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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.

Don't Worry. 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.

No DAY passes but that some

secure in Heaven. 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

The King's Highway.

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

secure in Heaven. 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

fruits, that they are early taken home. Full comparison between this life and that, we cannot make, but faith and love must both insist that, in the providence of God, and according to the higher laws of our being—all too little understood by us—there is some clear light in which it will be revealed that God doeth wisely, and in love, in that the larger part of those born into human life go out into the bright beyond during the first seven years. We do not well when we talk of such as lost, even to us. Far less do we well when we think of them other than as surrounded by greater light, more tender love, and more helpful training than earth can ever give. We who wait are not unfortunate in that we are tested, touched by sorrow, strengthened through struggle with temptation, and compelled to work our way heavenward over paths that sometimes seem rough. No, we are not unfortunate; but, comparatively, they are fortunate to whom the Father grants early transition from this to that, from earth to heaven.

From Our Correspondents.

THE reader may look over the Editor's shoulder and catch glimpses of a letter just received from a Southwestern city, in which, the writer, asking for literature, speaks earnestly and devoutly concerning our work. With reference to those who are inquiring concerning the Sabbath, or who have accepted it, the writer says:

"What I need in such cases as those referred to is not so much something to settle them in the matter of the Sabbath as to show them the fact of the existence of a Scriptural Baptist church that absolutely observes the Bible Sabbath, and that Scriptural Sabbath-keeping is perfectly in harmony with Scriptural Baptist principles. I may have gone with Lot down to Sodom, but I am not bound, therefore, to do as Sodom does. From conditions and surroundings I cannot control, I am driven from the mission field, but I have found nothing yet that drives me from the Sabbath or from a burning desire to see its observance prevail. When you think of me and mine, think of us as a family in a great, wicked city, trying to enforce by precept and examples the principles for which we stand."

From the next letter you may read: "I want to tell you how glad I am for what appeared in the recent number of the RECORDER respecting the matter of card-playing and dancing. It seemed to me one of the best arguments I have ever seen, and it was not on the old hackneyed line. I really appreciated it. It seems to me that each week you turn some old but needed truth into a new and attractive light, through which the glory of Divine Truth shines."

John Wesley Bicentary.

THE late celebration of the Two Hundredth Anniversary of the birth of John Wesley, in New York, was well managed, as became such an occasion. Whether Methodism is to be a long-lived movement in the history of the Christian church, without undergoing marked changes, is an open question, but that, beginning with its founder, Wesley, it has been a movement of great value to the Christian world, there can be no question. Although the celebration was held in February, Mr. Wesley's birthday was on the

28th of June. The address of President Roosevelt was a leading feature of the occasion. It was well-timed, and marked, by those mental characteristics which have made the President a prominent and strenuous figure in public life. Without attempting any review of the celebration, it is pertinent to add that earnest men, and thoughtful, are always helped by considering the lives and work of those who have preceded them. We gain helpful inspiration to higher and better endeavor, and to holier living, by considering what those have done who have gone before us. Each life should be studied, first, with special relation to its immediate surroundings. Beyond that, every life—and especially all great lives—embody and represent fundamental truths and practices which are pertinent to all times and all surroundings. It is not wise to look backward for sake of contrasts only, but the lessons which grow out of the history of past thought and action are of highest value. Next to the element of Divine inspiration, the study of the Bible is helpful, because it reveals the fact that human needs, human interests and individual duty have so much in common through all time. We need to learn that, first and foremost, our relations to God and truth and duty, are as men, as children of God. Minor distinctions should have a second place. The fundamental truth of the Gospel is, that in Christ there is neither Greek nor Jew, circumcised nor uncircumcised, bond nor free. In this larger sense, men stand before God as men, as believers in the Bible and in the Christ, on a platform higher than that which divides them into Methodists, Baptists, Presbyterians, Protestants or Catholics. In so far as any man, or group of men, give heed to the accomplishment of primary and universal duties and obedience to primary and universal truths, their influence is blessed and their work enduring. In so far as they deal with narrow and less important considerations, their work is ephemeral and comparatively valueless. The two hundred years since the birth of John Wesley will give to history permanent results along fundamental lines of truth and duty which ought to be accredited to Methodists. So with each group of men or denomination of Christians. The backward look along the line of history, and the forward look along the line of history yet to be, must take into account these larger and more fundamental considerations if wise judgments and correct standards are to be attained. Honor is due to the memory of such men as John Wesley, but the greatness of any man, and the permanent value of his life to the world, depends upon his allegiance to God and truth from that higher point of view which makes universal truth and duty the central aim of thought and action.

Non-Church Attendance. Why?

IN one form and another, the question why business men do not attend church as they did in former times is constantly coming up. Many reasons are given, and some fundamental ones are clearly apparent. Seventy-five, and one hundred years ago, people, generally, were more interested in doctrinal discussions concerning theology than they are now. They had much less to read, and the church service was the event of each week. The grandchildren of the men who listened to

doctrinal sermons two hours long have not the same interest in doctrinal discussions, and the world in which they live has entirely changed front on many practical subjects. Thoughtful men are now asking more earnestly than before about their own origin, and of their relations to the known or unknown God, to the known present, and the partially known future. It is also true that the average pulpit of to-day does not discuss such questions, nor the practical questions that confront men daily, nearly as much as it ought. The business man of to-day has no interest in speculative and theoretical questions. It is related of a hearer who had listened to a sermon which set forth "a doctrinal point with lucidity and force," that when he came out from the church he went away, saying, "What has Apostolic Succession to do with my soul of day, or its chances if I catch the small-pox to-morrow?" The same man is represented as going from church to church that he might find something to satisfy the cravings of his heart. In one church he heard a "charming monologue on the Ways of Cheerfulness." The next man told what he could remember of "travel in Syria." A third preacher made a general plea "for a reformed city government," etc. We do not wonder that this man is further quoted, as saying, "Have the clergymen forgotten that, after all, their business is with my soul? Was there not once a man who came to help it?" It is easier to find fault with preachers than to preach better than they do, but the fact remains that the present age, if it would draw the average man into permanent relations with the church of Christ, must deal with practical themes which apply to the every-day life of the men whom they seek to secure as listeners.

Child Labor.

As a result of the revelation made by the Commission which has investigated the coal strike in Pennsylvania, it is probable that a law will be passed raising the age limit at which boys and girls may be employed in any industry in that state. It is said that even the mine employers themselves are in favor of some change. Not only the interests of childhood demand this, but the interests of the family and of society demand it as well. Boys and girls who are perverted as to health, habits or character, become a standing menace to the best interests of society in after years. It will be well if steps are taken to secure thorough reform in Pennsylvania, and the more so because many other states in the Union, both North and South, need similar legislation. It is particularly important that boys and girls be not employed as messengers and doers of errands by which they are sent upon the streets at almost all hours of day or night, and often into those sections where they come in contact with the vicious and criminal classes. That inelegant, but expressive phrase—"rushing the growler"—which means sending children of tender age to saloons to procure beer for homes, shops and work-rooms, puts a direct premium upon intemperance and viciousness.

CORRESPONDENTS will please notice that all matter for the Employment Bureau should be sent to Secretary Davis, 511 West 63d Street, Chicago, Ill., and not to the RECORDER Office, in Plainfield, N. J.

Prayer-Meeting Column.

Topic.—Perseverance in Spite of Difficulties. (Memory Text, Acts 18: 1-11.)

This bit of history from the life of Paul represents a common type of Christian experience. Difficulties, hindering causes, indifferent listeners and open opposition are always at hand. The majority of men do not care much for truth, and even less for duty. Surrounded with peculiarly trying circumstances, Paul was loyal, persistent, and therefore, successful. The story is told of a New England farmer who said that he did not desire to carry on his work in any country where his hoe would not strike a stone every time he put it into the ground. Such a soil brings out strength for effort, and resourcefulness as to methods. As Paul faced the opposition of the Jews, and of the Pagans as well, so every life in the field of public duty, or of private obedience, must meet opposition, overcome difficulties, and push forward in spite of them. Under such difficult circumstances Paul found helpers who gave sympathy and comfort. So will every worker in Christ's vineyard. The highest help and the sweetest comfort come from the spiritual communion with him who has promised to be with his people under all circumstances, "even unto the end." It is well in our consideration of such a theme as this, to look mainly at the hopeful side, and to dwell upon the promises which assure us of help, and give encouragement. Opposition and dangers, if rightly apprehended, spur one toward success. They develop strength of soul without which there can be no success; but above all, quiet confidence in the Divine promises gives that restfulness which is really the largest element of strength in all spiritual conflicts. He can do comparatively little who is disturbed by fear and weakened by doubt. Paul, whose courage lights up the lesson for this evening, declared "I can do all things through Christ, who strengtheneth me." In some of his moods, if not always, Paul seemed to realize his individual weakness, to the last degree, but wherever the record reveals his spiritual experiences in full, that conception of weakness was supplemented by such consciousness of the Divine presence as made him master of the situation. From his example, and from the teachings of Christ, our hearts may find abundant assurance that whatever difficulties surround us, whatever opposition seems to block the way, we are never to waver, yield to doubt, nor give way to fear. "Straight ahead along the path of duty," into the darkness if need be. Make that your motto.

NEWS OF THE WEEK.

The whole country will be interested in the report made by the Coroner's jury at Newark, N. J., touching the late serious accident to a trolley car, through collision with a train on the D. L. and W. railroad. The report of the jury censures the trolley company severely, because of the dangerous grade at that point where the accident occurred, and because of the failure of several employees to attend to their duties. Under this head it was shown that "snow and ice to the depth of two or more inches" covered the track, and that no steps had been taken, by the use of either salt or sand, to overcome this difficulty. The jury also "find that the employees of the trolley company were continually disregarding the rules and regulations that were prescribed

for their guidance, and that the infraction of these rules was clearly known to the head officials of that road." The D. L. and W. was censured for violating the city ordinance by running trains at a much higher speed within the city limits than that prescribed by the ordinance. It will be an increasing disgrace to our civilization if such a report, concerning so serious a disaster, does not command attention throughout the country, and result in correcting similar evils.

The movement to erect a monument in memory of Henry Ward Beecher has gained much strength. A public meeting in the interest of that movement, held in Brooklyn, N. Y., on the 16th anniversary of Mr. Beecher's death, March 8th, 1903, drew together a crowd of people, to whom many excellent words were spoken by representative men of Brooklyn. About \$20,000 was reported as already subscribed toward the monument.

Among the improvements in handling heavy materials, are the methods in the Lake Superior region, for mining and lifting iron ore by steam machinery. Experts from Great Britain have lately visited that field, and report that the success attained is far greater than any thing known in Europe. The use of machinery in that region includes the removal of earth which lies above the ore, the digging and loading of ore upon cars, and the transferring of it from the mines to vessels on the Lake, all of which is done with very little hand labor. Under the new system it is said that "26 men will now perform the work for which 300 were required under the old system." One steam shovel has loaded 170,000 tons of ore in 26 days, an average of over 6,500 tons per day. Such a machine requires but five men to operate it, and reduces the expense of mining ore to sixteen cents per ton.

An unusual and serious accident occurred at Olean, N. Y., on the 9th of March. A collision occurred on the evening of that day, near the city, one of the trains colliding being made up principally of tank cars filled with oil. Several tanks exploded, and a large number of persons who had gathered to witness the wreck were overtaken by fire from the exploding oil. Fifteen to twenty are reported as dead, with an equal number in the hospitals, some of whom will probably die, while many more, who were less seriously injured, are being treated in their homes. More than forty persons were burned or bruised by the explosion, and since some of the bodies were wholly incinerated, or lost in the stream, upon a bridge over which many were standing, probably the exact number of killed will never be known.

A movement has been set on foot in the city of New York by theatrical actors, seeking some form of universal legislation forbidding theatrical exhibitions on Sunday. It is claimed that 26,000 actors are represented by the Alliance having this matter in charge. The movement is not based upon religious ideas, since they announce that "the question is distinctly that of hours of labor, and that no person should be required to work seven days in the week, as so many have to do.

Heavy floods have been reported from various sections during the week. The most serious are those connected with the Mississippi Valley and its tributaries. Not a few lives, and great amount of property have been lost. The week, as a whole, has been one of marked storms and "heavy weather."

A painful tragedy, doubly painful because it reveals the wickedness and social immorality which exists in high life, occurred at Buffalo N. Y., a few days since. Edwin L. Burdick was mysteriously murdered in his own home. Although ten days, at least, have passed, there is as yet no clue to the murderer. A suit for divorce was pending between Burdick and his wife, who were prominent society people, and aristocratic families were involved as co-respondents in the suit. The tragedy was heightened, when on the 10th of March, Arthur R. Pennell, who was a prominent figure in the Burdick affair, and who was under suspicion, was killed together with his wife, by the running of an electric automobile into the chasm of a stone quarry, outside the city. We take notice of this piece of news, while shrinking from doing so, that we may condemn such social infidelity and immorality in high life, as is certain to lead to similar results.

Work in Congress has not progressed rapidly during the week. The Cuban Treaty and the Isthmian Canal Treaty are the two prominent questions under consideration. On the 11th of March, the Cuban Senate ratified the Reciprocity Treaty with the United States by a vote of 16 to 5, with many expressions of rejoicing. The ratification of that Treaty by the United States Senate is still an open question and at this writing, prophecies concerning it seem useless. On the other hand, a vote on the Canal Treaty is promised for Tuesday, March 17th, and there is a fair prospect that the Treaty will be ratified. If this is done, some months will be necessary to complete details, and the fifty millions in gold which are to be paid—forty millions to the French Panama Canal Company, and ten millions to the Government of Colombia—will not be called for until the middle or end of the coming summer. We hardly need to say, that wisdom and the sense of justice, throughout the country, favor the ratification of both these treaties at an early date, and that the efforts of partisans in the Senate to prevent the ratification of either treaty, will receive marked condemnation.

Among the prominent developments for purely political purposes are certain charges of bribery, lately put forth by Governor Garvin, of Rhode Island. These charges have created quite a flurry in political circles in that state, but there is evidence that they are trumped up for personal and party ends, rather than that they are true.

New York city is struggling with the question of increasing tax upon the saloons, about fifty per cent, and it has been announced during the week that such an increase will be made. The results of such action upon the politics of the state, upon the liquor traffic, and the purity of the great cities, will be awaited with interest, since they will have a bearing upon similar problems which already exist, or are likely to arise, in other states and the cities.

STATISTICS OF OUR CHURCHES.

H. K. Carroll has recently given in the Christian Advocate the figures relating to American churches up to date. He finds 147,113 ministers in all denominations and creeds, 194,116 church organizations, and 28,689,028 communicants. The increase of last year was 720 ministers, 1,261 churches, and 403,743 members. The last item for the year preceding was 924,675.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 8th, 1903, at 2.15 P. M., Vice-President Stephen Babcock in the chair.

Members present: Stephen Babcock, D. E. Titworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, J. D. Spicer, G. B. Shaw, J. M. Titworth, H. M. Maxson, W. C. Hubbard, O. S. Rogers, Elsie F. Randolph, C. C. Chipman, E. F. Loofboro, J. A. Hubbard, Mrs. G. H. Babcock, A. L. Titworth, and Acting Business Manager Wm. B. Mosher.

Visitors: C. L. Ford, G. L. Babcock.

Prayer was offered by Rev. Eli F. Loofboro.

Minutes of last meeting were read.

The Supervisory committee reported having prepared a circular letter to besent to delinquent subscribers to the RECORDER, appealing for the liquidation of the indebtedness. Report adopted.

The committee on distribution of literature reported having written letters, as voted at the last meeting of the Board, in relation to subscriptions to the new volume of the Sabbath of Christ, beginning in April.

The treasurer reported having written Rev. J. T. Davis concerning his engagement with the Board, a reply to which had not yet been received.

The corresponding secretary reported that the inquiry of Mrs. Van Horn as to naming a life member of the society on the contribution of \$25 by a Ladies society, was answered in the negative. Dr. Lewis also reported on his recent visit to Harrisburg, Pa., a full report of which appeared in the RECORDER of Feb. 16.

Acting Business Manager Mosher reported progress in securing names of non-subscribers to the RECORDER among our people.

Voted that the corresponding secretary be requested to attend as many of the coming Associations as he can, considering all interests.

Correspondence was received from Dr. L. A. Platts concerning evangelistic work, and conversations before conference.

Correspondence from Geo. Bodendorf, of Breslau, Germany, was received, requesting literature, which the corresponding secretary reported having sent, accompanied by a letter in reply.

Rev. A. P. Ashurst and Mrs. M. G. Townsend reported on the work in their respective fields.

The former distributed 22,000 pages during the month, and reported also in detail much of the work he has accomplished. By vote of the Board the salary of Bro. Ashurst was increased \$5 per month beginning April 1 next.

Correspondence from W. F. B. Lynch suggested the advisability of inaugurating some industrial enterprise in the South, whereby converts to the Sabbath may avail of that means of subsistence.

The Treasurer presented statement of receipts and disbursements for the month of February—report adopted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITWORTH, Rec. Sec.

TRACT SOCIETY—TREASURER'S RECEIPTS.

For the month of February 1903.

Dr. S. C. Maxson, Utica, N. Y.	5 00
Mrs. H. Alice Fisher, Northboro, Mass.	10 00
J. A. Hubbard, Plainfield, N. J.	50 00
Young People's Permanent Committee	87 50
Woman's Board, General Fund	65 14
Woman's Board, Receipts	14 00
Churches:	
New York City	19 07
Paris, Ill.	8 50
First Alfred, N. Y.	17 73
First Hebrew Sabbath-School	103 53
Plainfield, N. J.	15 14
Scott, N. Y.	1 54
Southampton	4 00
Income:	
Orlando Holcomb, Bequest	20 00
Joshua Clark	6 00
Russell W. Burdick	3 00
Miss S. E. Saunders, gift in memory Miss A. E. Saunders	3 00
Publishing House Receipts	298 05
Publishing House Receipts	510 00
Total	\$1,317 31

THE DIAPASON OF BROTHERHOOD.

ROBERT S. MAC ARTHUR, D. D.

We have associated almost always with the word "patriotism" the thought of loyalty in war; ought we not to associate with it as well the thought of loyalty to the flag in peace? Ought we not to give new significance to the oft-quoted line of Milton?

"Peace hath her victories no less renowned than war"?

Is he the only hero who has won victories on the field of battle, or who has destroyed ships in naval conflict? I think that many men in modern times may appropriate the words of Scripture, spoken to Joshua, "As I was with Moses, so will I be with thee." We have too much relegated God to ancient times and to remote countries; we have not been willing to see evidences of his hand, and hear the tones of his voice, in the great movements that are going on all about us at this moment. The time has come for us to set before our young men in academies and colleges and in all the walks of life these new ideals of heroism and patriotism. Is he not a hero who saves life? Is he not a hero who adds to the prosperity of the people in scientific discovery and in all forms of progress, as well as he who wins his laurels on the bloody field?

We ought to set before our young men the vast possibilities of international arbitration. The days of American heroism are not in the past; the heroic days of the republic are yet to come. Great statesmanship was never needed as at this hour. We want statesmen who can take their places beside the noble John Bright, loyal to his country's flag and yet faithful to the great principles of unbroken peace and amity with all the nations of the earth. We want statesmen who can take their place, if God will give them the opportunity, beside the immortal Gladstone. We want statesmen like Daniel Webster as loyal expounders of the Constitution; we need men who shall speak with the silver tongue and with the brave words of Henry Clay. A new era is dawning for the republic. Questions graver than have ever arisen since the formation of the Constitution are to be discussed before twelve months shall pass. God, I trust, will give us the men, with clearness of head, with warmth of heart, with loyalty of purpose, and with peace and good-will toward all the nations of the earth.

Every decade, certainly every century, has its special message to the world. As there is a diapason in every great oratorio, so there is a diapason in every noble life, there is a diapason in every century. We have been listening to that pervasive, dominant, concordant note at the end of the nineteenth century; and are now catching the mellifluous music of the twentieth century which is now

sounding through its opened door. That diapason is the brotherhood of man. Never before in the history of the race has that idea been so emphasized as to-day. How glorious will be the music when all nations shall sing the song. It comes to us laden with the breath of a noble brotherhood. I love to think that altruism is not a mere name; and that those of us who were not born under the American flag, but under the British flag, to-day share in the great fraternity of Americanism. A union of Britain and America, not for war, not as a menace to any people, but as an assurance of peace and as a benediction to all nations, will be the crowning glory of the opening years of the twentieth century.

A little time ago I was in India. I visited, as all who go to India strive to visit, the Taj Mahal. I went there in the moonlight, as all who visit Agra strive to do. In the soft, sweet light of the Indian moon I saw first that dream of love, that vision of beauty, that prophecy of immortality. I went next morning, and saw it in the blazing, dazzling light of the Indian sun. I saw it last in the soft light of the Indian gloaming. You know the story, the story of Shah Jehan and his beautiful bride. Seven times she went down to that mysterious land of motherhood, and came back each time with a babe; the eighth time the babe came back alone. He had promised her, sitting in the glorious garden at Agra, that he would build for her the most beautiful palace the world had ever known. Now, when his beloved wife was brought back to the garden, he said: "My Mumtaz Mahal, you shall have your palace; although it shall be your tomb." He now lies beside her. He put this inscription on her tomb, certainly a remarkable inscription for a Mohammedan, "To the memory of an undying love." I pronounced it as I stood beneath the dome, and I listened. "Love, love, love!" The echo went to heaven, it came to earth, it softly rolled around the walls. Softer and sweeter it went to heaven again, and then returned to earth, until my eyes were moist and my heart was tender. To the memory of an undying love, that is the motto that must control the twentieth century, the motto that must guide arbitration, that must shape civilization. I would that we, as living temples inspired with love to God and love to men of every race and every color, might dedicate ourselves to the cause of humanity, of arbitration, of truth, of justice, of peace throughout the world with the inspiration of an undying love.

New York City.

GODLINESS AND HONESTY.

REV. THERON BROWN.

We must name them in this order, for they are mother and child. But it has often helped dull souls to their first idea of godliness to simply show them a clean way to live. A few lessons in the "cup and platter"—religion to the shiftless and ignorant give them at least a lift above the squalor of selfish license and moral syncope.

John Burns, addressing a great meeting of workmen in Bunhill Row, told them in his blunt fashion that the low condition of too many of the laboring class was caused by themselves. "Not always the sty, but often the pig is to blame." Homes that might be sweet, however cheap and humble, are vile and virminous (he said) because the workers'

wages go to the publican, the pawnbroker, and betting on fights and horse races. "It makes all the difference to the appearance of home whether a little will, soap and love are brought into play, or whether leisure hours are spent in spotting winners and catching losers.

An American talker wants to vary the terminology a little, but anywhere in the world sermons—economic or religious—against waste and immorality of shiftlessness will find no lack of texts.

Nitsan, one of the Indian preachers of Saddle Mountain Mission, O. T., made a camp-meeting talk not long ago to the older red men converts on cleanliness, frugality and conscience. His ideas of simple honesty would bear repeating to a good many white people who "profess" better than they practice. From Tidings we take a few sample paragraphs of his sermon.

"I want you to remember that you have a new road altogether. You have houses and homes, and you must keep them clean. You should clean up the yard every day, and the house, and keep at it, keep at it, and never get tired.

"And another thing, when my shirt has a little hole in it I ask my wife to put a patch on it. It is not right to buy new things all the time. We have some old clothes, and we don't throw them away. We keep washing, washing, washing, twice a week. Jesus gives us water free; we don't have to pay anything for it—and soap—and you men ought to help your wives wash; and keep the children clean. Some of you wear your shirts till they are dirty, and then you throw them away and get new, and that's why your store bills are so big.

"When you get your grass money you should first lay by some for Jesus, then go and pay up your store bills, and spend what is over on yourselves.

We all ought to be honest Christians, but we are not. Some of you hide your money and do not pay up your store bills. You've been stealing from the traders when you don't pay up; and I am ashamed of you. Some of you keep away from your store bills and buy things for your body, so when others see you they will say, 'How look pretty you are.' This is not right. The devil makes you do it. But Jesus wants you to pay up."

Seeking first the Kingdom of God and his righteousness is a mandatory duty that embraces a good many plain and homely things. Important among the priorities are soap and water and paying one's debts; and no practical preacher will be afraid to say so to his fellow-men. Cases are rare in which a double emphasis on "clean hands and pure heart" would be an impertinence. The one may be only "next to godliness," but the other—which is godliness itself—is more likely to follow its emblem than to live without it.

Many years ago a missionary of large foreign experience observed that "Christianity is the only religion that wears a truly white shirt." It is gratifying to believe that those who teach Christianity to pagans always insist that the linen shall be paid for, as well as kept clean.—The Watchman.

REFLECTIONS ON LIFE.

Marriages may be made in heaven, but most engagements are made in the back-parlor with the gas so low that a fellow doesn't really get a square look at what he's

taking. While a man doesn't see much of a girl's family when he's courting, he's apt to see a good deal of it when he's housekeeping; and while he doesn't marry his wife's father, there's nothing in the marriage vow to prevent the old man from borrowing money of him. A man can't pick his own mother, but he can pick his son's mother, and when he chooses a father-in-law who plays the bucket shops, he needn't be surprised if his own son plays the races.

Never marry a poor girl who's been raised like a rich one. She's simply traded the virtues of the poor for the vices of the rich without going long on their good points. To marry for money or to marry without money is a crime. There's no real objection to marrying a woman with a fortune, but there is to marrying a fortune with a woman. Money makes the mare go, and it makes her cut up, too, unless she's used to it and you drive her with a snaffle bit. And I want you to remember that marrying the wrong girl is the one mistake that you've got to live with all your life.

It isn't enough to be all right in this world; you've got to look all right as well, because two-thirds of success is in making people think you are all right. So you have to be governed by general rules, even though you may be an exception. People have seen four and four make eight, and the young man and the small bottle make a fool so often that they are hard to convince that the combination can work out any other way. The Lord only allows so much fun for every man that he makes. Some get it going fishing most of the time and making money the rest; some get it making money most of the time, and going fishing the rest. You can take your choice, but the two lines of business don't agree. The more money the less fish. The farther you go the straighter you've got to walk.—George H. Lorimer.

THE COMMUNION OF SAINTS.

Christianity is pre-eminently a social religion. Friendship with God is always accompanied by friendship with his people. Communion with God and the communion of saints are inseparable. Those who become the children of God by regeneration feel the throb of the spirit of brotherhood with all who have entered into the same spiritual state.

God deals with us, not only as individuals, but also as a social body, which is not merely an organization, but also an organism. It is not merely a congregation of independent individuals, but a body instinct with life. The Church is called the body of Christ. Disciples of Christ are members one of another. All members have not the same office, but all are members of the same body.

Every human being feels the need of communion with others. It is one of the essentials of life. A human soul must have some one to lean on, to counsel with, to trust. Each one has burdens of sorrow, burdens of care, burdens of joy, which he must share with others or the heart will break with longing. This natural longing for fellowship has been abundantly provided for. The Creator has established the family for this purpose. The fellowship of home is a deep mystery and a heavenly benediction.

There is fellowship in the family of God as well as in the families of men. As brothers in the same family are bound together by ties of

blood, so brethren in Christ are bound together by the Holy Spirit. The Church of Christ is a household. The apostle speaks of "the whole family on earth and in heaven." One of our Christian poets sings:

"One family we dwell in him,
One Church above, beneath."

WORLD-WIDE Y. M. C. A.

What a wonderful record for a society whose founder is still living! In the world are 7,507 Associations, 620,721 members, and 737 buildings, costing \$32,000,000; in America the Societies are over 1,600, the membership over 300,000, and \$12,000,000 were expended last year. The Railroad Associations have gathered 50,000; those for students, 40,000, and for boys, 50,000. Work in earnest has been begun among 4,000,000 men in manufacturing pursuits, miners, lumbermen, etc. Much is done in the navy, and at 71 army posts quarters have been set apart. For the foreign work \$80,000 have been apportioned, and 12 of the best secretaries were sent abroad last year to labor.—The Missionary Review.

CHRISTIAN ENDEAVOR FIGURES TO DATE.

Last year, the twenty-second, was a memorable one, "for during that year it became far more completely cosmopolitan in its character and world-like in its scope than ever before. It was established firmly in six new countries of Europe and made a good beginning in as many more. It expanded its work largely in India, multiplied its forces eight-fold in Persia, more than held its own in China, and in Japan had the best year in its history." The statistics for the world are as follows: Young People's Societies, 44,123; Junior, 16,376; Intermediate, 1,383; Senior, 46; Parents', 2; Mothers', 79; Floating, 123; total, 62,132. For the United States: Young People's, 28,415; Junior, 13,866; Intermediate, 1,318; Mothers', 74; Senior, 26; Floating, 123; total, 43,822. Thirty million meetings have been held in twenty-two years. The world membership, as reported at the beginning of the present year, was 3,600,000.—The Missionary Review.

RELIABLE PEOPLE.

It is unreasonable to expect that a young person who is unreliable in word will be reliable when old. One of the chief factors in the formation of a good character is utter truthfulness in word, and hence in sincerity of speech. If a young person will persistently demand of himself that he will be sincere at all costs, that he will keep his word true with all persons so far as lies in his power, that he will avoid making promises which he knows he cannot fulfil, and that he will be perfectly candid in all of his excuses and explanations, he will not only be reliable when he is young, but also when he reaches middle life and old age. This means personal discipline of a rigorous character, and it also means the formation of a sterling personality whose worth is beyond all human computation. What is a young person worth to general society if his word be unreliable? Comparatively little. One may have a high order of talent and a capital education, yet if his word be unreliable, if he be in sincere, if he be hypocritical, his talents and education have but a small measure of real worth to either himself or to others. Let no kind consideration hinder you from being unvaryingly reliable in word in motive, and in profession!—C. H. Wetherbe.

Missions.

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

EVANGELIST KELLY writes from Milton, Wis., March 3d, of the meetings held with the Milton church: Twenty-one have thus far been baptized and there are others to follow. All these have united with the church. Many church members seem to have been greatly quickened in spiritual life. We shall probably close the meetings here very soon. May go next to Dodge Centre, Minn., after a little rest.

EVANGELIST BURDICK writes from Leonardsville, N. Y., March 2d: I expect we shall continue the meetings one more week. Quite a constituency of workers are being brought out, and while there will be a number who will be baptized and brought into the church, mostly young people from the Christian Endeavor Society, the best work has been in the church itself.

It is time to begin to consider evangelistic and quartet work for the coming summer campaign. There are quartets, no doubt, that can go out into the work in the summer vacation from our schools. We shall be glad to receive suggestions or information, a plan from any one interested in such work. Let us counsel together. We would like to see the campaign a strong Evangelistic Sabbath Reform one.

PACIFIC COAST INTERESTS.

From Portland, Oregon, November 2, 1902, we wrote of the work done and somewhat of the interest on the field up to the time of taking our leave of the friends at Talent. From there we continued our way north, stopping over night at Medford, with Bro. T. F. West; thence to Cottage Grove, where we found three Seventh-day Baptists, one of whom never belonged to a Seventh-day Baptist church, but came to the truth by the study of the Word. At Waltherville there was once quite a number of our people, but death and removals have diminished them until only one family is in any way connected with the place; and they, although having a home at Waltherville, now live at Alma.

We were cordially received and given a respectful hearing during the services held, and the Sabbath discourse which closed our meetings was listened to with marked attention.

After consultation with Bro. Main, of Alma, regarding roads and streams during the rainy season, it was deemed best to defer that visit to a different season of the year.

At Salem, a day spent in looking up our people was rewarded in finding two who joined our Pacific Coast Seventh-day Baptist Association as active members and one as associate.

Our next stop was Portland, from where we worked out to near-by towns, resulting in adding eight to our Association and finding others who are interested.

We spent a Sabbath with Bro. Junkin, of Erskineville, alone Sabbath-keeper, who came to the truth by study and who stands firmly striving to hold up the light.

Through the breaking of the engine of the steamboat Lewiston, we spent two days on the Snake River, between Riparia and Lewiston, spending our time as best we could, distributing tracts, and submitting to the inevitable.

Winding up the Snake River amid scenes awakening admiration and reverence, a change was felt, as passing a rocky point, our driver discoursed on how a few nights before a highwayman held up the stage, relieving the passengers of their valuables. We were cheered, however, with the thought that such men operate at widely-separate points, and also that the appearance of the company offered little temptation.

At Assatin City was found two Seventh-day Baptist families, with whom we remained a few days, holding a Sabbath service.

At Kendrick, Idaho, near where our Taney Seventh-day Baptist church was located, we had the very pleasant experience of a 25 or 30 mile horseback ride through snow and rain.

Those experienced in this kind of sport may appreciate our pleasure when they know it was our first in years. But we were rewarded by adding to our list seven new names and meeting friends of other years.

The next Sabbath was spent with our good brother and sister, Dr. and Mrs. William Wells, of Hoquiam, Wash. Here, too, we were made glad to clasp the hand of Dr. Paul Johnson, who is partner with Dr. Wells; and we are glad also to learn that he has just entered a partnership, which, we trust, will give more true happiness, if less of wealth, than the practice of medicine. May God make this band of young people a power for good is our prayer.

Taking our leave of these friends Sunday morning, we called on Brother and Sister Wood, of Sumner, whom we found loyal and true.

From there again, we took train to Portland, from whence we drove out a distance of 24 miles to Kelso, Oregon, to the home of Rev. C. J. Sindall, whom many will remember as our Scandinavian missionary in the Northwest for many years. Here we held a service, with encouraging results.

The next Sabbath brought us back to Talent, where we had closed our last report of work with an account of a Sabbath discourse. We found the people true and loyal, but feeling there was bitterness because of the Sabbath discussion, and doubting if the people would come again to hear us. Nevertheless appointments were made, and the attendance fully justified the conclusion that it is safe to preach the truth, if done in kindness.

Our next stop was in Berkeley, Cal., with Sister Lizzie Nelson Fryer, who is too well and favorably known to need any introduction from us. It is enough to say she is loyal and true to our people.

Two Sabbaths were spent at Fresno, and the last, by invitation, we spoke in the Seventh-day Adventist church, to a large and attentive audience. At Fresno we have a number of Seventh-day Baptists at heart, but some do not keep the Sabbath as they should, while others are loyal and true.

At Trimmer, about 40 miles from Fresno, we found Bro. C. N. Maxson, whose name many will recognize, and remember his loyal and earnest work in West Virginia and other places.

At Laton, 30 miles from Fresno, is Rev. H. E. Babcock, one of the early missionaries of Kansas and Nebraska.

In all, our work in and around Fresno re-

sulted in adding to our list of members 10 names, and by stopping at Los Angeles and Tustin we added others, and finally arrived at Riverside Dec. 18, having traveled over 3,000 miles, and having secured a list of 107 members to our Pacific Coast Seventh-day Baptist Association. We have active members, 63, while of associate, 44.

When we remember that the most of these are poor people, or at least, people in moderate circumstances, and see our subscription list foot up to \$419.25, we are impressed that on this large and long-neglected coast there are Seventh-day Baptist interests worth saving.

Let us add, that we have heard of several whom we passed, not knowing of them until too late to visit. So that we fondly hope there "are more to follow."

J. T. DAVIS.

AN APPEAL TO FOREIGN MISSION BOARDS FOR TRAINED EDUCATORS FOR CHINA.

From a survey of mission work in the empire of China several prominent features become evident. One of the most important of these is that China has a traditional and profound regard for learning. This universal esteem for literature supplies an admirable basis upon which to erect the edifice of a more modern and rational system of education. Acting upon the broad and accepted dictum that education is the most powerful subsidiary agency in evangelism, and being greatly aided by the Chinese love of letters, the missionaries in China have, from the beginning, sought to encourage Christian education among the people. This work has gradually grown until the schools of all grades are now numbered by hundreds; boarding-schools and colleges alone numbering over one hundred, with an attendance of some five thousand students, while seventy-five government schools, modelled on Western lines, hold some 5,000 more. It will at once be seen what a powerful hold is here possessed for the advancement of Christianity. One important fact is that nearly all this educational influence is in the hands of Christian men and women, and a further point of special interest is that the educational Association of China thoroughly represents this work. This Association has a membership, scattered over twelve of the eighteen provinces, of about 250 men and women. At its last Triennial Session in Shanghai this year (May, 1902) there were about 130 members present. This meeting was a most enthusiastic one; the papers and discussions, covering a wide range of educational problems, were of a very high order. Various committees were appointed to take action looking toward the solution of several questions that were discussed at the meeting. Among other things, the Triennial Meeting instructed the Executive Committee to make an appeal to the various mission boards and societies interested in mission work in China, urging them to send out specially trained men and women for school work in China.

This Association was organized in 1890. Much valuable work in the way of the preparation and publication of school and text books had already been done by a committee of missionary educators known as the "School and Text Book Series Committee," which was organized in 1877. The book sales for the Association during the last triennium amounted to Mexican \$13,630, nearly equaling the total of the previous twenty-two years,

and the stock of books on hand at the end of December, 1901, was valued at Mexican \$13,336. Nearly all of the fifty old missionary societies now operating in China, are represented in this Association. English, Americans and Germans belong to it. Its members are scattered all over the empire, and are carrying on the work of education in primary schools, colleges, seminaries, etc. Thus it will be seen that this is a national organization, and fully represents the Protestant educational interests of China.

It is this Association which, as intimated above, through their Executive Committee, now makes a most earnest appeal to the various Mission Boards of Europe and America to make a change in their policy in sending missionaries to this field. Hitherto it has been the policy of foreign mission boards, generally, to send only ordained men to the mission field, as it was apparently considered that the principal, if not the only, work of a missionary was preaching. Whatever may have been said for this policy in the past, conditions, at least in China, have now greatly changed, and with the coming of new conditions new policies are needed. We would urge therefore that in future, in selecting and sending out workers, special attention shall be given to securing those persons who, while otherwise qualified, have had special training to prepare them for educational work in the field. Most of the work in the colleges is now being done by those who have had no pedagogical training. But with the increased emphasis now being placed upon education, and with the ever widening opportunities for training and controlling the young mind of China, it has become necessary that specialists shall be sent out to take hold of this work and develop it in the most effective manner. In other words, the pioneering educational work, so well and faithfully done up to the present time, now requires a wider, more liberal and specialized service than has hitherto been possible. Normal schools are now being called for in order to train teachers for educational work. Primary education in China needs at this time a few trained specialists in order to lay a foundation and raise up models for imitation by the Chinese. And we would call special attention to the need that is widely felt for the development of kindergarten and industrial schools. The modern educational system of China is now practically in the control of Christians who are representatives of various missionary societies. This brings practically under the control of the Christian church one-fourth of the youth of the whole human family. By perfecting and strengthening this arm of the service, we increase the probability that the future governmental educational system of China will be largely influenced and molded by such superior examples. Since such momentous issues are involved, and since such profound possibilities appear, the Educational Association of China do most earnestly hope that their request for reinforcements, consisting of trained educators for the various grades of educational work, will receive the prayerful and careful consideration of all foreign missionary societies. Definite requests for workers, both as to numbers and their location, will be considered and determined by each Board or Society from information received from its own representative on the field.

As there is a tendency at present manifest

on the part of the Chinese government to refuse the assistance of missionaries in the government schools, and to make regulations requiring the worship of Confucius, so that Christian students cannot enter these institutions, it becomes a question of the most vital importance how to man and equip our Christian schools with the very best possible outfit of men and means, so as to adequately meet the peculiar conditions in which we are now placed. China, as a field for Christian educational work, is unique. A Christian government took hold of the educational system in India. A non-Christian, though liberal, government took hold of the educational system in Japan. The results in both nations have been far-reaching and gratifying to all well-wishers of the race. In China a conservative, non-Christian government, while professedly seeking to remodel its educational system according to Western methods, by its policy of intolerance is deliberately trying to prevent the youth of the land from acquiring that strength and development of character which comes only through a Christian education. All the more need there is, then, that Christian schools should be manned and equipped in the very best possible way. Let us therefore have trained specialists, laymen by preference, to come to this field to develop the educational work and thus take and hold our rightful position as educators and guides of the young minds of this great nation.

On behalf of The Educational Association of China.

Rev. A. P. Parker, D. D.
Rev. W. M. Hayes, D. D.
Dr. C. M. L. Sites,
Rev. W. P. Bentley, M. A.
Rev. W. N. Bitton,
Miss H. L. Richardson,
Prof. E. R. Lyman,
Rev. J. A. Silsby,
The Executive Committee.

WHAT A MEDICAL MISSION DID.

Here is one illustration of what is accomplished by medical missions. A wealthy and influential man at Swatow became interested in the medical missionaries' labors and got in the habit of giving them rice tickets for the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave \$2,000 to start a woman's hospital. Next he came to see the advantages of a Western education, and offered the missionaries \$10,000 to start a Chinese school where Western learning could be taught. His last step was to destroy his idols and apply for Christian baptism.—The Missionary Review.

In a recent issue of the Examiner, a missionary seeks to answer the question, "Do Foreign Missions Pay?" by turning the tables on the home churches. He shows that, whilst in the mission field the number of converts last year was in the proportion of three to every Christian worker, the increase of membership in the Congregational churches at home only shows a proportionate gain of "one-sixth of a soul" to each worker. All such calculations, however, are to be deprecated. It is better to say with Chalmers, of New Guinea: "Our statistic system is all wrong. They will keep the statistics in heaven, I feel sure; and I would leave them in their hands."—The Chronicle.

Woman's Work.

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

HIS COMING.

I think I would not care to be
Waiting in great expectancy
For my dear King.
For if I kept my eager eyes
Always uplifted to the skies,
Some little thing
Beneath my feet might dying be,
That needed tender care from me.

I would not dare be listening
With bated breath for echoing
Of angel song.

For I might lose the feeble cry
Of some lost child that only I
Could lead along.

Enough for me each setting sun
Brings nearer the Beloved One.

How sweet to labor some day long,
With busy hand and cheerful song,
And then to see

His presence turn the evening gloam
Into a golden pathway home
As he draws near.

Not by my merit, but His grace,
My King will find my lowly place.

—Myra Goodwin Plantz, in Sunday School Times.

THE February number of the Helping Hand, a magazine published monthly by the Woman's Baptist Foreign Missionary Society, at Boston, Mass., is devoted to the subject of Christian Stewardship. The magazine is full of articles that are valuable in suggestion on this important subject, and we wish we could reprint them all for our readers. We have selected two, for which we ask a careful reading. Are we faithful stewards of what the Lord has given us? Are we doing the most possible good with it or are we satisfying ourselves with giving to him the left overs and what we do not want? The best is what we owe.

WOMAN AND CHRISTIAN STEWARDSHIP.

REV. O. P. GIFFORD, D. D.

The home is woman's kingdom. "And wherever a true woman comes, this home is always round her. The stars only may be over her head; the glow worm in the night-cold grass may be the only fire at her feet; but home is yet wherever she is; and for a noble woman it stretches far round her, better than ceiled with cedar, or painted with vermilion, shedding its quiet life far for those who else were homeless." Men make houses, but women make homes. Men sail the seas for war and commerce, but women keep the ports and make sailing worth the while. Men struggle in the field and shop and office to make money, but women make the making of money pay by making homes. The man is the husband, the house-band, giving strength to the staves, holding them in place; but woman fills the banded barrel with the wine of life. The man is the shepherd, watching the flock, feeding the sheep, guarding the fold; but the wife is the weaver, changing the fleece into pattern and color and clothing; men may take from sheep, but women give to men; men struggle to get, women seek to save. If a man gets little, and the wife saves much of the little, you have plenty; if the man gets much, and the woman saves little of it, you have poverty. Not what is earned but what is saved makes wealth.

Woman is man's steward. Back of that word steward in the New Testament is a word that comes to us as economist. An economist is one who divides, apportions, controls, the substance in the house. When the house manager is an economist a little goes a long way; when she spoils the bread and spills the wine,
"Which spent with due, respective thrift,
Had made brutes men, and men divine,"
she brutalizes men.

The man went into the far country to waste his substance, but there was plenty in the home he could not touch till he was penitent; but when woman wastes her substance in the home there is no reserve.

The homes of a country decide its character, and the women of a nation make the homes. The atmosphere of the home decides the destiny of the men who go from it. Jochbed saved Israel by saving and rearing Moses. Hannah founded the school of the prophets when she bore and trained Samuel. Mary has blessed the world by her training of Jesus. None of these women had large means, but men and not money are the means of God.

When we think of stewardship straightway our thoughts go to money, and women tell me that they have little money. True, men say at the marriage altar, "With all my worldly goods I thee endow;" but that marriage vow, like the platform of a trolley car, was made not to stand on, but to get off from; yet most women have the handling and use of most of the money most men earn. After the rent is paid, the food provided, clothes furnished, there is little money left in most families. The margin comes in calculation; the economist makes much of little; the extravagant woman little of much.

The man may be the head of the woman, but she is the neck, and as she turns he faces. If she turns toward the world he faces the world. If she is given to social life he keeps step to the music. If she wishes an open house for hospitality he pays the bills. Atmosphere tells, and the wife creates the atmosphere of the home. If she wishes him to wear a heavy coat in the house the fire is low; if a thin coat the heat is oppressive. Her dominant thought creates an atmosphere. With this condition comes a great responsibility. Lydia urged Paul to make her home his abiding place; Mary broke the alabaster vase over the feet of Christ. But unlike Lydia you do not own the house; unlike Mary you have no vase of spikenard. True! but you can give your life to Christ, and that life given will control the home. The acorn has nothing in the world but dirt, rain and sunlight; but it has an oak in its brown jacket, and the earth and cloud and sun honor the controlling purpose of the acorn. "The mind is its own place, and of itself can make a hell of heaven, a heaven of hell." And surely it can make a heaven of an American home.

When the oil fight was on in Pennsylvania, and independent operators were fighting for their lives, the women offered to wear their "black velvet bonnets" all summer if necessary. If a woman will wear a black velvet bonnet all summer because of an oil fight, she can control her home for Christ with the same passionate purpose. Satan himself hadn't as much power over the first man as the first woman had. If Eve could lead man out of Paradise in spite of Jehovah, she can control her own home for Christ with the help of God.

The home is God's trust to woman. As Abraham entrusted treasure to Eliezer, his steward, that he might find a wife for Isaac, so God has entrusted the home to woman that she may through its use and control serve him. If the home be taken as a trust, administered as a trust, used as Lydia used her home for Christ, as Mary and Martha used their home for Christ, out of it will come

a power that cannot be stated in money; out of it will come children who will enrich the world far more than money; out of it will come a breadwinner who will not only share his substance with Christ, but give his life to helpful service.

Sister, your home—on street or avenue, having one room or many—is your point of contact with the world, and God's point of contact through you with the world. You are God's steward, God's economist in and over the home; use that as a trust, not for self, not for the world, but for God in the world. God made man, men make money, women make homes; use the home as God's workshop for making boys and girls into men and women in the likeness and image of God.—The Helping Hand.

THE MEASURE OF THE GIFT.

MARY A. GREENE, L. L. B.

No rules of proportion can assist very much in deciding what to give for religious purposes if the willing heart be lacking.

Even the tithes in the time of Malachi, were given grudgingly, and the people of Jehovah had become so cold, worldly and indifferent that they actually offered maimed and diseased animals for the temple service, instead of the perfect kids and the lambs without blemish,—the first fruits of their flocks and herds. Instead of giving to God their best, they kept the best for themselves and gave to him what was of the least value. And this showed such a spiritual decay in the nation as to require the raising up of a prophet to denounce this irreverence and disregard of God, and to proclaim that a pure offering from a pure and consecrated heart is the only one that is acceptable to him.

Is it not because Christianity is a religion of the heart that we find in the New Testament no fixed rule as to the proportion of our possessions which should be given to God? "Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity" (as the Jews often gave their tithes); "for God loveth a cheerful give." 2 Cor. 9: 7.

Our love to God is the measure of our gift, whether it be the widow's two mites or the very costly alabaster box of ointment. "Sell all that thou hast and give to the poor," said Jesus to the rich young man who wanted to do some great thing to inherit eternal life. Christ thus applied the test, the measuring line of that young man's devotion to God. He failed to meet the test. He went away sorrowful, for he was very rich, and his riches meant so much to him that he could not give them even to God.

Are not our scanty nickels and dimes and quarters and dollars, thoughtlessly and sometimes grudgingly given in response to the unwelcome appeals of collectors and weekly offering cards, too much like the tithes of lame and diseased animals offered for the sacred altar, while the best and the most is kept back for ourselves? We may not express our feelings aloud as the old lady did when, on being told that her church had adopted a system of voluntary offerings, she said that she wasn't going to be made to give any voluntary offerings even if the pastor did say she must; but do we not often meet appeals for gifts for the Lord's work in much the same spirit?

Questions of mathematical fractions and of tithing are of small importance to the heart

wholly given to Christ. Paul commends the Corinthian Christians for their liberality, but he says it was because they first gave themselves to the Lord that they were not only willing to give to the extent of their power, but actually beyond their power. (2 Cor. 8: 1-5.)

If, then, the Christian steward's love to God is the true measure of his gifts, our first concern is, not to determine how much we can spare from our possessions for his work, but how much we can rightfully use for our own selves out of the possessions he has placed in our hands, giving out of a heart that is consecrated to "him who gave himself for us," because "he first loved us," and ever expressing by its offerings its thanks to God for his unspeakable gift.—The Helping Hand.

MRS. HOPE FITCH.

AN APPRECIATION.

A beautiful life is a benediction, and happy are they upon whom such an influence is bestowed.

We desire to express in fitting language a measure of our appreciation of the sweet and helpful character known among us as our sister, Mrs. Hope Fitch.

Well-chosen was the name bestowed upon her infancy, for she was ever hopeful, cheery and sunny, wearing the "clouds" with their "silver lining" turned ever "outward." Like the Master whom she loved, she "went about doing good," giving a cheering smile, lending a helping hand, speaking a comforting word. We remember gratefully her loyalty to this society, her faithful participation in its work, her wise sisterly counsel. We would take for our own, the motto which so often fell from her lips: "I want to do all the good I can, while I can."

We realize with deep sadness the loss that has come to us in her home-going, and we cherish in loving memory the kind and gentle life she lived among us.

In behalf of the Seventh-day Baptist Woman's Missionary Aid Society of Brookfield, N. Y.

SARA SPOONER,
NELLIE J. BACON,
HARRIET C. VAN HORN.

THE DOG LAUGHED.

The proprietor of a Third Avenue store owns a little black kitten that cultivates a habit of squatting on its haunches, like a bear or a kangaroo, and then sparring with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half Newfoundland, half collie, fat, good-natured, and intelligent. The tiny black kitten, instead of bolting at once for shelter, retreated a few paces, sat erect on its hind legs, and "put its fists" in an attitude of defiance. The contrast in size between the two was intensely amusing. It reminded one of Jack the Giant Killer preparing to demolish a giant.

Slowly and without a sign of excitability the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture. Then, as the comicality of the situation struck him, he turned his head and shoulders around to the spectators, and if animal ever laughed in the world that dog assuredly did so then and there. He neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—New York Telegram.

Our Reading Room.

FROM the Journal-Advance, Gentry, Arkansas, we learn that "five families came in from the North, Wednesday night, for the purpose of making permanent homes in this vicinity. They are mostly Seventh-day Baptist people." From the same paper we learn that Rev. J. H. Hurley, pastor of the church at Gentry, is resting at Port Lavaca, Texas, of which place he writes: "This sea breeze is the most soothing atmosphere I have ever breathed. I am surely on the gain."

THE Westerly Sun of March 9th, announces that "eight members of the First Hopkinton Seventh-day Baptist church have died within the last four months, all but one of whom were living near the church."

WU TING FANG ON CHRIST AND CONFUCIUS.

Wu Ting Fang, the former Chinese Minister to Washington, D. C., has been writing in Harper's Monthly, on the difference between Eastern and Western civilization. This shrewd observer of men and things sees that the difference lies between the teachings of Christ and Confucius; that what, after all, lifts up, lowers, or dominates any civilization, is its religious belief. He says:—

"It may be rather far fetched to trace the inherent characteristics of Chinese and American civilizations to the teachings of the Golden Rule as enunciated respectively by Christ and Confucius. Christ says, 'Whatsoever ye would that men should do to you, do ye even so to them.' The command is positive, and in some respect aggressive. It requires something to be done. It fosters proselytism, and tends indirectly to encourage national expansion."

"On the other hand what does Confucius teach? 'Do not do to others,' says he, 'what you do not wish others to do to you.' Non-interference with other people's affairs is the keynote of this injunction. This accords perfectly with the spirit of Chinese civilization. It manifests no desire to extend its sway over other nations. It seeks to benefit only those who come voluntarily under its influence."

Mr. Wu Ting Fang is right. The religion of Christ is aggressive; it makes the nations which adopt it pushing to the last degree. Christ said, "Go ye therefore and teach all nations." "Watch." "Pray." Buddha is in the same class with Confucius. He said, "Lie down and sleep and forget your misery." The command of Christ is to be up and doing and to fight with a brave heart the sin and misery in the world. Europe and America, alive, restless, awake and energetic, listen to the Divine Christ. Asia, asleep and dreaming, and wanting to be left to her dreams, heeds the plaintive words of the human philosophers, Confucius and Buddha.—Advance.

THE PILLAR AND GROUND OF TRUTH.

The tourist at Gettysburg to-day scarcely knows which first demands his attention, the beauties of nature or the memorials of strife. It is a charming landscape that is spread out before him, diversified as it is by hill and valley, forest and meadow, its emerald fields embroidered with a profusion of multi-colored flowers. Along the ragged fences of stone run long festoons of black-berry vines, their milky blossoms white as

snowdrifts. The copses on the hills are edged with patches of the wild rose, and over tiny rivulets lean the blue forget-me-nots. But close by where you stand rises the figure of a bronze general on his bronzed steed. A little farther you see the soldier standing by his bayoneted musket, and not far away a cannon of gray stone marks the spot over which for three days hung a sulphurous canopy of smoke from guns almost red hot by constant firing. You mark the scene of Pickert's desperate but gallant charge. You see in your mind's eyes the dead soldiers scattered thick about their half dismantled artillery. It seems strange that this Eden of beauty has ever been an Armageddon of blood, and that one of the fairest scenes God ever made should have become the theater of fratricidal strife.

But there are passages in the sacred Scriptures which remind us of Gettysburg. They are at once beautiful with the touch of God and marred by the monuments of human passion. They are sweet as Eden and horrible as Acedama. Over them theologians have carried on a strife, prolonged and desperate. You say to yourself as you study them, "Over there stood the pope with his staff of cardinals in red; and here Martin Luther pitched his camp. There Erasmus retired from the field; and down this line came Knox with all his ecclesiastical thunderings. This hill was seized upon by the Council of Trent; and that was held by the Assembly of Westminster. It was across this valley galloped the horsemen of Laud; and there the men of the Moss Hags met them undaunted." Such are the associations of that beautiful text in which St. Paul reminds his son Timothy that "the church of the living God" is "the pillar and ground of truth."

And yet that fiercely debated question, "How and in what sense is the church the pillar and ground of religious truth?" might have stirred human passions less had exegeses noted that St. Paul was writing to his disciple Timothy not about philosophical speculations but about personal behavior in the house of God. Neither pope nor presbyter ever yet settled any debatable question by assertion of authority; the church must settle it at last by behavior. The truth which the world will respect and receive is not transmitted to it by papal bull or ecclesiastical deliverance, but by living epistles, known and read of all men.

How, it is asked, can the church be at once "the pillar" and "the ground" of truth? How can it be the "ground" and at the same time "house of God?" How can a "house" support a doctrine? But the figure is not so involved as critics think.

There is, we are well convinced from inspection of many lordly erections in many great capitals, no finer building standing on the earth than the capital at Washington. As one approaches it from the level of the Potomac, what breadth, what dignity, what strength, what simplicity, fill the eyes and satisfy the soul. How nobly that great edifice sits upon its royal elevation. Not even Rome's senate chamber has such an approach as is afforded by these vast flights of glittering ascents. And then the magnificent porticoes with their stately groves of columns surmounted by Grecian pediments; above them all the soaring lantern; the bul-

ging dome, and, at the topmost summit of everything, the heroic figure of National Freedom. There is not a pebble in this noble site, not a pillar under any roof-tree, which is not in its own measure and sphere a support of the divine ideal that crowns the whole. The "ground" not less than the "pillar" constitutes the "house;" and all unitedly form a pedestal for the single figure at the top.

The whole church, not its prelates or its ministry, nor its schools or its councils, forms the imperishable support of the gospel truth. The only way man can overthrow the truth of the gospel is to wreck the church, "the house," which supports it by its upright "behavior." Many a man who has withstood the theologian's argument and the orator's appeal, has surrendered to a child's prayer. The best apologetic has not waited for the twentieth century to discover it. It is the conduct of God's people. In every age schools will shift their point of attack and rearrange their lines of defense; but better than the old strategy, better than new tactics, is the life of Christ in the soul of the believer. "Charity never faileth." So long as the loving spirit of the Christ reigns within us, the towering figure of God's own truth shall stand unshaken, the first to greet the sunrise and the last to bid the day farewell.

One of the most profound of the sayings of our Lord was that in which he declared: "Wisdom is justified of all her children." It never has been and never will be the school of dialects which causes the gospel to triumph. It is the church in its wholeness; and that by its conduct. No argument avails against holiness. The best way to prove the gospel is to live it. It is not always easy to understand the metaphysician or the critic, but it is always easy to understand the missionary. And the whole church built together in the spirit of Christ becomes "the ground and the pillar" for support of the gospel which crowns its dome.—The Interior.

MRS. LOFTY AND I.

MRS. C. GILDENSLERVE.

Mrs. Lofty keeps a carriage,
So do I;
She has dapple grays to draw it,
None have I;
She's no prouder of her coachman
Than am I;
With my blue-eyed, laughing baby,
Dreading by;
I hide his face lest she should see
The cherub boy, and envy me.
Her fine husband has white fingers,
Mine have not;
He could give his bride a palace,
Mine a cot;
Hers comes borne beneath the starlight,
Ne'er cares she;
Mine comes in the purple twilight,
Kisses me;
And prays that He who turns life's sands,
Will hold his loved ones in his hands.
Mrs. Lofty has her jewels,
So have I;
She wears hers upon her bosom,
Inside, I;
She will leave hers at Death's portal,
By and by;
I shall bear the treasure with me,
When I die;
For I have love and she has gold,
She counts her wealth, mine can't be told.
She has those that love her station,
None have I;
But I've one true heart beside me,
Glad am I;
I'd not change it for a kingdom,
No, not I;
God will weigh it in his balance,
By and by;
And then the difference 'twill define,
'Twixt Mrs. Lofty's wealth and mine.

Young People's Work.

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

SOUTH-EASTERN ASSOCIATION CHAIN-LETTER.

SALEM, West Va.

The Christian Endeavor Society of Salem, W. Va., sends greetings to the sister societies of our denomination.

Our society has been strengthened by taking more interest in the Juniors. The Junior society is divided into three grades, and we have a superintendent for each grade. Nine of the Juniors have joined the church this year, and several of them are members of the senior society.

The prayer meeting committee, in order to help inexperienced leaders, meet with the leaders each month, and give suggestions for making the meetings interesting.

Special music and black-board outlines often add to the interest and helpfulness of the meetings.

Since we have no weekly church prayer meeting, our pastor is asked to lead one meeting each month. In this way we receive the help and encouragement which a pastor alone can give.

We sometimes have special programs on different lines of denominational work, for situated as we are, in a town where sin abounds on every hand, we feel the need of standing true to our faith.

Yours in Christian Endeavor,

CELLELLE LOWTHER, Cor. Sec.

NEW MILTON, W. Va.

The Middle Island Y. P. S. C. E. has been in existence nine years. Since that time, its chief object has been to hold the young converts of the various revival meetings. Of course not all have been loyal. The ideal has not been reached; but it is doubtful if the Middle Island church would today be in existence but for the Christian Endeavor.

In the past year much has been done by supporting two mid-week prayer meetings, besides the regular Christian Endeavor prayer-meetings.

Roy F. RANDOLPH, Cor. Sec.

ROANOKE, W. Va.

The Roanoke Society is still alive although much reduced in numbers. State President Pollock was with us once during the past winter. He said the Roanoke society was considered one of the best country societies in the state.

It has been a blessing to our church, started as it was when we had no pastor. We have an interest in the other societies of our denomination, and hope to be remembered by them.

We admire, very much, the spirit of Dr. Palmberg, as we read her messages in the Recorder. We also feel that the death of Peter Velthuisen is our loss.

From its organization, the Roanoke society has kept in touch with the state and district union, being now represented on the executive committee of each.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

Yours in Christian Endeavor,

A. J. C. BOND.

MAN'S DUTY TO MAKE RIGHT CHOICES.

Since man is a free moral agent he has the power of choice. He can choose from the universe that for which his nature has the greatest affinity. By his choices his nature is altered and enriched or impoverished. Consciously or unconsciously, his choices are determined by his desires. Because Christianity aims at right desires and at desires which will produce the highest and best results, it is simple, yet profound, it is entirely rational.

Man is more and greater than a plant or even an animal. If man is content with simply being an animal he will be a victim of circumstances to some degree. Strictly speaking, he is not a victim of circumstances. He may of his own free will choose from his environments that which will make or mar himself. Though greater than a plant, he may learn valuable lessons from plants. The plant derives in accordance with natural laws that from its surroundings which will develop and perfect its type. Nature, God's handmaid, never permits a plant to live and grow in environments which contain no elements neces-

sary to the life and development of that plant. Is it possible to conceive of God as a just God if he does not provide a way for spiritual growth and development in any environment into which he places a human soul? If we do not discern the means for growth it is wholly our fault. Failure to grow is due to ourselves and not to the environments. The enigma of life can be solved successfully only with Divine aid.

Consider the roses. How do they obtain perfection? We must conform to natural laws, selecting from our environments that which will make our souls to bloom and to exhale the perfume which is a balm to struggling humanity. Thus by conformity to laws and not to environments will we fulfil the design of omniscience.

Man is finite in understanding and power. Laws of life and growth are infinite in scope and application. Forces governing the highest and noblest development baffle the insight of even the most wise. In the face of these facts one may well think seriously. How is man to escape the apparently inevitable defeat of the real purposes of existence? Where is the path that leads toward the realization of the highest and noblest possibilities of life? Follow the guidance of truthful human intelligence as far as it goes. For the remainder, which is an infinitely large portion, believe in what God, the master and ruler of all laws, says to his children; and trust in his love and grace for progress and ultimate results.

THE STRENUOUS LIFE AND THE INNER LIFE.

The modern age calls for the strenuous life. Our world has never seen such a competitive era. Hardship is necessary for great achievements. Success today demands a higher training, more accurate knowledge, and greater specialization than it did fifteen or twenty years ago. Nothing short of strenuousness will obtain these qualifications. And, indeed, there is much to admire and respect in the strenuous life. We love to see a man bravely fighting difficulties, struggling with problems and wrestling with the very angels, as it were, until he receives the blessing. There is also much spiritual power to be obtained by intelligent, arduous effort. Work into which man throws all his energy and vitality results in growth, and growth is an advance toward God.

But the strenuous life is only the manifestation of the life of the spirit. The restless energy which has characterized the race since civilization dawned in the Nile valley, shows that the human spirit is always seeking for rest and peace. To all it is plain that man's quest has not been satisfied, for the same restless struggle goes on today as it did thousands of years ago, and the longed-for rest and peace seems like a phantom, the will-of-the-wisp never yet touched by mortal hand. Man has been seeking for repose in conditions, in surroundings, not in himself, not in character. This has been his great fundamental error. He has crossed seas, climbed mountains, traversed unknown lands and built civilizations in the vain effort to get away from himself. In our modern life the same fierce struggle goes on. The keen industrial competition, the mad race for material wealth are but manifestations of the quest of the human soul for something satisfying.

The advocates and followers of the strenuous life have not yet come to the full realiz-

ation of its meaning. To live this life well and happily, the life of the spirit must be fed from the living spring. No man can continually put forth his energy and effort without relaxation, and these moments of relaxation are the times when the soul must obtain new power, new strength and new beauty from the eternal source. The moments of concentration and activity are not the most valuable moments in life; the periods and relaxation enrich and beautify the character and furnish the supply of power from which all subsequent action springs.

In adjusting the strenuous life and the inner life, it should always be remembered that the inner life is first and fundamental. Christ's life was an intensely active and practical one, but it was also one of daily, hourly communion with his Heavenly father. This was the source of his strength. In the Christian life, we cannot be Christlike toward the world unless we are Christlike toward God. If we are at peace with the Master, we shall find repose and quiet in the strenuous life. To live it as Christ lived it, we must have his peace.

START A JUNIOR SOCIETY.

You can do it!

"Do not say the church has too few children in it." Some of the best Junior societies ever formed have had only two, three, or four children in them—at the beginning.

"Do not say you do not need a Junior society." Every church needs one. The children cannot get the best drill in the young people's society. They won't go into it, in the first place; but if they did, they would be overwhelmed with the superior ability of the older Endeavorers.

"Do not say you cannot get a superintendent." You do not need to get a superintendent. Very likely you will be better off without a superintendent. Run the Junior society with a Junior committee.

"What is a Junior committee?" It is a number of Endeavorers from the young people's society, chosen just as the other committees are chosen, though perhaps for a longer term. The chairman simply "bosses the job." He need not talk—only find some one who will talk to the children; perhaps several some ones, who will take turns in the work.

"Who should serve upon the Junior committee?" Any one in the society that knows how to do anything for Christ better than the children know. He will teach the children to do it as well as he can. Put on the committee your most skillful social worker, to run the Junior socials; your chief missionary enthusiast, to manage the Junior missionary meetings; your best parliamentarian, to show the Juniors how to carry on a business meeting, and so on.

"How many should serve upon the Junior committee?" Every one in the society, if every one in the society possesses some special gift that should be imparted to the Juniors.

"How long should they serve?" Until they have imparted their gift and new workers are ready to take their places on the committee.

"You cannot do it?" Let no one say that. Just try it. You will find that it will make the most enjoyable and profitable work your society has ever taken up.

"And what your society can do, you can get other societies to do, until wherever there is a Young People's Endeavor society there is also a Junior. — Christian Endeavor World.

Children's Page.

THE WATER LILY'S STORY.

When first I woke to life,
Deep down in the river's bed,
I could not breathe for the stifling ooze
And the blackness over my head.
In darkness I longed for the light,
Prisoned, I longed to be free;
In dreams I pined for the sky and the wind,
For star and bird and tree;
And I said, "I will rise to that upper air
And the life that draweth me."

The twining weeds of the water world
Reached out and held me fast;
The little reeds wove a tangled net
To catch me as I passed;
The creeping things of mire and mud
Beckoned and made me stay;
In the treacherous current, swift and strong,
I felt my weak stem sway;
But through them, over them, past them all
I took my upward way.

Till white, white,
Brimmed with sunshine and steeped with light,
I lifted up
My fragrant cup—
Bloom of the daytime and star of the night.
In rapture I gazed at the heaven's blue
And knew that all my dreams were true.

And pure and fair
My white leaves bear
Never a trace of slime and mould;
And the crawling things of the under world
Have left no taint on my heart of gold.
In peace I rest
On the river's breast,
And living, I love, and loving, live,
And, breathing deep of that upper air,
My life to the world in sweetness give.

—Annie Johnson Flint.

OUR NICE PUSSY.

I suppose nearly all the little folks who read this paper have a pussy, and that each one of you thinks yours the very nicest one there is. That is just what we think of ours. Ours is a beautiful gray cat, with pleasant eyes and soft velvety paws. She is as frisky and playful as can be. When she was a kitten about three years ago, she could do so many tricks, jump so gracefully, walk across the room on her hind legs, and amuse us and our friends so much. She does not like to perform all these tricks now. Perhaps she thinks it is not very dignified now that she is a cat. She would rather watch the kittens doing those things. Puss knows all our family well and keeps track of each one. There are usually six of us at table. In the mornings we find her sitting in the lower hall about breakfast time and watching each one as he or she comes down stairs. If all are not down at the regular time puss walks quietly into the dining-room, goes around the table, notes which chair is vacant, and then quick as a flash, she runs up stairs to the room of the missing one to see what is the matter. If one is not well, and has remained in bed, up jumps puss, looks kindly at the occupant, and then curls herself up at the foot of the bed and stays there to see whether the sick one will get up after a while, or whether the trouble is serious and the doctor will appear. She looks as if she felt quite a responsibility upon her to stay there. And stay she does if the illness continues, for really you could find her at the foot of the bed most of the time. Do you suppose she thinks she is a nurse, and that her purring is comforting to the sick one?

We call our pussy "Mowey." It is a queer name isn't it? Our little two-year old boy gave it to her. He could not pronounce the word mother, and because she had some kittens he thought that a proper name, so he called her "Mowey," and we all did, too.

Every morning about half past eight she comes up to my room to get a drink of cool water from a mug I keep there for her. She walks into the room, goes to the corner of

the wash stand, waits for me to pour out the water and put the mug on the floor. But no matter how thirsty she is, she never takes a drink until I pat and smooth her head six or eight times. If I am in something of a hurry, and give her only one or two pats she is not satisfied. She comes and bumps her head up on me and meows for more, and of course I have not the heart to turn away from her, no matter if I am in a hurry. So she gets the usual number.

If the young ladies of the family miss a train as they come out from school in Boston, and we sit down to lunch, expecting them on the next train, our puss looks at the vacant chairs at the table, understands the situation at once, jumps up into a chair by a window, puts her forepaws on the window sill and stands there looking down the avenue, stretching her neck and peering about through the branches of the trees, and staying there oftentimes until she sees them coming. Then, with a spring, out she goes into the hall and sits there at one side of the door to greet them as they enter. She follows them into the dining-room with a satisfied air, as though she wanted to say: "I feel better now that all the family are here."

A short time since a lady and gentleman and their two little children were making us a visit. "Mowey" had a little kitten a few weeks old, which she kept on some soft cotton on the top of a barrel in the cellar. She was very much afraid someone would steal her precious kitten, so, whenever she heard any steps on the cellar stairs she would run down as quick as a wink, and stand close to the barrel, guarding the kitty. She was so unhappy if any one lifted the little roly-poly from her soft bed. These little visitors liked to go down two or three times a day, with their cousin and fondle the tiny pussy. The third morning, when they went down after breakfast to see her they were surprised enough to find an empty bed and no puss there. They searched all about trying to find her, but they did not succeed. They ran up stairs in a most excited way and told the folks that the dear little kitten was gone, and asked that we try to find her. So the big folks went down to see if they could discover her hiding place. When they saw the pussy mother standing there and not at all distressed they knew what had happened. One of them said, "'Mowey' did not like to have these children bothering her little kit and she's just taken her out of the barrel and hidden her." No one could find that kitten so long as the visitors stayed. The morning they left, however, after the mother had come up, as usual, for her morning drink, she stood for a few moments at the spare-room door, looking in, and, seeing that the trunk was gone, she made a tour of the house to satisfy herself that the guests had departed, then went down cellar, brought the little kitten from her hiding place, wherever that was, and put her back into the barrel again.

Now, if any of you have a nicer or a more knowing pussy than ours I wish you would write and tell me all about her.

KINDNESS WINS.

It was a very little donkey to have such a will of its own. You wouldn't have thought, unless you knew donkeys, that the small brown animal with the bright eyes and long ears could be so stubborn. He stood there in the road and refused to go a step far-

ther; neither would he turn his head toward home.

"O, dear! What a bad donkey!" exclaimed little Bertie in despair. "How shall we ever be able to make him move?"

Her brother Lloyd, with the confidence of eight years, ran to the side of the road and brought back a short stick, with which he industriously prodded the obstinate animal's sides. Alas! the donkey bore it better than he did, and he stopped, breathless.

After a moment's thought Bertie, as a last resort, drew an apple from a basket in the little cart, and held it in front of Dick's nose. For a single instant he sniffed at the rosy fruit, and then moved forward obediently and took it in his mouth.

"All aboard!" cried Lloyd, and he and his sister clambered upon the seat.

And if you believe it, whether he had forgotten his late ill-temper, or because kindness of his good little mistress had conquered him, Dick set off at a lively pace, still munching the apple, and they had no more trouble with him during the remainder of the drive.

—Sunbeam.

WHY THE ROBIN'S BREAST IS RED.

Robin Redbreast did not always have a surname. An old legend tells us how it came to be applied to him. A certain tribe of Indians had a form of worship in which a sacred fire was kept burning continually. One day the keeper of the sacred fire, for some reason, departed from the camp, leaving his trust to the care of his little son. This little son had an enemy in the form of a large bear that had for a long time tried to do him an injury.

"Now," thought Bruin, "is my chance." All day the little boy kept the flame burning brightly, but as night drew on he grew drowsy, and at last, in spite of his efforts to stay awake, sleep overcame him.

Then came in the crafty enemy, and with his huge paw put out the fire—all but one tiny spark.

But, though the little boy had an enemy, he had also a friend, a little brown bird that he had once befriended in time of need. When the little robin saw Bruin's wicked deed he flew to the fire, and, balancing his little body above the spark, beat his wings until a tiny flame arose from the sparks; and, the flame rising higher and higher, soon the fire was as bright as before. But the reflection of the flame dyed the bird's breast a brilliant crimson. Since that time he has been called Robin Redbreast, and his little red breast is a lasting monument to his fidelity and love for one who had done him a kindness.—Children's Visitor.

AN INTELLIGENT CAT.

"A certain cat," relates Prof. R. L. Garner, "was shut up in a room where there was a speaking tube which he had frequently seen used in calling people.

"Desiring to get out of the room, and having no means of opening the door, he climbed upon a chair near the tube, erected himself upon his hind legs, steadied himself by placing his paws upon the back of the chair, put his mouth to the tube and began whining and mewing into it.

"In this attitude he was found by his young mistress who came into the room at the moment that he was trying to call some one to his aid."

THE FOLLY AND WASTE OF WAR.

EDWIN D. MEAD.

There is nothing upon which Sumner dwelt with greater emphasis in his first famous oration, than on "The True Grandeur of Nations," than upon the cost and waste of war and the incalculable advantage that would result from the diversion of these misapplied resources to purposes of education and the real development and progress of society.

We spent \$300,000,000 in the war with Spain about Cuba. We have spent more than that in the conquest of the Philippines. We are in the outer circles of the maelstrom of a policy which means larger armies, larger navies, costlier forts; and more of them, and all the paraphernalia of the Old World militarism which we have prided ourselves on being free from, with the corresponding burdens of taxation, to devotion to waste and destruction of the immense resources which might otherwise go to development and progress.

I shall not push this consideration into the recent war in South Africa and ask how the billion dollars wasted there could have been well spent, spent so as to have advanced the true interests of England and of humanity. The American instances suffice. The consideration should sink deeply into the hearts of all the educated youth of America and all the people of America.

ward and not backward, then the young men of our universities and all those who look at war and national defense and national grandeur in the old way have got to be born again, nothing less than that, baptized with the spirit wherewith Charles Sumner was baptized, and have our eyes opened to see that his way is the only right or sensible or efficient way, and that now we are wasting our substance and defeating ourselves. The revolution in the point of view is as radical as the difference between Ptolemy and Copernicus; but when we go through it things fall at once into order, we find ourselves in a rational world with right means for right ends, and our old notions of what is wise and prudent and necessary for the defense and upbuilding and influence of the nation instantly dissolve, stamped all as vicious and fallacious.

Every war gives new life to that old notion which died so hard, but which is responsible for so much mischief in the world, that patriotism is somehow bound up with war, the patriotic man, the man who fights or wants to fight for his country. Congress, "in a great wave of patriotism," we read, appropriates fifty million dollars for gunboats and torpedoes. No "wave of patriotism" is reported when Massachusetts appropriates a million dollars for good roads, when New York appropriates five millions for new school-houses, or Chicago ten millions for an exposition, when Boston builds a library, when the Adirondack forests are secured, when the college is endowed, and when good wages are paid in the factory. There may be exigencies when the appropriation of fifty million dollars or five hundred millions for national defense or for national offense is the duty imposed upon the patriot; but the man who votes for guns and gunboats with a glow and an excitement which he does not feel when he has opportunity to help on the great interests of education, science, art, and industry, may be very sure that his glow is not the honest glow of patriotism, but is very likely the excitement of the tiger and the savage, which still lives on in good society and dies so hard in half-civilized and even civilized men. It happens every day that a council, a Legislature, or a Congress will buoyantly, without computation, without protest, and without debate, vote the people's thousands of millions of money for some great waste, some great destruction—new cruisers and new forts—when some poor pittance is grudgingly doled out or grudgingly denied, each dollar pinched and challenged, for the measure of philanthropy, of conservatism, of

construction, of education, of relief, of encouragement; or high emprise, whose generous and bold advancement would do so much to hasten the day when forts and cruisers shall be unnecessary and obsolete. Society is zealous and lavish on its displays and its defenses, its dams and sewers and police and armament, and blind and niggardly a thousand times as to the things which affect its foundations and its real vitality, the interests of the discipline and the construction which make protection needless.

The lifelong position of Charles Sumner upon the subject of armies and navies and forts and wars is to be commended to the educated youth of America at this time as a position peculiarly worthy of their earnest thought. Sumner was not a non-resident resistant, not a man of "peace at any price." We know how warmly and efficiently, in his place in the Senate, he supported the Government in the Civil War; and we know how otherwise he appealed to force when that appeal was necessary and just. We know how he believed in strong government and hated imbecile police, how he spoke of the "Sword of the magistrate" in the very record of his services for peace. But the great principles of "His True Grandeur of Nations" were the principles of his whole life, from a time long before that oration to the last hour, when he bequeathed a thousand dollars to Harvard University for an annual prize for the best essay on universal peace.

IN TEXAS AND LOUISIANA.

H. D. CLARKE.

Reached St. Louis on the morning of Feb. 11. In 1764 Auguste Chonteau with about thirty other men arrived here to establish a permanent post. That was the beginning of a city that now has nearly 576,000 population. It is a wonderful city in many respects. In the evening the children arrived on the Continental Limited, late. The Frisco held their train one half hour for us and then gave us a special car. We bought \$15 worth of sandwiches, cakes and milk, delivered on the car for the children's lunches from there to Texas. Twenty-seven boys, two little girls, who were already spoken for by Dr. Martin, of Bonham, Texas, who had been to New York on a visit, Mrs. Brace and myself formed the company. At Celeste, Texas, we divided our company. At Celeste, Texas, we divided our company, and the writer went on with his fourteen boys to Alvarado.

On the morning of the 12th of Feb., in the City Hall, we held our meeting, and had twenty-eight applications for boys. We spent the Sabbath there, and on Sunday a terrible storm and cold wave made us suffer more than at any time in Minnesota. The roads being impassable for visiting the new homes of the boys, we determined to make a trip to Hammond, La., and return later to complete our work and arrange for two more companies to come in April. It was our first sight of rice fields and cotton plantations. Mrs. Clarke had previously come for a visit with our daughter and her husband, Rev. and Mrs. Sayre. It was a great privilege to preach on Sabbath day, the 21st, to such a nice congregation. Some tourists were also present. We spoke again Sunday evening, March 1. This is a united people who seem to love each other as Christians should. They are a wonderfully musical people. The Seventh-day Baptist, or rather the Memnonian Orchestra, gave a fine concert for benefit of the fire department.

The Society has been greatly helped and encouraged by the presence of Mr. George Potter, wife and son, of West Hallock, Ill, who returned home March 2, and also of Miss Nettie Thomas, of Milton, Wis. Some of the membership expect soon to go to the Isle of Pines, and this is cause for regret to all. The society has a pretty church and parsonage, and the services are well attended, as a rule. The C. E. and Junior Societies are doing quite good work in their line, and the Ladies' Aid is not behind in its effort to do good. It would not be modest to speak of the loving regard of this church for its pastor and his wife, but we observed many, many evidences of it. We had the pleasure of visiting many homes in the Society and they are among the most refined and cultured in this part of the State. Others have written of Hammond from their standpoint and have borne this testimony to the church and Society. Here is a lively town of 2,000 inhabitants or more without a dentist. Why can not some consecrated Sabbath-keeper of that profession come here and establish himself immediately in business? The temperance workers here at Hammond are having quite a fight to keep out the "blind pigs." Some dealers have been fined, but the fines are too small to cure the evil. The rum devil hath come hither also, but not legally. All in all we have had a delightful visit with the Hammond people. Now away again to Texas and then back to Minnesota.

THE GIVING OF A YEAR.

According to Appleton's Annual Cyclo-pedia, the amount of money given to religious, educational and philanthropic institutions in this country during the past year, in gifts of \$5,000 or more, amounted to \$85,000,000. As the Chicago Tribune figures the facts, the total is \$77,397,167 in sums of \$10,000 or more. But neither of these estimates includes the ordinary gifts to churches, or the Methodist Jubilee Fund of \$20,000,000, which, though covering three years, yet belongs in great part to 1902. The funds were divided as follows:

Table with 2 columns: Category and Amount. To charities: \$36,519,894. To educational institutions: 28,150,803. To libraries: 4,970,800. To churches: 4,869,700. To art galleries, museums, etc.: 2,886,000.

Charity has one \$4,000,000 gift, education several million and half million gifts, and Princeton Theological Seminary received \$1,500,000.—The Missionary Review.

THE EFFECT OF TOBACCO.

Dr. F. M. Crandall, writes in the World's Work: "The subject of tobacco is necessarily included in this chapter. Like all elements which have an effect upon the nerves, it differs widely in its action upon different individuals and no sweeping statements can be made. Upon most constitutions its action is deleterious. It is always injurious before the period of complete development, and cannot be used before the age of 25 without harm. Doctor Seaver, Director of the Physical Laboratory at Yale, tabulated the record of the students entering that university during nine years, when all the young men were examined and measured. The smokers averaged fifteen months older than the non-smokers. They were also shorter in stature. Nicotene interferes with growth, and its effect in that regard is very measurable. At Yale, during the four years course, the non-users of tobacco, although taller when they enter, gain 24 per

cent more in height and 26.7 per cent more in girth of chest than do the habitual users. Dr. Hitchcock, of Amherst College, found even greater differences. The difference in the lung capacity is very striking in the two classes, and has been noticed by all observers. It shows the effect of tobacco on the respiration, nicotine being a potent depressor. As regards the effect of nicotine on the mental processes, it is more difficult to interpret the meaning of statistics. Out of the highest scholarship men at Yale only 5 per cent use tobacco, while of the men who do not get appointments 60 per cent use it. It is not necessary to interpret this as meaning that mental decrepitude follows the use of tobacco by young men, for there are other factors to be considered; but it is certainly not conducive to the best work."

FROM PARIS TO NEW YORK BY RAIL.

Almost around the world without changing cars! From Paris to New York and back again, by rail, has been declared feasible and altogether probable within a very few years. "Impossible!" says a doubting, practical, unimaginative world. "Nothing within the realms of God's law is impossible," says M. de Lobel, the indefatigable French engineer and explorer. "Just wait and see. We shall be running through coaches around the world—save for that little strip of water between New York and the French coast—within five years. Ah, yes, it's a great idea. No more seasickness! No more wrecked liners! A fast whirl up around the edges of the Arctic Ocean, in palace cars fitted with all the comforts and conveniences of home!"

The plan is to bore a tunnel under Bering Strait, thus connecting the two hemispheres. Again a smile goes round, and some one says, "Well, I don't believe I'll ever live to see it done, anyway." And I don't know as you "will," for Holy Writ, anyway, doesn't predict any too long life for those without faith.

But it is the scheme so Utopian, after all! It will not be safe to predict that the idea will never be carried out because of vast distances and cold inhospitable countries; for men of dauntless courage, in all lands, laugh to scorn all such material obstacles.

And besides, history absolutely forbids any such conclusion as to the failure of the scheme. Was not the man called insane who predicted that we should one day cross the ocean without spreading a foot or sail! And how many had faith to believe that railroads would some time cross the "Great American Desert," to say nothing of the "impassable" Rockies beyond.

Harry De Windt, the French explorer, has lately returned from his second trip to Bering Strait, for the purpose of examining the possibility of making railroad connection between the two continents; and reports that the plan of tunneling that channel is entirely feasible. The distance from mainland to mainland—Cape East on the Asiatic side and Cape Prince of Wales in Alaska—is thirty-six miles, but almost the entire distance is dotted with Islands of the Diomed group.

It certainly would seem that skill and untiring persistency equal to that which built an iron roadway across the trackless frozen wastes of Siberia—from Moscow to Vladivostok, on the Sea of Japan—should be able to extend that line from Irkutsk to Bering Strait

and connect that point with Fort Yukon, thus completing the circuit. Indeed, some men—capitalists and practical manipulators of the machinery of transportation—have literally "taken stock" in the enterprise. In the state of Washington, a corporation called the Trans-Alaskan Railway Company, with a capitalization of \$50,000,000, has been formed; and it is said that Captain Healey, of the North American Transportation Company, and certain Chicago capitalists are responsible for the undertaking.

Nor would the difficulties of time of transit and cost of transportation be insuperable. If time equal to that now made between New York and Chicago were attained—and there seems to be no good reason why European and Asiatic management should not equal American speed—it is estimated that the entire trip could be made in less than two weeks. And as for the cost of transportation, the fare from Moscow to Vladivostok—a distance nearly half the entire route—is only \$20.

But, after all, the possibility and probability of the project is not a matter of engineering, but a question whether it will "pay." And that will be determined in the light of new inventions and devices for rapid transit. For if the speed of travel is doubled, as some predict it will be, within a few years, there is little doubt that an all-rail route from New York to Paris would be extremely popular.—Everywhere.

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 benefitted by the Bureau.

- 1. A Seventh-day Baptist moulder wanted in Leonardville, 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. 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.
5. 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.
6. A draftsman, with experience as draftsman, designer; technical graduate; will be open for work about June.
7. A young lady, with state (Pennsylvania) Normal certificate desires to teach among Seventh-day people; would accept a position as clerk in a store.
8. 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.
9. Employment for unskilled and skilled laborers in machine shop and foundry in New York state. About \$1.25 per day for unskilled, and \$1.75 to \$2.25 for good mechanics. Living expenses very cheap. Low rents. Seventh-day Baptists with the same ability are preferred to any one else.
If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Enclose 10 cents in stamps with requests to employ or to be employed. Address, W. M. DAVIS, Sec., No. 511 West 63rd Street, Chicago, Ill.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1903

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: 41
Mar. 7.	Paul at Ephesus.....	Acts 19: 13-20
Mar. 14.	The Riot at Ephesus.....	Acts 19: 23-40
Mar. 21.	An Outline Lesson on Baptism.....	
Mar. 28.	Review.....	

LESSON XIII.—REVIEW

For Sabbath-day, March 28, 1903.

Golden Text.—Lo, I am with you always, even unto the end of the world.—Matt. 28; 20.

NOTES.

Our lessons for this quarter give us glimpses of the busy life of Paul the missionary during a period of about six years. Christianity is spreading rapidly and gaining a firm foothold in the chief cities of the Roman Empire, both in Asia and in Eastern Europe. Both Jews and Greeks are coming to own Jesus as Lord. The triumphs of the Cross are not merely external in the addition of numbers; men and women are developing characters that are truly Christlike.

At Philippi the affliction into which Paul and Silas fell on account of casting out the demon from the slave girl brought them the opportunity of converting the jailer. (Lesson 1.) We gain insight into the character of the Philippian Christians and of Paul's tender love for them through the Epistle to the Philippians. (Lesson 2.) This second lesson gives us also some very practical applications for the Christian life in this age of the world. In Philippi the chief enemies of the missionaries were the Gentiles; but at Thessalonica, as in Asia Minor upon the first missionary journey, Paul was vigorously opposed by the Jews who were moved with jealousy because he offered salvation so freely to the Gentiles. (Lesson 3.) These Jews of Thessalonica were so zealous in their jealousy that they followed Paul and Silas to Berea, where they had found Jews much more liberal in their views, and drove them from that city also. The fourth lesson, a selection from the earliest of Paul's letters preserved for us was written only a few months after Paul left Thessalonica, and gives us some impression of the anxious care that the great Apostle had for his converts, and like the other Epistles has valuable advice for the present day.

At Athens, so far as we know, Paul was not treated with violence either by the Jews or Gentiles, but in spite of this absence of outward opposition the cause of the Gospel seems not to have flourished in that city. Paul, in his speech before the council of the Areopagus shows his own genius in adapting his manner of preaching to the circumstances of his hearers, as well as the wonderful adaptability of the Gospel to all sorts and conditions of men. (Lesson 5.) At Corinth Paul spent a much longer time than in the cities which he had before visited upon either of his first two missionary journeys, and won a great success in spite of bitter opposition. (Lesson 6.) Lessons 7 and 8 are from Paul's First Epistles to the Corinthians, a letter which is surpassed by none in its practical value for the present day. The lesson of Christian self-control for the benefit of others is aptly taught by Paul's reference to the partaking of things sacrificed to idols. The liberty which the Christian enjoys of doing anything that his conscience does not condemn is not to be used to the damage of the brother that has a weak conscience. The pre-eminence of love is so beautifully pictured that he who is not stirred with aspirations for a better life by reading Paul's words must be cold indeed.

From a reading of the latter half of the Book of Acts it is natural to come to the conclusion that the most of the missionary work of this age was done by Paul. He probably did do more than any other man; but we are not to suppose that he did it all. In lesson 9 we learn of the learned and eloquent Apollonia who is probably to be reckoned not even as a companion of Paul. It is noticeable in this lesson also that it is an important work to set right those who are partly right. Paul continued his work at Ephesus for a long time, and gained a signal victory over the pretenders to magical

power. (Lesson 10.) The riot at Ephesus is a testimony to the progress of the Gospel, for it shows that there was a sufficiently large number of the heathen giving heed to the preaching of Paul to cause a noticeable diminution in the demand for shrines of Diana. (Lesson 11.)

The following topics as well as the titles of the lessons from the Epistles may appropriately be used as the subjects of brief papers to illustrate the review for this quarter:

The Companions of Paul.

The Cities which Paul Visited. Commercial importance, character of the people, etc.)

The Hindrances which Paul had to Meet.

ST. BERNARD DOGS.

A New England mill owner allowed his pet St. Bernard to sleep in the office, quite near his house, says a writer in Country Life in America. As he unlocked the door one morning he heard a low growl, and there stood the dog over the prostrate body of a man. As the mill owner approached the man tried to arise, but another warning growl made him drop back, ejaculating: "For God's sake, call off your dog! He's been standing over me four hours." Burglar tools lay beside him. He was unharmed and so was the safe.

A lady who was going on a long journey one summer left her Brenner in the care of a lively stable-keeper, a friend who knew and loved the dog. Brenner was a very quiet and unobtrusive fellow, careful to keep out of the way, yet always near at hand. So quiet was he that strangers thought him cowardly, and many times he was shoved about by teasing human bullies—just to see what he would do. Brenner took all their rough jokes in good part until one day after his toes had been trodden on repeatedly by his chief tormentor. Finding it apparently impossible to provoke the dog, the bully turned upon the stable-keeper and began wrestling with him. Up sprang Brenner like a tiger, and, pushing his great body into the men, he forced them apart. Then, erect upon his hind legs, he put his fore paws upon his enemy's shoulders and uttered just one fierce growl. That was enough. His toes never suffered again.

A three-month-old pup, by careful observation, learned the connection between the pump-handle and his supply of fresh water. When the pan was empty and he felt thirsty he would seize the handle and shake it repeatedly as well as he could. If this proceeding failed to attract the attention of anyone, he would take the pan in his mouth and bang it violently against the pump. As he grew older he helped the boys about their farm work—or tried to—and with very little training became a good cattle driver, never annoying the cows by barking in front of them, but following them closely and pushing the stragglers gently to persuade them to rejoin their friends. When the door of the cow barn was opened it was the signal for him to go down the lane to the pasture and bring the cattle home. He was proud of his skill, having been praised repeatedly for it. One blazing July day a chance visitor opened the door. Bravo, lying in the shade, heard and saw. It was hours too early and he was loath to leave his comfort, but the call of duty must be obeyed, and away he sped. The cows were taking their comfort too, some resting under the elms, some standing knee-deep in the cool stream. Up they had to come, one and all, most reluctantly, surprised

and unhappy. Bravo never understood why he got such a reting that afternoon.

No other breed of dogs is more adaptable to changing conditions. Give him his friends and he is happy, whether hemmed in by the limitations of a city flat or free to roam over a hundred acres.

OLD STYLE CONVICTIONS.

It was exceedingly appropriate that President Roosevelt should have been asked to make the formal address at the Methodist celebration of the two hundredth anniversary of the birth of John Wesley, which was held in New York last Thursday evening. His response resulted in a fine tribute to the worth of the man who is considered the father of Methodism, and a stirring appeal to his followers, whether Methodists or not, to emulate his virtues. The sacrifices of personal comfort which the Wesleys made, and the deep conviction which they manifested, have been characteristics of those who have espoused their denominational beliefs. The president's vigorous and aggressive morality added strength to his tribute and to his appeal.

Even the casual observer of things religious must be impressed with the changes which have come during the past half-century. Business and social conditions have changed no more than our religious conditions—indeed, it may be that the two have gone together. Certain it is that where the commercial side of life has been the most developed, and where the social relations have been the most magnified, the religious conditions have been the most changed. If one were seeking for the old style of religious life, he would seek it in the country rather than in the town. The boy who comes from the country to make his way in the city is more likely than not to regard the church as the center around which his social life should revolve, while the lad who goes from the city into the country has a very different ideal. There must be some cause for the prevalence of this change. It may be that the President suggested it when he remarked on the deep conviction which made the Wesleys able to do what they did. And history has shown from the beginning that men who accomplish things for the world or for themselves, are men of deep convictions. As a rule, however, deep convictions are to-day a rare article. We are convicted of about what we wanted to be convicted of, and we do not want to be convicted of that which seriously interferes with our business or social advancement. That of course is not true of everybody, fortunately, but it is true of so large a number that it must cause anxiety for all who recognize the necessity of conviction in those who labor for permanent good.

The Methodist church has few rivals for leadership in the field of conviction. It has from the very first been deep in its beliefs, bold in its advocacy of those beliefs, persistent in its missionary efforts, and exacting in its demands upon those who are its adherents. The result is that what that church takes hold of to do in a religious field it generally accomplishes. There is first the conviction, and then the strenuous propagation. That is why the choice of President Roosevelt, good Dutch Reformer though he is, was an especially appropriate one for this address. He is a fine illustration of what conviction and earnest advocacy have developed in an

THE OLD RELIABLE



individual, just as the Methodist church is of what the same characteristics have developed in a religious body. Mr. Roosevelt believes thoroughly in a sound body as the tabernacle for a sound mind and spirit; and that is what is essential if mental and spiritual truth is to be advanced. The man who fails to care for himself physically sins against his mental and spiritual natures. The Methodist church hewed its path through obstacles because its men believed deeply, and had the strength to put their belief to a life-or-death test.—Westerly Sun.

PRAISE YOUR WIFE.

Praise your wife, man; for pity's sake, praise your wife when she deserves it! It won't injure her any, though it may frighten her some from its strangeness. If you wish to make and keep her happy, give her a loving word occasionally. If she take pains to make you something pretty, don't take it with only:

"Yes, it is very pretty. Won't you hand me my paper?"

It will take you only a moment's time to kiss her and tell her she is the best wife in town. You will find it to be a paying investment—one which will yield you a large return in increased care and willing labor for your comfort. Loving praise will lighten labor wonderfully, and should be freely bestowed.

I called on a friend one day and found her up to her eyes in work. "Oh, dear," she said, "this is one of my bad days; everything goes wrong, and I haven't got a thing done!"

"Let me help you," I said. "No, no," she replied, gently pushing me into the sitting-room, "I'm going to leave everything and rest a while; but I must just wipe up this slop first," pointing to an ugly spot which disfigured the pretty oil-cloth.

Just as she stooped to do it her husband came in; he didn't see me, but he went straight to his wife. One quick lift, and he placed her on her feet, and taking the cloth from her hand, wiped up the spot himself.

"There, busy-bee," he said, "you have done enough to-day. You tired yourself all out getting my favorite dinner. Now I think I'd leave the rest till to-morrow."

I spoke to him then, and he sat with me a few minutes before going down town. Shortly after, my friend came in, looking very much amused.

"I guess I was in the dumps," she said, laughing, "for I've finished; and everything has gone swimmingly since E— came in."—Common People.

HARNESSING THE SUN.

What shall we do when our coal supply is exhausted? This doesn't mean the supply in our private coal bins, but the immense reserve supply still waiting to be mined. The question need not concern us immediately, but the scientists say that within the next few generations some other energy than that of the combustion of fuel must be relied on to do the world's work. Water power will do much for us, as Niagara and Buffalo prove, yet cannot be depended upon alone. Wind power is another source of available energy, but it is too variable and unreliable to make it of great practical use. Theoretically, tidal power is a force that can be employed, but the difficulty of finding a cheap, reliable method of using it makes it for the time being impracticable.

Just now engineers and men of science are trying to harness the direct rays of the sun and the solar engine is exciting much interest.

John Ericsson, the great mechanic, invented a simple apparatus consisting of a conical mirror or reflector, which received the heat of the sun on as large an area as was desired and directed it to a focus where a steam boiler was placed, within which the fluid became available for use in a steam or air engine. The capacity of sun power is estimated as one horse-power developed from one hundred square feet exposed to solar radiation. So 22,300,000 solar engines, each of one hundred horse-power, could be operated by using only the heat that is now wasted on the small fraction of land along the water fronts of the sunburned regions of the earth. Ericsson thinks that the time will come when Europe will have to stop her mills for want of coal and the European manufacturer will build his mills on the Nile, where he can obtain more motive power than that now employed by all the factories on the Continent.

Solar motors are practical in the sense that there is no inherent mechanical difficulty in their construction and operation. They are, however, variable; they need provision for extensive and prolonged storage, and are expensive. To make them successful they must provide power so cheaply that a business profit can be made. The power is there undoubtedly. How can we get at it?—The Congregationalist.

MARRIAGES.

AYERS-CARLL—At the home of the bride's father, No. 739 Clinton St., Camden, N. J., by Rev. H. P. Aston, February 25, 1903, Ellis Morton Ayers and Miss Mabel Carll, both of Bridgeton, N. J.

HARLOW-SMITH—At the home of the bride's sister, Mrs. Dr. O. E. Larkin, 2073 Jackson Boulevard, Chicago, Ill., Jan. 27th, 1903, by Rev. M. B. Kelly, Mr. Otto F. Harlow, of Los Angeles, Cal., and Mrs. Nettie E. Smith, Chicago, Ill.

THOMAS-DAVIS—At the home of the bride's uncle, Mr. Fenton Clark, in Salem, W. Va., Feb. 28th, 1903, Mr. William Thomas, of Erbacon, W. Va., and Miss Ella Davis, of Cascara, W. Va.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral shroud 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.

BROWN—In Little Genesee, N. Y., February 15th, 1903. Mrs. Margaret A. Brown, widow of Rev. Thomas B. Brown, aged 86 years and 11 months. E. S. W.

RICHMOND—Fremont Richmond, the youngest of ten children born to Daniel and Aurilla Richmond, was born at Coloma, Wisconsin, Feb. 19th, 1858, and died near the same place, Jan. 21, 1903.

His life was spent in the place of his birth, except nine years spent in Minnesota. While in the latter state he

was married to Miss Hattie Conrad, Oct. 25th, 1890. The deceased is survived by his wife, three brothers and five sisters. "Mottie," as he was generally known, was loved by all because of his joyous, cheerful Christian life. He was a faithful member of the little Seventh-day Baptist church of Coloma, and his death brings a great loss to them. The funeral sermon was preached by the writer to a large concourse of people in the Congregational church. M. B. K.

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 8.30, 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.

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

SEVENTH-DAY BAPTISTS in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

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, corner 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:

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Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund. \$100,000 00 Amount needed, June 1, 1902. \$97,371 00 D. Alva Crandall, Rockville, R. I. Madella A. Stillman, Alfred, N. Y. Amount needed to complete fund. \$ 96,700 00

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GOD'S WAY. WM. L. CLARKE. God's ways are higher than our ways, But openly revealed; For even back in Eden's days, His Will was signed and sealed. The woman's seed "shall bruise thy head, And thou shalt bruise his heel." These words, unto the tempter, said, God's love for man, reveal. Through all the years, God's pleading voice Has said, "Return to me, O man, return; make me thy choice; From sin I'll set thee free!" In token of this boundless love, He sent his Son to earth; Angelic hosts from heaven above, Proclaimed his wondrous birth. "Good will to man, and peace on earth;" The glad Hosanna rang: No cannon's roar announced this birth, Nor sabre's deadly clang. For thus do earthly powers shine; But Time their end shall see; The higher power, Love, all divine, Abides eternally. Love never doubts, but ever prays; "Thy will be done, not mine; Guard thou my days from evil ways, Fill me with love divine." No other power than Jesus' love, To erring man is given; To cleanse from sin, all stain remove, And bring him safe to heaven. O Love supreme; God fills the cup, That every man may see; "And I, if I be lifted up, Will draw all men to me."

THE sad supper was finished. Christ and his disciples sat yet at the table while he told them that he was about to go hence, but that they could not go with him. Impulsive Peter rushed forward with the question, Lord, whither goest thou? Christ answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13: 36) This experience of Peter has been often repeated with Christ's followers, since that time. Usually, the reason why we cannot follow, at once, is in ourselves, our unwillingness, our unreadiness, our unfitness; these hinder us. Nothing which Christ requires is so great or difficult but that we may attain it through God's help, but that we must expect that all our struggles are in a sense incomplete while in this life, and that many times it must be said to us "Whither I go, thou canst not follow me now." Peter expected that Christ, in some unthought-of way, was yet to fulfill the hopes of the disciples, by bringing successful revolt against the Roman government, and establishing an earthly kingdom. He was loyal to Christ, as he understood Christ's work and mission. His desires were earnest, his expectation was keen, and his love was eager. Christ's reply seemed like a

repulse to him. A few hours later when the Master was dead, and all hopes of successful revolt and a new kingdom had been banished, Peter and all the rest stood bewildered, disheartened, and forlorn. If, at any time in your life, circumstances, or even weakness and mistakes hinder you from following Christ as you desire, at a given moment, do not yield to discouragement, nor think that God's providences present a hopeless puzzle. One thing we must learn early is, to bear with the incompleteness which attends our efforts, and wait for the completion which God's promises assure, and of which his love gives certain prophecy. However difficult it may be to do this at all times, experience shows that steadily, though slowly, and in times and ways unexpected God's loyal and faithful children are enabled to come near to him, and into higher life. When the first bewilderment and disappointment that overwhelmed Peter and the other disciples, had given way to larger knowledge, and when the risen Christ had awakened deeper and larger faith in their hearts, they were able to follow him into higher stages of experience than they had dreamed of before. These were not the experiences they had expected, but they were far better. To rise toward a fuller conception of the spiritual kingdom, of spiritual sonship, and of communion with the departed Christ, through the guidance of the Holy Spirit, was far higher and richer attainment than any earthly kingdom could have given to those loyal disciples. If you are a lover of flowers, you wait patiently through days, if not months, for the development of seed, bulb, or cutting, for the first suggestions of a swelling bud, and for the first show of colored petals. During all this time while you wait in love and patience for the full blossom, you give constant care, but you never lose faith. It is enough that out from the bulb leaves have sprung and that, day by day, development goes forward with promises that later in the summer, or perhaps not until the golden days of autumn have come, the full blossom will be perfected. Thus must we look at life's experiences, waiting in patience, abiding in faith, and in unfulfilling hope. The completeness of our experiences as God's children, is made the more glorious because of its temporary incompleteness. If we could attain the last heights of faith and love, now, the future would be shorn of its highest joy. The very incompleteness of life is the assurance of those richer experiences which lie near at

hand, though out of sight. "Growing faith" is the way we sometimes express this truth, and the joy of such an expression is that we have already entered upon an eternal growth. If you answer that an eternal growth is contradictory, our reply is, that in no other way can the incomplete human conception reach toward the blessed reality. First of all be thankful for this unlimited law of growth in spiritual things. Christ did not mean to turn Peter back when he said "Thou canst not follow me now," but only to teach that the new lessons he must learn would come step by step. It was another way of saying to Peter, "You must learn more truly what it means to follow me. You must enter into a better and deeper conception of my kingdom. Your present conceptions are earthly and narrow. It will take time and experience to rid you of them. I would not turn you back, but I would have you know that you must learn more, become more, and rise higher before you can follow me fully. In the same way does the Master seek to teach us. Through such apparent checking of our progress he brings the requisite lessons and the larger knowledge by which we are enabled to follow him into richer and holier living. Rejoice then, in the incompleteness of your life, and in unfinished work. They are the prophecy and the promise of better things. Make this application to your experience, in the broadest sense, and let it chase away your doubts, put an end to your fears, and give uplifting to your hopes. As you rejoice over the opening bud because it is the promise of the coming flower, as you see with glad heart all blossoms fall from your favorite trees, heaping the ground with the drifted snow of summer time, because you know that only thus, the ripe fruits of autumn can come, even so look upon the incompleteness of life, and its unfinished plans. Even the work which drops from palsied hands, and is left unfinished when eyes are closed, even this is not cause for doubt or fear. Other hands will take up unfinished work, and other eyes will look upon the fields you leave untilled. Moses leading the Children of Israel through the wilderness, was no more the servant of God, nor was his life more grand, than when in his last hours, from the wind-swept summit of Nebo, he looked on the Promised Land, which his feet should never touch, and closed his eyes to the unfinished work he must leave for others to do. What then? Thank God for life's incompleteness, because it is the assurance of divine completeness by and by.

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