot of the rock-bound old Rockies. Boulder County is highly favored as to its location. Within its boundary lines are mountains and plains, with valuable natural resources in both sections. The city Boulder—county seat—is at the very mouth of Boulder Canon. A half hour's brisk walk from the center of business brings a person where he begins to climb the mountain heights. A few miles to the south and east are inexhaustible coal mines of the best quality of bituminous coal. It burns with so little smoke it is called smokeless, and the ashes are almost as free from foreign substance as wood ashes. Still nearer the city, to the north and east, are the wells producing the best quality of coal oil. This "strike" of oil was made about a year ago. Substantial progress is steadily made. Face to the west and there, hidden in the everlasting hills, are the inexhaustible mines of gold. Pass up Boulder Canon about six miles, then turn to the right and go up the gorge known as Bummers Gulch about four miles and you are in the Sugar Loaf mining district. Sugar Loaf Mountain looks quite symmetrical and conical standing out and far above all its surroundings. It is readily seen from the city. In this district there has been a mine known for many years as the Livingston, worked quite irregularly, but credited with yielding about \$200,000. Last September near the old workings a rich vein was discovered in a potato patch almost in the doorway of a mountaineer's home. Instead of potatoes, gold was dug with plow and scraper, pick and shovel. A shaft is now being sunk and arrangements made to carry on the work systematically. This strike has

been investigated by many, not only from the city but also from different parts of the state and from other states. The editor of Ores and Metals, a quarto monthly of high repute published in Denver, after reading, as he thought, exaggerated newspaper reports, went and investigated in company with Bro. Wardner Williams, secretary and treasurer of The Double Star Mining and Milling Company. He was surprised to find the reality greater than the reports. This caused him to make "Boulder's Budget" the leading article in the November number of his periodical. The Budget occupies nearly all of the first five pages with ten illustrations of mining scenes in Boulder County. Seven of these belong to the Sugar Loaf district. Three of them show the property of The Double Star Company. "Sugar Loaf the Scene of a Great Development" is the first division of the article. In this we note the following: "The present surface showing in the Livingston is fully as good, if not better, than that made in the noted Stratton's Independence and Portland mines of the famed Cripple Creek district at the same stage of development." "The Bonanza Find of the Year" is the headline of the second division. The first sentence reads: "The opening of the big shoot on the surface in the Livingston is easily the sensation of the year if not of the last twenty years." In the same paragraph we read: "A shoot eight feet wide and opened for sixty feet in length on surface . . . has produced for the past twenty days an average of \$1,000 a day net with the labor of ten men." The fourth division talks about "The Logan Group." The Logan Mine "has been systematically worked by Pennsylvania men . . . for the past five years, producing during that time nearly \$500,000." Recently "one shot threw down \$500 of free gold of fine quality." The heading of the next division reads: "Double Star Mining and Milling Company." Several readers of the SABBATH RECORDER are especially interested in this Company. The Double Star owns seven claims adjoining the Logan and the branch lode lying about 1,500 feet south of the main group. A regulation claim is 1,500 feet long and 150 feet wide—about five acres. One of these claims fits end to end with the famous Logan and is called Logan Extension. The other six adjoin. The shaft being sunk on the Logan Extension is about seventy-five feet from the end of the Logan. During a very recent thorough investigation of the Logan the managing proprietor remarked that the Logan was yielding more gold now than ever before in its history and that it was practically inexhaustible. Carefully noting the course of the rich veins from the Logan, The Double Star has good reason to believe that the Logan Extension will develop into as rich a mine as the Logan itself.

Now we come to the Branch lode. The Double Star management, after watching the prospectors for some months, purchased two claims touching each other endwise and running along the exposed vein for about half a mile. The Company is sinking a shaft on this property, feeling sure of rich results. Vice President Nicholson, a veteran mining man, is business manager. He expresses himself very strongly that the Branch lode has as good ore as the Livingston. On Tuesday, November 11, the writer visited both the

Branch lode and the Livingston. To him it seemed probable that the final outcome of the one would be as good as the final outcome of the other.

Notice now these two sentences from Ores and Metals under the headline, "The Future of Sugar Loaf." "After a quarter century of spasmodic prospecting and development, the Sugar Loaf district, it may be said, is now entering on a career of unparalleled prosperity." "It is not excessively optimistic to predict that Sugar Loaf has every prospect of becoming a second Cripple Creek within the next five years." Quite recently The Boulder Gorge Mining, Milling and Power Company has been organized. Its holdings lie in this same Sugar Loaf district close to the property of the Livingston. Some of the leading officials are Seventh-day Baptists. May success attend both the Double Star and the Boulder Gorge.

Why has not this rich development come sooner? Lack of money. The prospector is a poor man. His hope is to find a vein which will show well enough to secure a purchaser. He can hardly think of finding gold readily enough to develop and operate a mine. Indeed very few individuals have money enough to do this. There must be organized bodies to concentrate capital enough to do the work. Stock companies, close corporations and syndicates are needed to develop and operate mines as much as they are needed to build and operate railroads and ocean steamship lines. Capitalists attracted to Boulder during the past year because of oil have investigated the gold prospects. These investigations have increased confidence in Boulder County mines. The owners of the Wall Street mine, nine miles by railroad from Boulder, have recently completed a mill, costing \$150,000.

There is large money back of the Livingston: One of the chief owners from Utica, N. Y., told us that the holdings embraced about 200 acres, that a mill will be erected and the development pushed forward. The Double Star also has the means to push its operations to successful results.

Gold glitters. The prospect of securing it in large quantities sometimes deprives persons of proper conservatism. Three things especially should be carefully considered by any one thinking of investing in mining stocks. The value of the property holdings of the company. The amount of the incorporation capitalization. The character, competency and experience of the managers.

The city of Boulder is steadily thriving. The trolley car line completed its third mile of track at the end of last year. It is under contract to complete another mile this year, and still another mile next year. This railway company furnishes electric light for public and private use. A new gas plant was set in operation a few months ago. This is furnishing gas for fuel and lights. With the approved appliances the gas light is proving a strong rival of the electric light.

One year ago the prevailing opinion was that Boulder would make good advancement during the year. It proved so more than was anticipated. The opinion now is that Boulder will take a long step in advance this year. Real estate is rising in value all the time. Many have gained financially by buy-

ing lots, building upon them, then rent or sell.

It is the privilege of Seventh-day Baptists to take advantage of all these opportunities. But, "If riches increase set not your heart upon them." No doubt many are kept by power divine from increasing in riches because God knows they would set their hearts upon them. Let every one be sure to keep alive spiritually, even if riches do increase. Then will there be a whole hearted disposition to contribute for the cause of the blessed Master in full proportion as God shall give prosperity.

S. R. WHEELER.

BOULDER, Col., Feb. 20, 1903.

"EXPLORATIONS IN BIBLE LANDS DURING THE NINETEENTH CENTURY."

By Professor H. V. Hilprecht, Ph. D., D. D. LL. D. Clark Research Professor of Assyriology and Scientific Director of the Babylonian Expedition of the University of Pennsylvania, General Editor, Assisted by Dr. Benzinger, late of the University of Berlin, Dr. Steindorff, of Leipzig, Dr. Hommel, of Munich, and Dr. Jensen, of Marburg. 1 Volume, Buckram Cloth, nearly 900 pages, 200 pictures, 4 maps. \$3.00 net.

This is a portly volume printed on enameled paper from clear type, which makes it a delight to the eye. In his preface, Professor Hilprecht states that the volume was belated because he wished to include newly-discovered matter of unusual importance. Be this as it may, we are inclined to think that it came out in an opportune time, in view of the controversy that is now raging among some of the world-famous archaeologists concerning the influence of the Babylonian religion on that of the Hebrews.

Professor Hilprecht is the General Editor, as well as the largest contributor, and his article alone makes up the major part of the book. As the title indicates, it is a resume of the Archeological work of the entire last century. While he gives a connected account of the early attempts, he nevertheless lays most stress on the labors and accomplishments of the four expeditions of the University of Pennsylvania, beginning in 1888, with all of which he was connected—first as Assyriologist and lastly as Scientific Director.

Nippur, the scene of Professor Hilprecht's greatest triumphs, is situated between the Euphrates and Tigris, in Babylonia, and a little to the north of the thirty-second degree of north latitude. This is one of the oldest towns spoken of in the Scriptures, as we find mention of it under the name of Calneh, in Genesis 10: 10.

These excavations, of which the first full account is given in this book, have been so successful that a chair of Assyriological Research has been established in the University of Pennsylvania, which the Professor says will enable him to devote the remainder of his life to tabulate reading and research work.

Any light is welcome from any source that can make clearer the conditions of life and progress among the people of the Bible, that can explain any of its obscure allusions, fill up a gap in its narratives, or even illustrate its phraseology.

Among the most important achievements of this last campaign was the determination of the Babylonian Temple and its storied tower of ziggurat. Professor Hilprecht's understanding of the Temple of Bel, the great Sun god, is especially interesting to Bible students, as it offers a reasonable interpretation concerning the building of the Tower of Babel described in Genesis.

The location and partial excavation of the famous temple library and priest school of Nippur have been pronounced "one of the most far-reaching Archaeological discoveries of the whole last century."

The ground covered in these articles takes in all the lands of the Bible, and makes it a "veritable compendium of Bible Archaeology for the last one hundred years."

The decipherments of the various inscriptions found in the several lands have an incalculable value in the complete confirmation which they give to many important statements of Old Testament history. They add, in no small degree, to our knowledge of the Hebrew Captivities, and of other great events during a long period of Jewish national life. Increased light is thrown upon the social and domestic life of olden times. In view of their strong corroboration of the Sacred Text, it seems as if these long-buried archaeological treasures have been providentially kept in seclusion, that in these latter days of doubt and questioning they might be brought forth as irrefutable witnesses of the fidelity of the Old Testament records.

This book is without doubt the greatest contribution to Biblical literature that has appeared for many decades. The subject is one of uncommon importance, and the men who have contributed thereto have a world-wide reputation. It ought to be in every library, public and private. Ministers, above all others, should have it.

Our Reading Room.

ADAMS CENTRE, N. Y.—At the beginning of the year, the Y. P. S. C. E. elected the following officers for a term of six months. DeChois Green, president; Roy Green, vice-president; Frank Langworthy, treasurer; Clara Hull, recording secretary; Mrs. W. T. Colton, corresponding secretary.

On Sabbath evening, Jan. 3, 1903, the Y. P. S. C. E., held a social at the home of Mrs. W. T. Colton. About 30 were present, among them quite a number of our young people who were home for the holiday season. The evening was pleasantly passed with games and music. Sandwiches, doughnuts and coffee were served for refreshments.

Another social was held on Wednesday evening, Jan. 28, 1903, at the home of Mr. Caleb Langworthy. About 25 attended. A bounteous repast was served after which our host and hostess served warm maple sugar. The remainder of the evening was spent with games and music. All report a very good time.

Wednesday evening, Feb. 11, a social was held at the home of Mr. J. S. Whitford. Notwithstanding the inclemency of the weather about 25 attended and report a very pleasant evening.

The weather has been unfavorable, causing a much smaller attendance than usual at our socials.

Wedding Anniversary.

On Feb. 4th, 1868, Amos Stoodley and Frances Clark were married. Last Wednesday evening being the 35th anniversary of that event, some of their relatives and friends made arrangements to celebrate it with them. About eighty of their relatives and friends gathered at the home of Will Moore, a near-by neighbor on the South Harbor road, and went in a body to Mr. Stoodley's, where they

were hospitably received, though their advent was very unexpected. After refreshments Grant Davis made remarks appropriate to the occasion, and in behalf of the friends presented Mr. and Mrs. Stoodley with an elegant silver tea set and cake basket. Guests were present from the towns of Hounsfield, Rodman and Adams.

HORNELLVILLE, N. Y.—Until recently, the Sabbath-school has taken collections, one month for the Missionary Society, and one for the Tract Society; but the Sabbath-school Board has been added to the list, and each of these three objects will now receive four offerings a year.

The Endeavor Society and the church have just enjoyed a visit from Mr. Walter L. Greene, a theological student of Alfred and Endeavor Secretary of the Western Association. He was with us Friday night and Sabbath day, and spoke at both meetings. At his suggestion the Endeavor Society is to give a part of each weekly meeting to the systematic study of the Bible, beginning with the Old Testament as a book of history and biography, of doctrine and practice.

A. E. MAIN.

ALFRED, N. Y.

TALENT, OREGON—In October we received a visit from Eld. J. T. Davis, Missionary Colporteur on the Pacific Coast, in the interest of church work. We enjoyed his visit very much and were glad that the Missionary Board could send him, but wish he had come before the church organization had been dissolved. At the meeting held by him quite an interest was manifested by those in attendance. An excellent discourse on the Sabbath question excited much comment, but while almost all of the people acknowledged the truth of the arguments, they took refuge behind the statement that "It does not make any difference."

While the church is disbanded, a Sabbath School is still maintained, with an average attendance of eleven. At the last election of officers, Mrs. M. C. Hendricks was elected superintendent, and Bessie Hurley, secretary.

W. H. H.

Feb. 14, 1903.

NORTH LOUP, NEB.—We notice from the North Loup Loyalist that the Christian Endeavor Society of the Seventh-day Baptist church, "has planned to hold cottage-prayer meetings on Tuesday evenings, at the homes of those who are unable to attend the regular church services. The first meeting was held on Tuesday evening, Feb. 24th, with Mr. and Mrs. N. Bee.

GENTRY, ARKANSAS.—From the Journal-Advance, of Gentry, Arkansas, we learn that in the absence of Pastor Hurley, who has been granted a season of rest, two quartets, one of gentlemen and one of ladies, from the Seventh-day Baptist church, conducted services at Bloomfield, on the 15th of February, in place of the preaching service which the pastor is accustomed to hold at that place.

From the Brookfield Courier of March 4th, we have the pleasant news that the gospel meetings at Leonardsville are continuing with increasing interest, and that "noon-day meetings were held last week at the Babcock shops, and many of the hands employed there

are regular attendants of the evening services." Rev. I. L. Cottrell, pastor, is assisted by Rev. J. G. Burdick, evangelist, and Dr. A. C. Davis, pastor at Edmeston.

SALEM, West Virginia.—A late copy of the Salem Express, under the head of "An Interesting Department," speaks of the work of Prof. C. R. Clawson, of Salem College, with much commendation.

THE WESTERLY SUN reports that Feb. 28, 1903, was the 94th birthday of Mrs. Mary P. Bentley, and the 87th birthday of Charles H. Maxson, both of Westerly, R. I., and that they, being related as to family ties, and neighbors, recognized that day in a befitting manner. This incident is of little account if it does not teach us the value of the lives of Godly people who have lived thus long, who have finished life's more active work, and are quietly awaiting their entrance into the Better Life. Coming, as this incident does, in these weeks when so many of aged ones are passing over to the Other Life, it emphasizes the beauty, glory and blessedness of old age when found in the ways of righteousness, as few other things can. In it all there are abundant lessons of wisdom for those who are younger.

ABOUT "READJUSTMENT."

L. E. LIVERMORE.

Within the past year or two much has been said and written concerning some sort of revision and readjustment of the plans and methods of work of Seventh-day Baptists. To some who are younger, and those who have not been very familiar with the history of our people in past years, the action of our last General Conference in appointing a representative Advisory Council to consider this matter of readjustment, and the recent vigorous editorials of the RECORDER touching the same subject, may appear like the advocacy of some new scheme. But in all this there is nothing new. Some of our wisest and best men of thirty or more years ago were very earnest in recommending certain changes in our methods of work that would secure greater unity of effort, and, therefore, greater efficiency. Important steps were then taken in reorganization of the General Conference for the purpose of bringing our several working bodies closer together. The results proved very helpful, but the hopes of our leaders were not fully realized, because their plans were not fully carried out. Hence the recent movement in this direction is only a revival of long contemplated, but only partially executed plans.

Every attempt at reform, readjustment, progress, is surrounded with difficulties; some found in the very nature of the case, others resulting from the indifference of supposed friends, and still others from opposition of avowed enemies of the project. To overcome all these hindering causes requires time, patient reasoning and pertinent effort.

There are people who are so conservative in their make-up that they regard every suggestion of a change in long-established beliefs or methods of work as being revolutionary and of doubtful utility. They say "Let well enough alone"; and so say we in matters that are really "well enough." But a conviction that things are not well enough lies at the bottom of all efforts to seek improve-

ment. The Constitution of the United States, as framed by the fathers of our republic, has been regarded by some legislators as a sacred document, and they have raised their voices in solemn protest against any sacrilegious changes by way of amendments. But wiser statesmen have seen its defects and have enlarged its scope as occasion demanded. Human laws and human methods are generally susceptible of improvement. Herein they differ from the divine. "The law of the Lord (only) is perfect." Nothing can be added to it, or taken from it without dishonoring that law and subjecting the ruthless hand that dare do it violence to its severe penalties. But human laws and human methods often need revision, readjustment, enlargement.

Some of our present methods of work were inaugurated when we were a smaller people, and much less capable than we are now. As we grow older and more numerous in churches, associations and other organized bodies, there is a tendency to less unity, to actual disintegration. A certain degree of independence for churches and other organizations is desirable, but too much independence is detrimental to the highest degree of unity and efficiency. The independent common school system of a few years ago, which stood in the way of the best education of the masses of school children, is being generally substituted by better methods. Instead of a score of independent district schools in a township, with as many boards of trustees, without the slightest thought of unity of effort and a progressive system of training from lower to higher grades, we now have all schools under one general management, and the pupils constantly advancing from one grade to another, until they leave the high school for the active duties of citizens, or to enter upon still further studies in colleges and universities. This is the result of readjusted methods in education. Should not churches and denominational bodies also seek to increase their efficiency by the use of wise and practical methods of work? Must it continue to be said, as it was nearly two thousand years ago, that "The children of this world are in their generation wiser than the children of light?"

Our army and navy are effectual only as they are under one general management and discipline. Each is, in a way, independent and yet it is in the Union and subject to the general government. So in religious bodies; there should be system, unified efforts, good methods and the highest degree of efficiency through the most approved conditions. Our General Conference, the creation of our churches and other organized bodies, in their elective capacity, should stand for our general government. Churches, Executive Boards, Missionary, Education and Tract Societies, all making annual reports to the General Conference, and being under its general direction, would greatly simplify the machinery and add much to its efficiency. If some such plan shall be the outcome of all this discussion, and the Advisory Council shall make definite and practical recommendations at the next meeting of the General Conference, or later if more time is needed, let all us be prepared to give the subject our best thought and action.

March 1, 1903.

BEAUTY is God's handwriting; welcome it in every fair face, every fair sky, every fair flower and thank for it—him the fountain of all loveliness.—Charles Kingsley.

Literary Notes.

The March Cosmopolitan

The Cosmopolitan Magazine for March contains a number of noteworthy articles. "The Police Systems of Europe," by Avery D. Andrews, formerly Police Commissioner of New York, embodies many of the results of the investigations of the author on his recent official visit to Europe, where he went to study the police systems of the leading countries. It is capably illustrated. "The Selection of a Home," by Clarence A. Martin, Professor of Architecture at Cornell University, is the first of twelve articles on the general subject of "How to Administer a Household." Louise Parks Richards contributes an interesting personal sketch of the great painter, Von Lenbach. Two other character sketches deal with James Brooks Dill, the prominent corporation lawyer, and Edward Henry Harriman, the Western Railroad Czar. Elbert Hubbard, in an article on "Gladiatorial Renaissance," makes out a strong case against football as it is played to-day, and Tom Masson discusses how many men a girl should be engaged to before she marries. "The Woman of Fifty," by Mrs. Wilson Woodrow, deals with the victory of modern woman over her hereditary enemy, Time. Other articles are: "The Young Napoleon," by Field-Marshal Viscount Wolsley, K. P.; "Mankind in the Making," by H. G. Wells; "Insurance as a Profession," by Charles F. Twing, LL. D., President of the Western Reserve University; and "Beauty in the Modern Chorus." The March Cosmopolitan also contains four complete stories in addition to Henry Seton Merriman's new novel, "Barlasch of the Guard."

Employment Bureau Notes.

WANTS.

Give us your ideas on how to accomplish the most good with the Bureau. Send the secretary short articles for publication—your ideas along employment lines for Seventh-day Baptists. Notify us when a "want ad" should cease, and also let us know if you have been benefited by the Bureau.

1. A Seventh-day Baptist moulder wanted in Leonardsville, N. Y.
2. A farm-hand the year round, near Walworth, Wis.
3. A farm hand at Adams Centre, N. Y., for seven or eight months. Must know how to milk and handle team. Would employ a young man, from 17 to 20 years old, the year round.
4. Can you assist us to find some loyal Sabbath-keeping family who would rent or in some way take our farm and assist us to keep up an interest in Sabbath and Gospel truths in this vicinity between the visits of Eld. Crandall and other Christian workers.

A BROTHER AND SISTER.

- GLENBULAH, Sheboygan county, Wis.
5. Wanted in lumber yard in Southern Wisconsin. "A steady, honest, industrious Seventh-day Baptist, fairly good in figures, and willing to learn the business, can have a steady job. One fond of machinery and with some experience with an engine."
6. Wanted good business men in Seventh-day Baptist community, a banker, a man to put up clothing and furniture stores, one dentist, one photographer, one druggist. No opposition in town, population about 400, village incorporated. Address the Seventh-day Baptist Employment Bureau at once.
7. A draftsman, with experience as draftsman, designer; technical graduate; will be open for work about June.
8. A young lady, with state (Pennsylvania) Normal certificate desires to teach among Seventh-day people; would accept a position as clerk in a store.
9. Sabbath-keeping farmer to work farm in Ontario, Canada, on shares; wife should be butter-maker; twelve cows and seed supplied; should have \$300.00 capital at least; winter employment lumbering. Apply to J. Bowden, Box 122, Kingston, Ontario.

If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address,

W. M. DAVIS, Sec.,
No. 511 West 63d Street,
Chicago, Ill.

You cannot "lift up" until you first "look up"; you cannot "look up" without wishing to "lift up."—E. H. Miller.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1903

FIRST QUARTER.

Jan. 3.	Paul and Silas at Philippi.....	Acts 16: 22-34
Jan. 10.	Christian Living.....	Phil. 4: 1-13
Jan. 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
Jan. 24.	Paul's Counsel to the Thessalonians.....	1 Thes. 5: 14-28
Jan. 31.	Paul at Athens.....	Acts 17: 22-34
Feb. 7.	The Church at Corinth Founded.....	Acts 18: 1-11
Feb. 14.	Christian Self-Control.....	1 Cor. 8: 4-13
Feb. 21.	Christian Love.....	1 Cor. 13: 1-13
Feb. 28.	Paul and Apollonia.....	Acts 18: 24-19: 6
Mar. 7.	Paul at Ephesus.....	Acts 19: 13-20
Mar. 14.	The Riot at Ephesus.....	Acts 19: 29-40
Mar. 21.	An Outline Lesson on Baptism.....	
Mar. 28.	Review.....	

AN OUTLINE LESSON ON BAPTISM.

For Sabbath-day, March 21, 1903.

Prepared by George B. Shaw.

The President of the Sabbath-school Board will give a teacher's Bible to the scholar, under eighteen years of age, who sends him, before May 1, 1903, the best essay on baptism, using this lesson as a basis.

I. Baptism is a Christian ordinance. (What is meant by an ordinance?)

1. From the words of Jesus.
2. From the teaching of the apostles.
3. From the practice of the New Testament church.

(a) See also the practice of all churches throughout Christian history.

II. Baptism is an universal and perpetual obligation. (That is, a duty for all people at all times in all places.)

1. From the wording of Christ's great commission.
 2. From his example "to fulfill all righteousness."
- (a) See also the entire absence of any hint of limitation or repeal.

III. The proper mode of Baptism is immersion.

1. From the meaning of the word baptize.
2. From the prepositions with which the word is used.
3. From the connection in which the word is sometimes found.
4. From the symbolism of burial and resurrection.

(a) See also the statements of the best church historians.

(b) The practice of the Greek church.

(c) The evidence of archaeology.

IV. What is the meaning of baptism? What does it symbolize?

The central truth that is set forth in baptism has to do with the relation of the death and resurrection of Christ to our own death and resurrection both material and spiritual.

V. Who are proper subjects for baptism?

Those who give credible evidence of holding that relation to Christ which baptism symbolizes.

Age? Knowledge? Conduct? Purpose? Who is to be the judge of fitness for baptism. Should baptism ever be repeated? Why repeat the Lord's Supper and not baptism? (See that it symbolizes and announces the new birth.)

CONCLUSION.

Try to make an exact definition of baptism. What is baptism?

1. Is it the duty of all persons to be baptized?
2. What kind of lives ought those to live who have been baptized?

SCRIPTURE REFERENCES.

Matt. 28: 19; Mark 16: 16; Matt. 3: 13-17; Acts 2: 38; Rom. 6: 3-5; Col. 2: 12; Acts 19: 5; Luke 12: 50; John 4: 2; Mark 1: 9, 10; John 3: 23; Acts 8: 38, 39; 1 Peter 3: 21; Gal. 3: 27; Eph. 4: 5; Acts 2: 41; 8: 12; 18: 8; 10: 47; and many other passages.

FROM MY CORNER.

ANNIE L. HOLBERTON.

I feel that the light from my corner is feeble, overshadowed and dim, Yet joy in the hope that its gleaming May lighten some pathway to Him. Although but a spark 'mid the glowing Of lights that illumine afar, I would not withhold from its mission The glimmer of my single star.

If sometimes my pen fails to utter The earnest deep faith and good-will I fain would express in these columns That others more ably can fill,

Still, heeding the warm admonition, "Advance with what talents you hold," I come with a heart of contrition And faith that has never grown cold.

Christ's Sabbath a wide world is spinning, 'Tis ours to perpetuate still; For this shall my light be kept burning, While gladly obeying his will. The help of his spirit possessing, Alone through his mercy to stand. God grant with the power of his blessing Thus daily my light may expend.

WHY SHE CAME BACK.

The late Alice Freeman Palmer once sought to help an unfortunate family in the North End of Boston by sending them to a farm. The next summer, passing through that part of the country, she remembered the family and inquired about them, but they had gone and the farmer's wife could tell her nothing about them except that they had left early in the spring.

Knowing something of the ways of these people by previous experience, Mrs. Palmer concluded that the best place to look for them was near their former wretched home; and sure enough, after no long hunt she found them living under conditions quite as bad as before at no great distance from the place they had first left.

"Why did you come away from the farm?" she asked upon entering.

"O, I don't know," was the noncommittal reply of the woman.

"Did you not have enough to eat there?"

"O, yes," she said.

"And were they not kind to you?"

"Yes indeed; they were very good."

"Then why have you come back to this wretched home with your children?"

"Well," said the woman after a pause. "I'll tell you, if you care to know. I came away because I like people better than stumps."

A SIGH FOR MOTHER'S PIE.

You may talk about your mushroom sauce, your truffled grouse and squab, You may think there's sweeter than the corn right off the cob; But keep your boasted dishes, your stew, your oyster fry, And let me have just one more piece of mother's apple-pie.

I know pie's not in favor, nor is it now the style With those we call the bluebloods and those who've just "struck ile." I know they keep it off the bills, but what's the reason why?

Is anything they cook as good as mother's pumpkin-pie?

I've asked the question "time-again" of cooks and landlords, too, The lunch-man and the man who makes the savory "ragout"; But they have lost the knack, I'm sure, or really they would try To please the public's taste and mine with mother's hot mince-pie.

I know that I shall never seek a place of honor high, Nor do I ever think of wealth as coming by and by; But there's a hope I wish fulfilled before I am to die, And 'tis to have another chance to eat my mother's pie.

—Leslie's Weekly.

Popular Science.

H. H. BAKER.

The Alps Mountains.

This range of mountains is designated by various names. Commencing near the Gulf of Genoa, they pass between Sardinia in Italy and France. Here they are called the Maritime Alps and Cottian Alps. But when they pass between Sardinia and Savoy they are called the Graian Alps. Here are Mt. Canis and the celebrated Mont Blanc (*mon blan*) 15,668 feet high; while passing between Sardinia and Switzerland, they are called the Pennine Alps, here is Mt. Rosa, 15,552 feet high. Between Lombardy and Switzerland they are called the Lepontine Alps, here is Mt. Seniplon, 6,000 feet high, underneath of

which is now being made the greatest and longest tunnel in the world, to which we will refer again before closing this article. The Alps extending on between the head of the Tyrol river running south, and the head of the Inn river north-east, take the name of Retian Alps, while between Tyrol in Italy and Bavaria they are called the Julian Alps, still extending on into Austria, where they are called the Noric Alps, and still on into Hungary where they terminate, they are called the Styrian Alps.

This whole range to which we have alluded is known under the general name of "The Alps," and when spoken of by tourists they generally refer to that section lying between France and Italy, which Napoleon in his campaigns brought into notice. Later on when the Mt. Cenis tunnel was made to connect France with Italy, and still later by the mountain climbers who by their anxiety to make daring feats, climb to the summit of Mont Blanc. In later years Switzerland has become more identified with the Alps by the St. Gotthard tunnel which gave the people of both Italy and Switzerland more ready inter-communication.

Using the phrase "along these lines" (local of science and progress, the nations of the earth every year are being brought into closer proximity and relations one with the other and although "Alps on Alps may rise," yet even the Alps have to give way at their base that communities may pass and repass. The oceans but a few years ago were only traversed by ships around Cape Horn or the Cape of Good Hope, in pursuit of whales, are now carrying thousands of people from one country to another in palatial steamers whose time tables are arranged for thousands of miles.

Is it not passing strange that a half dozen men can by strategy block national legislature and prevent such a national improvement as the tunneling of the Andes at Panama, simply by putting forward one of their number to talk against time and prevent a nation's wish?

We must now speak of what is going on under Mt. Simplon, in the Alps, or our article may become intrusive. The Simplon tunnel is now well in hand and will be completed in advance of contracted time, which is July 1, 1905. Two-thirds of the tunnel were done, or nearly so, on July 1, 1902. The work is progressing rapidly on both sides of the Alps. About 4,000 men are employed on the Switzerland side, and over 6,000 on the Italian side. We do not understand how they can find employment for so many, but we bow in this case to engineering judgment. One of the worst troubles they have had to overcome was the volume of water that came from the summit 6,000 feet above, which on persolating through, and reaching the men, was boiling hot, and could not be endured. They had to bring in cold air and cold water and reduce the temperature of both down to 70° F. The volume of water flowing out at the end of the tunnel on the Italian side is over 15,000 gallons in a minute. They have made this stream send back cold water and air sufficient to cool the tunnel inside. This tunnel is fourteen miles long. It is twice the length of the Mt. Cenis, and four miles longer than the St. Gotthard. The cost of this tunnel as per contract was \$13,510,000.

We have lately heard of a scheme for tun-

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neling which far eclipses this and all others, so far. It is to start in Hoboken, New Jersey, (the state where incorporation is cheap and any number of millions or billions of stock secured) and tunnel on a straight line and a dead level through to San Francisco. This would be fine. Distance greatly reduced. Time of transit reduced fully three-quarters. Cool and shady all the way. Electrical power and light. Splendid geological views. It is said there would be nearly four feet down grade this way. First stop Mississippi Valley depot, a little above Springfield, Illinois. Ascent by elevator.

MARRIAGES.

KELLER—DAVIS.—At Verona Mills, N. Y., by the Rev. L. D. Burdick, Mr. Alfred Keller and Miss R. Cora Davis, both of New London, N. Y.

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.

DEATHS.

WILLIAMS.—At Verona Mills, N. Y., Feb. 7, 1903, Miss Armita Williams, daughter of Jonathan and Esther Williams. Was born April 2, 1823.

She spent most of her life with her sister on the Rome and Verona Road. Her genial disposition won her many friends, by whom she will be greatly missed. Psa. 107: 30. L. D. B.

WELLS.—At Ashaway, R. I., Feb. 8, 1903, in the 78th year of her age, Martha A. Wells.

Martha Ann (Rogers) Wells was born at Waterford, Conn., Feb. 15, 1825. She was of a family of ten children, all of whom have fallen asleep. Aug. 21, 1845, she was married to Jonathan R. Wells, who died a number of years ago. From the time of her marriage to Mr. Wells she had resided in Ashaway. Early in life she made a public profession of religion and united with the Baptist church at Montville, Conn.; but in 1857, April 26, she united with the First Hopkinton Seventh-day Baptist church, and for nearly half a century had been in fellowship with that body. She was very faithful to all the services of the church, and in all matters of its support she took a great interest. She was also a member of the local W. R. C. She had known deep sorrow in the loss of husband, and a daughter, Sylvia. Her last illness was brief, but very painful. She leaves one son, W. R. Wells, of Ashaway, and other more distant relatives to mourn her departure. C. A. B.

DOWNNEY.—Mrs. Phoebe T. Burdick Downey was born at Royalton, Niagara county, N. Y. Aug. 21, 1831, and died at her home in Akron, N. Y. Feb. 2, 1903, in the 72d year of her age.

She was married to Christopher Downey Jan. 1, 1856. Her husband and five children remain to mourn the loss of a devoted wife and mother. The last two years of

her life Mrs. Downey was a great sufferer from disease, but one who bore all in quiet patience. She was a life-long reader of the RECORDER. C. F. D.

BURDICK.—Mrs. Pamela Burdick, wife of Truman A. Burdick, was born in the town of Alfred, N. Y. Oct. 27, 1828, and died at her late home in Alfred, Feb. 25, 1903.

She was united in marriage with Mr. Burdick Dec. 12, 1857. To them were born two children, Mrs. D. L. Langworthy and Truman G. Burdick, both of Alfred. In the years of mature womanhood she came to believe in and fully trust in the Lord Jesus Christ as her Redeemer. She put him on by a public profession, and was baptized into the fellowship of the Second Seventh-day Baptist church of Alfred, by Pastor L. R. Swinney, April 1, 1871. Uniting with others in the organization of the Seventh-day Baptist church of Andover, she transferred her membership from the Second Alfred on Oct. 7, 1871, her forty-third birthday, and became a charter member of the Andover Seventh-day Baptist church, and has ever since cherished the relations then entered into with sincere love and loyalty to the church and the cause it represents. Fully conscious that the hour of her departure was drawing near, she entered the valley and shadow of death with unflinching faith in him whom she had trusted in years past. Quiet, patient and loving in disposition, she carried with her in her intercourse with others the atmosphere of kindly thought, good-will, and the spirit of peace and good-fellowship. Hers was a home life, and in an especial sense, a home ministry of willing, loving service in behalf of her dear ones, to whom she leaves the influence and blessings of a life work well done, and the comforting assurance that she has gone to be with her Redeeming Lord. S. B.

Special Notices.

CHRISTIAN SABBATH-KEEPERS' CONFERENCE (ENGLAND)—Our American brethren will be glad to learn that arrangements have now been made for the holding of the Fourth Annual Conference of Christians who keep the Sabbath of the Lord, irrespective of denomination. It is fixed to be held at Exeter Hall, Strand, London, on Thursday, May 21, and will commence at 3 P. M., with the Annual Business Meeting of "the Christian Sabbath-keepers' Union." At 3.30, the Conference proper, with papers and discussion, and finish with a Public Meeting at 7.30 P. M., closing about 10 P. M. We should be glad to welcome any of our American brethren to these meetings, if they would kindly make themselves known.

T. W. RICHARDSON.

31 Clarence Road, Wood Green, N.

PROGRAM of the Semi-annual Meeting of the Western Association to be held at Richburg, N. Y., March 13, 14, and 15, 1903.

Subject, "Christian Endeavor and Sabbath-school work."

SIXTH-DAY—AFTERNOON.

2:30. Papers: "Ideal Course of Bible Study for our Sabbath-school." J. M. Mosher, Andover, N. Y.

"Importance of Knowing What, Whom, How, and Why One is to Teach." Rev. Stephen Burdick, Andover, N. Y.

"How can One Come to Know What, Whom, How, and Why One is to Teach?" Alva Davis, Main Settlement.

EVENING.

7:30. Evangelistic Service. Rev. G. P. Kenyon, Hebron, Pa.

SABBATH MORNING.

10:30. Service of Rededication of the Richburg Seventh-day Baptist church. Sermon. Dr. A. E. Main, Alfred.

SABBATH AFTERNOON.

2:30. Sabbath-school Lesson.

3:00. The Sabbath-school School. H. N. Jordan, Hartsville.

Value, Principles, and Methods of Grading Scholars and Teachers. Rev. W. C. Whitford, Alfred.

Child Life and That Child's Life. Prof. C. B. Clark, Alfred.

Home Department. Miss Susie Burdick, Alfred.

EVENING.

7:30. Evangelistic Service. Sermon. Rev. D. B. Coon, Little Genesee.

FIRST-DAY—MORNING.

9:30. Business.

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10:00. "Purpose and Aim of Christian Endeavor." H. E. Davis, Alfred.

The Evangelistic Force. Rev. L. C. Randolph, Alfred.

11:00. Address, "Higher Life for Young People." Pres. B. C. Davis, Alfred.

AFTERNOON.

2:30. Junior Endeavor. Mrs. Bessie E. Clarke, Independence.

3:30. Forward Movements in Christian Endeavor Methods. W. L. Greene, Alfred.

EVENING.

7:30. Evangelistic Service. Sermon. Rev. L. C. Randolph, Alfred.

W. D. BURDICK, Moderator.

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ALFRED, N. Y., February 23, 1903.

MILL YARD 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. LOOFBORO, Acting Pastor, 326 W. 33d Street.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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.

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.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

TABLE OF CONTENTS.

EDITORIAL.—Leave No Brush Marks; Believing In and Doing; The Observation of Lent; Religious Education Association; Membership; An Old Poem Wanted; The United States Geological Survey... 145-146
PRAYER-MEETING TOPIC.—Study of the Bible and the Prayer-Meeting... 146
The Advisory Council... 147
Lower Lights... 148
News of the Week... 148
Some Sabbath Proposals... 148
Alfred Theological Seminary... 149
CHILDREN'S PAGE.—Grandpa and the Twins... 149
MISSIONS.—Paragraphs: Treasurer's Report... 150
Our Treadmill Lives... 150
At Hand, Poetry... 150
WOMAN'S WORK.—Paragraphs: Sabbath-day Dinners; Spin Cheerfully; Poetry; Our Boy's Compliments; An Amusing Incident... 151
Education Society... 152
Denominational Readjustment... 152
The Abiding Presence of the Holy Spirit... 153
YOUNG PEOPLE'S WORK.—What Is Christianity? Service; Our Mirror.—Employment for Seventh-day Baptists; Writing and Reading Letters on the Sabbath; The Wayering Brings Unhappiness... 154-155
Boulder County, Colorado, for Gold and Prosperity... 155
"Explorations in Bible Lands During the Nineteenth Century"... 156
OUR READING ROOM... 156
About "Readjustment"... 157
LITERARY NOTES... 157
EMPLOYMENT BUREAU NOTES... 157
SABBATH-SCHOOL LESSON.—An Outline Lesson on Baptism... 158
From My Corner, Poetry... 158
Why She Came Back... 158
A Sign For Mother's Pleasure... 159
POPULAR SCIENCE.—The Alps Mountain... 159
MARRIAGES... 159
DEATHS... 159
SPECIAL NOTICES... 159

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WHAT HA' YE DONE?
And they came to the gate within the wall, where Peter holds the keys,
"Stand up, stand up now, Tomlinson, and answer loud and high
The good that you did for the sake of men or ever ye came to die—
The good that ye did for the sake of men in little earth so lone!"
And the naked soul of Tomlinson grew white as a rain-washed bone.
" This, I have read in a book," he said, " and that was told to me.
And this I have thought that another man thought of a prince in Muscovy"—
And Peter twirled the jangling keys in weariness and wrath.
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:
By the worth of the body that once ye had, Give answer—what ha' ye done?"
—Rudyard Kipling.

Too many Christians are accustomed to sing: "Nothing either great or small, remains for me to do"; and they carry out that doctrine most conscientiously in their relation to the active work of the church. It is almost certain that such imperfect theology is the source of much inactivity in the church. That is a lazy conception of religion which makes God do all the redeeming, holds Christ responsible for the salvation of men, and sits with folded hands to await entrance into glory. One would think that such Christians are afraid that they shall become "weary in well doing," and that they refrain from doing lest they may become weary. The same erroneous notion leads men to think that others in the church are "so much better qualified to do the work for the Master," that their only place is to look on in silence. That of itself would be better than the position which too many take, who look on and break the silence by telling the people who are trying to work, that they should do it in some other way. We warn our readers against the false theology, and that miserable conception of Christian life which leads men to think that there is nothing great or small for them to do in the work of the church. Whatsoever thy hands find to do, do it with thy might. Whatever Christ "paid," he intensified your duty to do his will by abundant and unceasing effort to build up his kingdom.

FEW words of Scripture that are as familiar as those words of Christ which are translated, "Take no thought for the morrow," etc., are so much misunderstood. As we now use words, the expression is not a happy one. It would be better to say, "Be not over-anxious

concerning to-morrow," or better still, "Do not worry concerning to-morrow," but be diligent in business to-day. Everybody knows that worry kills more men than work. Work pursued normally, is a means of health and strength. Worry is abnormal, from whatever standpoint we view it, and therefore destructive to health and life. There is nothing to encourage shiftlessness, happy-go-lucky-ness, or thoughtlessness in the teachings of Christ. We need therefore to translate those words so as to teach better theological conceptions, and more practical and common sense living. Our larger faith should rest upon the truth that for us, we being in the line of duty, and for all the interests of his kingdom, God has ample provisions and never failing supplies. Being in the path of duty, diligent in business, serving the Lord, unless one is broken down physically, through disease, there can be no excuse for that over-anxiety which Christ forbids, or for that worry which kills men so rapidly. Do your work deliberately, in patience, in faith. Having thus done, rest upon the promises of God, assured that he will care for that which you may not understand nor attain.

It has been raining for several days, and the streets are not yet good. Nevertheless, the writer attempted to traverse them upon a bicycle half an hour ago. Not a little skill, care and patience were necessary to accomplish anything, and what was accomplished was attended by a great probability of more or less serious mishap. There is a moral lesson in this experience, as well as one in bicycle riding. The prophet brings out an important truth under the figure of the highway of holiness cast up for the ransomed of the Lord to walk in. Christ drew many figures from paths, roads and the like, and one of the earliest of valuable Christian documents this side of the New Testament is entitled "The Two Ways,"—that is, the two paths of life. The real thought we seek at this time is that as faith in Christ forms a solid rock foundation upon which to build, so the road of obedience and righteousness is the one safe highway for men to travel. The matter of good roads is one of great interest just now, and local governments are expending vast sums of money to secure them, because the ordinary business of life is increased and made more effective by such roads. From the time when great highways, built by the government, ran everywhere through the Roman Empire, and gave rise to the adage, "All

roads lead to Rome," down to the present, good roads have been a sign of high civilization. The counterpart of this is found in all Christian experiences. He who seeks the paths of righteousness that truth has created rides safely, walks easily and swiftly, and finds spiritual success. He who attempts any other road is certain to find great trouble, and can escape failure only through the infinite mercy of the King over whose highways he ought to travel.

No DAY passes but that some stricken heart, among the many to whom the sorrow-touch has come, inquires, amid its sobbing, after those who have gone hence. There can be no light in earth's shadows nor comfort amid earth's griefs, unless we can feel that "it is well" with those who have been called hence. If we can rise high enough to feel thus, not only in the hours when sorrows are most sharp, but at all times, great good will come. Intense as life's interests are, and eager as we ought to be to live this life for the most, and at the best, we should still cultivate the faith that, to the redeemed, going hence is not misfortune, and that, in a sense larger than we usually apprehend, it is well whenever one is called hence. "Taken away from the evil to come" is an expression frequently heard. It carries a deeper and more comforting truth than we are likely to apprehend at first. Doubtless the next life will have even greater influences for training and testing us in ways of righteousness and in spiritual development than this has, but we must believe that whatever training may come there, will come without the disadvantages and mistakes which mark our best efforts here. Under such circumstances, it must always be true that it is well with any one, child or redeemed adult, who has been called from this scene of testing and development into the larger life where testing and development will be more closely in touch with the Divine presence and Divine love. We are anxious that the reader should shake off all lower conceptions of what we call trials here, and rise into higher understanding of the blessed results which testing brings, and the still more glorious results which await those who are called hence. Any complete view of the Fatherhood of God, anything like a true conception of the largeness of his love, and the richness of the provisions he has made, must believe that, in spite of the sorrows of earth, it is well with children whose feet have not trodden the path of sin, nor sown to garner up its bitter