

THE SABBATH RECORDER

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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. W. B. MOSHER, Acting Business Manager.

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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 fulfil 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 unflinching 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. \*\*\* Frustrated 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.

What Then? Frustrated 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.

**Faith** The law by which disease and evil pass from one to another by the process we call contagion, works equally in the matter of good influence and spiritual development. This fact is not appreciated as it ought to be, and because it is not appreciated men often fail to secure best results. Every one has observed that there are persons in whose presence and under whose influence, it is not only easy to think of better things, and to attain spiritual development, but it is a positive pleasure thus to do. Contact with some people awakens thoughts that are pure, emotions that are noble, and purposes that lead heavenward. Such people do not make great effort to influence others thus, but the reality of their influence is unquestionable. It is a matter of living more than of words. The subtle law by which this contagion for good comes results from the quality of soul, rather than from words. It is really the highest test of character. Sincerity in thought, loyalty to convictions concerning truth, and responsiveness to the demands of duty and the dictates of love create this subtle, but mightiest of forces. It is a quality higher and more enduring than anything we call orthodoxy, more convincing than any deductions of logic, and is as imperative in its operations as Divine power. There are no specific rules by which this ability to transmit good and influence others for righteousness can be attained. It often exists in great fullness in those who are uneducated, according to worldly standards, and who make few claims, and no pretensions, to spiritual greatness. It is an aroma of character which, like the perfume of flowers, passes from the soul of one who is truly spiritual, touching all lives, and lifting them into communion with God and Truth. Under such circumstances the law of contagion is highest blessing; and every one ought to seek after such honesty and purity of life in their relations with God as will secure this power to contaminate—for that word has a proper use in this connection—every other soul by means of spiritual touch.

**Religious Freedom in Russia.** RUSSIA, the oldest of modern governments, has been least liberal in its treatment of its subjects. The One Thousandth Anniversary of the founding of the Russian monarchy was celebrated at Novgorod on the 20th of September, 1853. The period marked by that celebration covers the history of slow progress from low barbarism. Russia has retained the characteristics of Middle-Age despotism until within less than a century past. In 1861 and 1862 the Czar decreed the emancipation of 23,000,000 serfs in that empire. This was looked upon as the most important occurrence, in many respects, of the last century. The present Emperor, Nicholas II., evinced a liberal spirit on coming to the throne, and in many respects he has continued the work of liberalizing the government which was begun by the emancipation of the serfs. Progress has been slow, however, since extreme conservatism controlled in certain departments, in spite of the Czar's wishes. The present Minister of Finance, Mr. Witte, has favored liberal reforms, especially among the agricultural classes. On the other hand, Mr. Plehy, Minister of the Interior, has opposed such reforms, and

been intensely conservative and despotic. Through his administration many of the liberal purposes of the Czar have been held in check. The present announcement indicates that Nicholas II. has taken the matter in his own hands, exercising the autocratic power which his predecessors have expressed, and which his position makes possible. The present decree, so far as we can interpret it, declares that henceforth there shall be freedom of creed and of worship to all religions, Catholic and Protestant, and Jews as well. If it proves true that the Jews are to be granted anything like religious liberty, that step will be one of the greater, if not the greatest, act toward justice which the Russian Government has ever instituted. If this privilege carries corresponding freedom to Christians who observe the seventh day, it may mean very much for the future of the Seventh-day Baptists. For example, the *Cyclopedia of Classified Dates*, by Charles E. Little, published by Funk & Wagnalls, in 1900, notes the fact that "A Seventh-day Baptist church was organized in the Crimea in 1886." Our readers will remember that for the last quarter of a century, or more, we have secured traces of Sabbath-keeping Christians, from time to time, in Southern Russia, but the illiberal laws touching unorthodox religions have been so severe that their development has been checked, and we have been unable to come in touch with them. Taken all in all, the friends of political, social and religious freedom must rejoice in what the Czar has done. Such a result was inevitable, soon or late, for no country, much less one so great as Russia, could go on forever, in her old repressive, barbaric style. It is an amazing example of unfitness and inconsistency, that Russia should have gotten through the nineteenth century with a political, social and industrial system that belonged to the Middle Ages rather than to modern times. Doubtless, the present Czar sees that he must choose between reform and ruinous revolution. He must be credited, however, with honesty of purpose, and with the sincere desire to give his people their rights, and to secure their highest welfare. Even if he were not thus inclined, the truth remains that

**A Justifiable Longing.** "The people will come to their own at last; God is not mocked forever."

In all this the fact is illustrated that righteousness is attained and reforms secured, in many, if not in most, cases, only when evil, too persistent, and overgrown from feeding on self-pride, compels reaction. Righteousness and justice at last secure recognition and their rights by such concessions as the Czar has begun, or through the more terrible road of revolution and blood.

**American Bible Society.** THE American Bible Society has elected to the Presidency Dr. Daniel Coit Gillman, one of its own Vice-Presidents, and widely known throughout the length and breadth of the land; his reputation as a scholar and leader of public opinion extends, indeed, to other countries, and his election is sure to be regarded in every way fitting. He is of New England ancestry, and his education at Yale University was the beginning of a brilliant career. He is perhaps best known as first President of John Hopkins University, of Baltimore, to which he was elected in 1875,

and from which he resigned only lately, being identified thus with higher University culture in America—but besides this his distinctions are numerous. As President of the American Oriental Society, for ten years past, he has been the head of a guild of scholars devoted to all Oriental researches. He was Vice-President of the American Institute of Archaeology; Librarian and Professor of Physical and Political Geography in Yale, for many years prior to his election to the University of California in 1872, from which position he was transferred to Baltimore. He was a member of the Commission appointed by the President of the United States on the Venezuelan Boundary, and as an authority his "University Problems," and editorship of DeTocqueville's "Democracy in America," together with other publications, give him an unquestioned standing in the world of letters. To push the circulation of the Word of God in its purity, is a work quite as great as to preside over and direct the affairs of any University, or to give counsel in the affairs of a great nation.

**Alone With My Conscience.** THE call we made in behalf of Mrs. S. R. Wheeler, for an old poem, has been responded to by Mrs. Wallace Roberts, of Hornellsville, N. Y.; Mrs. Philarman Fitch, of Brookfield, N. Y.; Mrs. J. S. Langworthy, of Dodge Centre, Minn.; Lilas B. Smalley, of Bridgeton, N. J.; and Mr. William P. Jones, of Adams Centre, N. Y. The text of the poem, as sent by the different writers, varies somewhat; but, by comparison, we believe that we have given on another page the correct text. Referring to our files, we find that the poem was printed in the RECORDER for June 5, 1884, in the same form as it now appears. LATER.—Flora E. Cartwright, of Richburg, N. Y., sends a copy of the poem, the text of which is like that printed, but which is headed "Conscience and Future Judgment," and credited to R. Stubbs in London Spectator. S. M. Bliss of Alfred, N. Y., sends a copy like that sent by Miss Cartwright.

**A Justifiable Longing.** The Chicago Record-Herald prints the following epitaph from a cemetery near Plymouth, England. No one can blame the weary woman for rejoicing in hope of "doing nothing forever and ever":

"Here lies a poor woman Who always was tired Who lived in a house Where help was not hired. Her last words on earth were: 'Dear friends, I am going Where washing ain't done, Nor sweeping nor sewing. But everything there is Exact to my wishes, For when they don't eat There's no washing the dishes. I'll be where loud anthems Will always be ringing, But, having no voice, I'll get clear of the singing. Don't mourn for me now, Don't mourn for me ever, I'm going to do nothing Forever and ever.'"

**Hilprecht's Book.** In the notice of Prof. Hilprecht's book, which appeared last week, the name of the publishers was not announced. To correct this error we call attention to the book a second time, and announce that it is published by A. J. Holman & Co., 1222-1226 Arch street,

Phila., Pa. We trust that this correction of the oversight in our former notice, will call further attention to that valuable volume.

**The Associations for 1903 come in the following order:**  
The South-Eastern, at Middle Island, West Virginia, opening on the 14th of May; the Eastern, at Hopkinton City, R. I., opening on the 21st of May; the Central at DeRuyter, N. Y., opening on the 28th of May; the Western, at Alfred, N. Y., opening on the 4th of June; the North-Western, at Dodge Center, Minn., opening on the 11th of June. We ask those who have the programs in charge to consider the propriety of presenting themes touching denominational life and work, according to suggestions made by the RECORDER a few weeks since.

JOHN 14.

"Can I do anything for you?" said an officer in one of our gory battles in America, during that awful conflict, to one of the lads in blue, whose life was trickling away upon the green sward.

"Nothing," said the dying soldier, "nothing!"

"Shall I get you a little water?"

"No, thank you, I am dying."

"Is there nothing I can do?" said the officer; "shall I write a letter to your friends?"

"No, I have no friends that you can write to. But there is one thing I should be much obliged to you for. In my knapsack you will find a Testament. Open it at the 14th chapter of St. John, and near the end you will find a passage that begins with the word 'Peace.' Please read it."

The officer took up the blood-stained haversack, took out the Testament and turned to that chapter which your pastor has read so often, as a lamp in the valley of the shadow of death, the matchless 14th chapter of John; and he read: "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man; "I have that peace; I am going to the Saviour." And winging its way from the poor, bleeding body, the spirit ascended; and as Noah stretched out his hand to the dove, the Infinite Love grasped him and drew him in. For him to live was Christ; for him to die was gain—gain everlasting!

THE GREAT PROCESSION.

Did you ever happen to think, when dark Lights up the lamps outside the pane, And you look through the glass on that wonderland Where the witches are making their tea in the rain, Of the great procession that says its prayers All the world over, and climbs the stairs, And goes to a wonderland of dreams, Where nothing at all is just what it seems?

All the world over at eight o'clock, Sad and sorrowful, glad and gay, These with their eyes as bright as dawn, Those almost asleep on the way, This one capering, that one cross, Flatted tresses or curling floss, Slowly the long procession streams Up to the wonderland of dreams.

Far in the islands of the sea The great procession takes up its way, Where, throwing their faded flower-wreaths down Little savages tire of play; Though they have no stairs to climb at all, And go to sleep wherever they fall, By the sea's soft song and the star's soft gleams They are off to the wonderland of dreams.

—Harriet Prescott Spofford.

Prayer-Meeting Column.

**Topic.—Power of a Few.**  
(Text, Judges 7: 1-20.)

Center your thoughts around that war-cry, "The sword of the Lord, and of Gideon," especially the thought which identifies Gideon as the defender of God's cause so completely with Jehovah that the same sword belongs to each. Note also, that God stands first in the list. For Lord, read "Jehovah," that you may bring to mind the exact thought of that hour, which was that Jehovah, God of Israel, was greater than all the gods of the Midianites, and victor over all the heathen gods combined. That battle with swords represents the never-ending battle between Right and Wrong. It is the counterpart of each spiritual struggle which comes to the church of God anywhere, at any time. The important truth which this theme should impress upon us is that victory belongs to God, and that victory comes when God's people work with him, putting God in the fore-front of the battle. They must not, however, shirk nor evade responsibility because victory belongs to God, since God has ordained that his people are the agents through which victory is secured.

The story of Gideon has always been an inspiration. He chose the men who were keenly alive to duty, always on the lookout, never yielding to personal appetite as those did who knelt down to drink from the stream, thus exposing themselves to attack while unguarded. Those who were chosen dipped water from the stream in the hollow of the hand, standing upright, and ready to meet attack. The translation, "Every one that lappeth of the water with his tongue as a dog lappeth," is not a fortunate one, since it obscures the truth which the text is desired to set forth.

Christ set forth the truth which the story of Gideon embodies when he said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." The great plans of God, during the most difficult periods of development, are always fulfilled by a few. Moses stood alone, at the beginning, against the mightiest empire of the age, with no chance for success, as men count. The children of Israel, whom he led out from Egypt, were more like a "craven-hearted mob" than like an army of brave men. Jonathan, and a boy who carried his armor against the Philistines; Samuel, at Mizpah; Elijah, with his sanctified irony, standing against the prophets of Baal on Mount Carmel; the godly girl, Esther, shielding her people from destruction; and the poverty-stricken and despised handful of disciples standing over against the Jewish priesthood and the prejudices of a thousand years, are illustrations of the truth that God's great work is done by a few. We cannot say how great the proportion is, at any time, of those who are true to the highest standards of duty, and the highest type of bravery in God's work; but the proportion suggested by the story of Gideon is not an uncommon one, that is, 300 out of 32,000. The hard work of the world for God and righteousness has always been done by the few. The real power of the few, as already suggested, is the presence of God with them, and working through them. This fact removes all ground for boasting, as it

takes away all cause for fear. We must not, however, ignore the human element, for God always works by instruments and agents, but he also illustrates the truth set forth by Isaiah: "A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in its time." Majorities count much with men. In the long run they cut little figure with God.

THE UNITY OF THE WORLD.  
AMORY H. BRADFORD, D. D.

This subject has a prominence to-day that would have seemed impossible ten years ago. The discoveries of physical science have done much to push it to the front. The development of wireless telegraphy, which makes inter-communication possible everywhere, and will make state secrets impossible, will no doubt do as much as any other single agency to destroy war and to bring the nations together. But in this brief article I shall say little of the part material progress has played in promoting international good feeling; I shall rather speak of what the average individual may do to advance the unity of the world.

Such transformations, if worth anything, can never be manufactured; they must grow. Enduring things always grow; the things which are manufactured never live long enough to warrant the effort which is put into them. Little will be accomplished by plans and schemes. We have reached our present civilization by long processes of evolution and not by any sudden achievement. Our problem is chiefly one of the creation of public opinion, or of the removal of obstacles in the way of a mutual understanding among nations. Just so soon as those who occupy official positions realize that the people demand arbitration; instead of war they will insist that they always believed in it. Emerson said—"the test of a leader is the ability to bring all men around to his way of thinking twenty years after." We need not to be troubled if men do not agree with us to-day; our business is to make them see the righteousness of our cause twenty years from now.

What may we do to promote the Unity of the World? Kipling in his "Recessional," sings, "Lest we forget"; the first thing for many Americans to do is to begin to forget, and they have already had a worthy example set by those high in authority. In a period when Fitzhugh Lee and "Fighting Joe" Wheeler have been appointed major-generals, I could not, though the son of an old-time abolitionist, who well remembers the colored man knocking at the doors of his childhood's home, which was a station on the underground railway, I could not find it in my heart to go back and rake up the embers of the Civil War. It is well that we have offered to return the battle-flags. It is a good thing that we have called to military service men fit to command, without regard to the places of their residence or their past history. It is equally worthy of note that the British authorities are offering positions of military responsibility to Boer leaders, whom they learned to respect as brave and chivalrous foes. Thus lines of division between nations, or enemies in the same nation, are slowly being closed. "Let us forget": The man who cannot forget stands in the way of the onward movement among the nations.

If we can forget what occurred in the Civil War, we can also cease to refer to many events of a hundred years ago. If Mr. Chamberlin can call the course of Great Britain at that time a mistake, surely we need not insist that it was a crime. There are men who never mention the efforts of Edmund Burke and Lord Chatham in our behalf; but who do not fail to remember George III. and Lord North. Even now there are many who are willing enough to ignore the fact that a great and influential minority in England, which, if it had been weighed and not counted, would have been a majority, was on the side of the colonies in the War of the Revolution rather than on the side of the oppression of the colonies.

As I think of these things I am forced to the conviction that there is some very despicable political selfishness behind the jingo talk of our time. I can conceive of nothing more unbecoming a civilized man in these days than, in public or private utterance, to attempt to keep alive animosities which ought to be utterly and forever forgotten.

The progress which has already been made toward the unity of the world is amazing. We should not fail to recognize the more amicable relations already existing between all governments. To enumerate these would require a volume, and they are being multiplied every day. The means of inter-communication are binding all nations together. Already they are touching elbows around the world. South Africa is nearer to New York now than Arizona was fifty years ago. The Paris and Pekin express has already been announced, and passengers are being booked from one city to the other. The globe-trotter is no longer a novelty.

When Washington's Farewell Address was written the American people were as different from what they are to-day as a tribe of American Indians then was different from the republic of that time. We cannot form our policy by the conditions of a hundred years ago.

People in every land are studying the same literature and reading the same daily papers. In Japan and China journals giving the news of the east and west alike are on the breakfast table, just as we have them in New York. The geography of the earth is changing. We have a United Italy where a few years since there was a divided Italy; and a United Germany, where not long ago there was a divided Germany. Within less than a decade beneath the Southern Cross a convention was held which adopted a constitution, for a United States of Australia largely modeled on the constitution of our United States. In Birmingham in 1884 I heard an English statesman make this remark: "The child is now born who will see the United States of Europe, as there is now a United States of America." That child is not yet born; but the man will live who will see a United States of the World, as there is now a United States of America. Of what else is the Court of Arbitration at the Hague a prophecy? I am almost willing to predict that that beautiful little Dutch city will some day, practically, be the capital of all the nations of the earth.

There is still a mighty task awaiting those who believe in the larger patriotism; they have to make the masses of the people believe in it. The creation of a saner and more

Christian public sentiment is not easy, but it is essential to this movement that it should be created, and to that purpose pulpit and press, artist and author, and all individuals who believe in the Kingdom of God should consecrate faithful and patient endeavor. The American must be taught to believe in the possibility of a brotherhood real enough and strong enough to bind all nations and races into enduring unity. The principles of the Gospel apply to states as well as to individuals. If it is true that an individual who "would save his life must lose it," it is equally true for the state. This may be called fanaticism, but every reform in the history of the world has been championed by men who were at first denounced as fanatics. The enthusiast of to-day will be the popular idol of to-morrow. The world belongs to the idolists. Officials and the so-called practical men have always been at the end of the procession of progress. Giordano Bruno was made a martyr because he saw what every child is now taught, and a far greater than he was crucified by those who could not understand him, and yet whose case was disturbed by his teachings. Hard names never hurt any but the ones who use them. Those who believe that the principle of the Gospel should be applied to nations as well as to individuals are considered impractical because so many have been in the habit of insisting that it would be disloyalty to think that their nations could deserve defeat. We have to impress the truth that patriotism is desirable when it is a means to a more generous and brotherly spirit throughout the world; but that as an end in itself it is as wicked as any other type of selfishness. Patriotism which would strengthen our own country for the sake of mankind is worthy of the most splendid devotion and sacrifice, of all that Washington, Lincoln, Grant and the heroes of earlier and later times, with the same spirit, have given to it; but patriotism which exalts selfish power, even though it bears the name of our native land is an enemy of the Kingdom of God and merits the opprobrium which it will some day receive.

The time has come for all who believe in the universal brotherhood to preach and teach with new emphasis the truth that the idea that it is a man's duty to exalt his native land right, or wrong, is a relic of barbarism. A far higher and nobler opportunity is opening before us. We may help to make our Republic an elect nation-elect, because chosen of God to lead all the people of the earth toward real fraternity, mutual love and service, and the federation of the world. Anything less will be disloyalty to the spirit of the age. That, as I understand it, in the present time is the supreme privilege of all truly patriotic Americans.

#### SUNDAY LAW HEARING AT ALBANY, N. Y.

It does not often occur that any bill is before the legislature of any of the states touching the Sunday question, which is not mixed up in some way with the liquor question and the saloon issue. A bill of comparatively minor importance, which was in no way connected with the liquor question, was considered by the Committee on Codes of the Assembly of the State of New York, on the 18th of March. The main point in the bill was granting permission to small butcher shops in the poorer sections of New York city to sell meat previous to ten o'clock on Sun-

day. It involved the larger question of Sunday legislation, in view of which fact the editor of the RECORDER sought an opportunity to speak at that time. The hearing was held in the Assembly Chamber and many members of the Legislature were present, an hundred or more, we should judge. These, with others interested in the bill, gave an audience of three or four hundred men. The following presents the essence of the remarks made by the editor of the RECORDER. We are glad to acknowledge our obligations to Chairman Jesse S. Phillips, of Andover, N. Y. for the courtesies of the occasion.

*Gentlemen of the Committee:*—I do not care to speak in detail concerning the special provisions of the bill under consideration. I do desire to present some important facts, and consider the fundamental principles which underlie the Sunday law of the State of New York, out of which the points involved in this and similar bills, are constantly rising. No one can know better than the members of this Committee, the difficulties connected with the present Sunday law and its relation to business and excise matters, in the city of New York and elsewhere. And certainly no one can better understand that the various efforts which appear from year to year to untangle the problems involved, are generally ineffectual, unless they succeed in making the intricate problem still more difficult.

1. All Sunday legislation, both in essence and in history, is a part of the State-Church system. The first Sunday law, which was an edict of Constantine the Great, issued in 321 A. D., was in every particular a pagan document, the product of the State-Church system of pagan Rome, and issued by the Emperor as the head of that system. Religion was a department of the State under the Roman Empire. The Emperor, as head of the State and Church, was worshiped in life, and deified after death. He ordered certain regulations concerning the observance of Sunday, in honor of the sun god. Within the century succeeding his time, Christianity was largely remodeled after the pagan State-Church idea, and Sunday legislation became a prominent feature. Thus it continued for the succeeding thousand years of Roman Catholic supremacy. Protestants retained the State-Church idea in various forms, and Sunday legislation was therefore continued. The most nearly complete experiment which Sunday legislation has attained, outside a definite State-Church, has been in the United States. Beginning in its most rigid form in the New England colonies, where the civil law made sacred time to extend from sunset on Sixth-day evening to sunset on Seventh-day evening, Sunday legislation has passed through various modifications, complications and changes until the present time. Compared with its original form and spirit it is now moribund throughout the United States. The fact that the Sunday law prohibits business in general, and associates with such business, the business of liquor selling is the source of a large share of the difficult problems which confront this question and the city of New York. A still larger and more essential feature of the problem is that Sunday legislation in all its relations to the Jews and the Seventh-day Baptists, and to all other men as well directly assails the fundamental principles of religious liberty which Christ announced as central in Christianity,

and which, in form at least, our National Government, and the government of the State of New York, recognize. To avoid this difficulty, and undoubtedly in the beginning with the idea of doing justice to those who religiously observe the Seventh-day according to the Bible and the teachings of Christ, many states, like the State of New York, have made exemptions in favor of such persons. If I understand the situation, the courts have decided in this state that the exemption in favor of those who observe the Seventh-day, does not permit the opening of places of business for trade on Sunday. Thus we come to the specific features of the present bill. If the fundamental principles involved in this exemption be considered, it is apparent that they are intensely religious, and are therefore an expression of one of the most objectionable features of the State-Church idea. The exemption provides that if certain persons are sufficiently religious on the Seventh-day of the week, they may be free from the demands of the Sunday law on the First-day of the week. This compels the courts to decide the extent to which any man must be religious on the Sabbath, in order to be free from the operations of the civil law upon Sunday. Such a provision is wholly out of keeping with the spirit of true religious liberty, and with the separation of Church and State. Men seek to escape this conclusion by saying that the law does not prescribe any religious duties for Sunday, but the gentlemen of this Committee must be aware that in many instances the courts have decided that *idleness on Sunday is a religious duty according to the law*. If this be not true, the state transcends every principle of logic and of liberty, when it declares that the selling of goods, which is desirable and proper from every standpoint up to twelve o'clock on a given night, becomes a crime when the clock strikes twelve, and remains such for twenty-four hours, but that, with the stroke of twelve on Sunday night it ceases to be a crime, and may be entered upon again without danger of arrest or trouble. Such legislation is unmeaning, unless it be that there is something in the nature of those twenty-four hours which makes them different from any other twenty-four hours, and requires the state to declare all business criminal for that time. No other conclusion is possible. I therefore plead for the repeal of such legislation as forbids legitimate business on any twenty-four hours of the week.

(2). The present Sunday law fosters the liquor traffic, and houses of vice with their concomitant evils, in that it compels universal idleness when religious principle and conscientious regard for the time of idleness are wanting. Therefore it has come about that the Sunday law prohibiting legitimate business, is an indirect stronghold of the liquor traffic. That traffic is licensed and protected on six days of the week, but those days are days when most of the patrons of the saloon are busy, except for brief periods. On Sunday, all these patrons are forbidden to engage in business, are compelled to be idle, and therefore they naturally drift toward the saloon, and the evils associated with it.

We therefore ask for the separation of the liquor traffic, under the laws of the state, from every other form of business, at all times, Sunday included. Let it stand alone since it is confessedly a menace to the public

welfare, and let it be treated as a distinct department for legislation, with such extra restrictions or modifications upon days of leisure as the state finds necessary.

As to the rights of Jews and Seventh-day Baptists, I appeal to the honorable gentlemen of the committee, that we are all men, in the sight of God, before we are Jews or Gentiles, Protestants or Catholics, Presbyterians or Baptists. As men, God grants to each one not only the right, but the duty to decide all questions of religion as in his sight, and according to our conceptions of truth and duty. Sabbath keeping is preeminently a religious question. It has never been other, and can never be, and the lately coined term—coined I believe, by clergymen, and not by law makers—"civil Sabbath," involves fundamental contradictions. I therefore demand in behalf of Jews, Seventh-day Baptists, religious men of all creeds, and non-religious men, so far as creeds are concerned, absolute freedom of conscience, as to when, or whether, they shall cease from business out of regard to what they may deem to be the law of God, or because of any religious convictions they may hold. The state ought to protect all religious services at any time, from disturbance. The rights of the minority, represented by the Jews and Seventh-day Baptists, are as sacred before God, as the rights of the majority. It is gross injustice and religious intolerance to say that since those who observe the Seventh-day are not in the majority, therefore the majority may force its opinions upon them, and decide what their actions shall be on any day of the week. Beyond the general protection of men in the exercise of conscientious, religious acts, the only right of the civil law is to keep its hands off, and this demand I make in behalf of the fundamental principles of religion, Christian or Jewish, and of the Constitution of the United States.

It may be answered that evil will come if business were permitted to go forward. It is enough in reply to note the fact that every business does go forward in the city of New York, and elsewhere, that is strong enough in political influence or financial power to defy the law. Few shames are greater than such as are frequently enacted in the persecution of those who are unable to defy the law. For example: Not many months ago a policeman in the City of New York, tempted a pedlar to do business on Sunday, by asking him to sell a pair of shoe-strings. The pedlar complied. The representative of law and justice and order, in the great City of New York, purchased the strings, two cents, I think, was the price, paid the money, and arrested the pedlar for breaking the Sunday law. The pedlar was punished. Dare any man say that the law was vindicated, that the state was benefited, that God was honored, or that decency was promoted by such a transaction?

Note the contrast: To sell two cents worth of shoe-strings on Sunday is a crime which demands punishment under laws made in these halls, at the hands of the police of greater New York; on the other side of this contrast are thousands of saloons open, thousands of trains, steamboats, carriages, whatever men desire, in full operation at the same hour, and in defiance of the same law. The shoe-string pedlar has neither political pull nor financial ability. The others have.

That is the difference, merely that and nothing more.

How shall such injustice be escaped? First of all, by repealing all laws which forbid legitimate business at any time. If employed persons need protection, embody in the civil law exactly what the religious advocates of Sunday law claim when they consider the Sabbath question from the standpoint of the Jew and the Seventh-day Baptist, namely, that all which the divine law requires is regard for some one day in the week. If it is necessary, let the civil law guarantee to every employed person one full day's rest in each week, but let the choice of the day, and the manner of resting be determined by the employed person and his employer. Separate all legislation touching the liquor traffic from every other form of business. Hedge it in. Modify it. Curtail it. Prohibit it and kill it as soon as you can. Meanwhile, let the great State of New York rise to the true standard of religious liberty and of equal rights before the law upon which the Commonwealth of New York, and the government of the United States claim to be founded, and leave every man free as to when he shall rest, and as to how he shall rest, in the sight of God, the demands of his own body, and the conscientious convictions of his own heart. Anything less than that is intolerance and persecution.

#### BOYS vs. CIGARETTES.

The superintendent of schools in Stoneham, Mass., is alarmed over the smoking of cigarettes by High school boys. After carefully studying the subject, he announces it as his conclusion that a boy who becomes addicted to the cigarette habit might as well give up the school—the two do not go together. He asserts that "a boy is physically, mentally and morally doomed to destruction so long as the cigarette habit is upon him." That pretty strong language, and it comes from a strong source; and when it is remembered that the conclusion has been reached only after careful observation and slow deductions, it must give concern to those who see the cigarette smoking lads around them.

Just what it is about the cigarette which produces such results is not generally known. All sorts of reasons are assigned, and no doubt there is truth in many of them. But the fact that the cigarette does dull a boy's intellect and weaken his physique is unquestioned. Tobacco in any form is a disturber for a growing person, and those who would put themselves in the "pink of condition" physically omit its use. All of this is admitted. It is unnecessary to know the reason so long as we know the fact. Yet boys seem to regard the cigarette habit as one of the signs of developing manhood. Boys are queer creatures from fifteen to twenty years of age; then they believe that they know more than they ever afterward believe that they know, save in a very few instances. But the lad who is up to making the best of himself and to profiting by his opportunities will accept proven facts as a base upon which to rest action. Such a lad will drop the cigarette business before it becomes a habit. As this school superintendent says, unless he does so, he is doomed physically.—Westerly Sun.

FATE is the judge that sentences most men to hard labor the best part of their days.

A THERMOMETER is used to measure heat and the price of ice.

Missions.

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

We present this week a schedule of a Week of Prayer for Missions Abroad, prepared by the late Conference of the Foreign Mission Boards, in the United States and Canada. We hope our pastors will carefully read it through and decide to hold this Week of Prayer for Missions, using so much of this schedule as they may deem best with topics of their own.

A WEEK OF PRAYER FOR MISSIONS ABROAD.  
April 5th to 12th, 1903.

The Tenth Annual Conference of the Officers and Members of the Foreign Missions Boards in the United States and Canada, meeting in New York City in January, 1903, decided to ask all Christian people in the United States and Canada to join in a Week of Special Prayer for the Non-Christian World, for the men and women who are giving their lives to missionary work, and for the wider recognition by Christians everywhere of the duty and privilege of sharing more fully in the great task of world evangelization.

The period selected for this year, April 5th to 12th, both inclusive, is that which commemorates the Redeeming Death and Glorious Resurrection of Our Lord, Jesus Christ.

It will be apparent to every one how appropriate it is to use these days for offering prayers and gifts, that the message of love revealed in the Incarnation of Our Lord, and the message of Life revealed in his Resurrection, may be fully proclaimed throughout the world for which he died.

The following suggestions for the observance of the week are respectfully offered to ministers and people; it being understood that it is the principle, rather than the particular method, which it is important to emphasize, and that the latter should be modified to meet local conditions, as may be thought best.

I. BY CONGREGATIONS.

In congregations having a daily service during the appointed week, it is suggested that special prayer for missions be offered as a part of the service; and that wherever practicable mention be made each day in sermons, addresses and intercessions of one or more of the topics included in the Common Daily Prayer and the Prayer Cycle suggested below.

In congregations having occasional services during the appointed week this plan may be modified as the conditions require.

II. BY INDIVIDUALS.

It is hoped that all persons receiving a copy of this leaflet will share in this week of common prayer for the extension of Christ's Kingdom:

(1) By following in connection with their daily private devotions the Prayer Cycle, or any adaptation of it that may seem desirable;

(2) By endeavoring to pause for a moment at noon each day of the week to offer prayer for missions and missionaries throughout the world.

III. PARLOR MEETINGS.

By joining with a few friends, in the home of one of them, on one or more evenings of the week for united prayer for missions and missionaries.

COMMON DAILY PRAYER.

For a realization of the need of the non-Christian world, its helplessness, its materialism, lust and superstition; the inadequacy of its religions; its spiritual hopelessness.

For political righteousness and stability; for religious liberty and peace.

For missionaries, that may be preserved in body and spirit, and may have greater access to the hearts of the people.

For the establishment of native churches and Christian homes, and for the elevation of woman.

For more consecration and sacrifice; for a full surrender to the Lordship of Christ; for a truer conception of the mission of the Church.

For the evangelization of the whole world and the establishment of the Kingdom of Christ.

"That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

PRAYER CYCLE.

1. The Empires of Eastern Asia, Japan, China, Korea, Thibet and Siam. For friendship and the decay of distrust; for continued progress; for openness of mind and heart on the part of Confucianist, Buddhist and Hindu toward the Gospel.

2. Central and Western Asia, India, Afghanistan, Persia, Turkey, Arabia. For religious liberty; for the elevation of woman; for freedom from famine; for the conversion of Mohammedans.

3. The Continent of Africa. For the extinction of the slave trade and the liquor traffic; for peace; for the evangelization of the Soudan, and all unreached tribes.

4. The countries at our doors, Mexico and Central and South America. For the spread of purity of doctrine and of life; for the unreached Indians; for political righteousness and stability.

5. The Islands of the Sea, the Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar. For the purification of American influence from all vice and irreligion; for confidence and service; for justice and peace; for the end of slavery and purity, and the conquest of Christianity.

6. The Evangelization of the World. For missionaries; for the native churches; for all inquirers and catechumens; for greater faith in God, for the establishment everywhere of Christian homes and the Christian church, and the preaching of the Gospel to every creature.

7. The Church, at Home. For ministers and people; for forgiveness for lethargy and indifference.

8. The Church at Home. For more prayer and more faith in God's desire to hear and answer prayer; for more love and obedience.

"Pray ye the Lord of the harvest to send forth laborers." "Say, Thy kingdom come."

AN AUTOMOBILE MISSION FOR FRANCE.

Never was mission more fertile in expedients than that founded in France by that man of sanctified common sense, Robert W. McAll. It used to be said, in the early days of the mission, that whatever might be the talent of the volunteer worker he could put it to immediate use, and if the volunteer had no talent at all he could put that to use too! Among other methods of the McAll. mission

has long been boat work—first along the seacoast, and later by mission house-boats on the water-ways of France, of which there are 20,000 miles. The success which has attended this boat work has been simply marvelous, and in not a few places churches have been founded or long dead Protestant churches revived and reinstated, as the result of one or more visits of the boat. A serious disadvantage has always been felt, however, in the brief time which could be allotted to any one locality, three weeks, or at the most six, being all the time that could be allowed. Two Parisian pastors, M. Foulquier, and M. Cerisier, who have done much volunteer preaching in the boats, now make an appeal to generous-hearted persons in that city to provide them with an automobile, saying that they propose, without abandoning their pastoral work, to consecrate their powers, their activity, and their experience to the service of the Master by devoting a certain portion of time in visiting those in accessible yet near villages and hamlets where the boat has been. They propose to continue the work begun by its visits, by visiting the local fairs and markets with Gospels to sell and tracts to distribute, holding meetings wherever they can procure a hall or a private room—farm-house kitchen or any other. No sooner was this purpose made known than from these country villages offers came pouring in of the free use of restaurants, ball-rooms, and other halls. We trust that the automobile will not be long in materializing.—The Christian Work.

THE NEED OF MEN.

Our home life needs the more active relation of men. The imperialistic notions of the day revive the worship of masculine qualities, but not the right kind. It is not ancient ideals of physical force or military strength or strategy that are needed, but the manhood that stands for balanced judgment, the suppression of brute instincts by an enlightened will and conscience. Women are not too active in the creation of new social ideals, but men are not active enough. The Sunday congregation, the study class, the social gathering suffer from the willful and determined absence of men, their indifference and refusal to co-operate in much of the work that tends to refine and elevate the standards of living. Those whom God meant to join together, "yoked in all exercise of noble end," too often walk separately apart, sundered by a sordid devotion to material objects on the man's part, a growing independence on the woman's; which is not always the independence that contributes most to her happiness or usefulness.—The Pilgrim.

PIPES OF PASSAGE.

In the gray of earliest dawn,  
When the night was not yet gone,  
But the street lamps lonely and strange  
Burned in a still sea-change,  
Over the ghostly, ghostly street  
I heard the voices passing sweet,  
Pipes of passage!

Wings of the summer forth  
And the silent throats of the north  
Southward, southward away  
Peeping the ghostly gray,  
Over the city's sleep they ran,  
The innumerable caravan,  
Pipes of passage!

Over our drowsy heads,  
Death beds and bridal beds,  
Over our human hush,  
Swallow and sparrow and thrush,  
Over our life, if life be sleep,  
Hear my voyagers laugh and weep,  
Pipes of passage!

—[Joseph Russel Taylor.]

Woman's Work.

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

TWO WAYS.

M. B. CLARKE.

Two Arab brothers, it is said,  
Long since, desiring fame,  
Bethought them each how best was made  
A grand immortal name.

Not simple wealth of pearl and gold  
And diamond studded crown,  
Something the ages still might hold  
As worthy of renown.

Omar, with selfish thought alone,  
But yet with skill and care,  
Upreared an obelisk of stone,  
With sculpturing strange and rare.

Of costly workmanship and grand,  
A monument sublime,  
It rose above the desert sand,  
Almost defying time.

Ahmed, with wiser kinder thought,  
Amid that desert waste  
Where thirsting pilgrims long had sought,  
A well of water placed.

And planted palm trees which should rise  
And mark the way to go,  
Whose towering tops might touch the skies,  
And pleasant shades bestow.

Whose fruit should drop with fatness down  
To comfort and to cheer,  
Increasing in its sweet renown  
With every passing year.

The years rolled on—men paused to tell  
Whose hands the obelisk made,  
Then hastened gladly to the well  
And palm trees' welcome shade.

With benedictions on his name,  
Whose kindness witnessed there,  
Had won a long enduring fame,  
Through blessings all might share.

Omar and Ahmed as of old,  
Live in our age again,  
One writes his name on marble cold,  
One on the hearts of men.

The Annual Report of the President of the Free Baptist Woman's Missionary Society tells much that is interesting of the work done in that Society in the twenty-nine years since its organization.

Their work began because of the great need in India, and from the first they have done much, along educational lines particularly, in that country. They first educated themselves in the work they had to do and then turned their attention to informing others of the great truths of the Gospel, in the lines spiritual and educational. Almost the first work undertaken was the establishment of a girls' orphanage, where girls were taken from heathen homes and here brought up and cared for by Christian women, who taught them the principles of Christianity, so that when these girls grew to womanhood and went out to establish homes of their own, it would be to build up Christian homes and not such as they had been familiar with in childhood.

The Widows' Home in India, a land where to be a widow means that a woman must be accursed of God, where there are twenty-seven million widows, and fourteen thousand of them less than four years old, is another work carried on by these zealous women. They also conduct a school where women are taught to become assistant pastors, and to fit themselves for teachers.

The first kindergarten in India was established by this Society, and in these schools that have greatly increased in number, many little children are cared for whose fate would otherwise be worse than death.

Medical mission work, such a boon to the women of India, who formerly received little or no attendance in sickness; domestic science where the girls receive training in home mak-

ing and home keeping, are lines of work by no means neglected.

Even though so much is done in foreign lands, the home field is by no means neglected. In the West where members are scattered and regular meetings for council and inspiration cannot be held, field secretaries are sent to visit these members and to interest them in denominational work and its needs. The returns, even from a financial standpoint are most satisfactory.

This Society has met the same question that others have encountered, "Is such an organization necessary?" "Why multiply societies?" and others of like nature. They answer the question by telling them what they have accomplished. They have established Foreign Missionary Societies in all their leading churches, instituted a work among the young people, put in operation kindergartens in foreign lands, put on a firm basis the plan of weekly offerings and systematic giving and have also by their efforts aroused the interest of the women in the church to such an extent that they have not only not detracted from the general work, but in many instances have been the means of increasing it and been among the most energetic workers.

Much of this work is of such a nature that it must be done by them or not at all. Widows' Homes, Orphanages, Schools and work among the women and children in foreign lands would all be left undone but for the work which the Foreign Missionary Society has accomplished in entering heathen homes and interesting heathen women in the religion of Christ and so making the work of the General Society more effective.

The report closes with these words that may by no means be restricted to this one Society, "It is not our business to set all things right for the future, but to keep things as nearly right as possible during the present hour."

RESOLUTIONS OF RESPECT.

Passed by the Ladies' Aid Society of Gentry, Arkansas:

WHEREAS, God in his infinite love and wisdom, has called home another one of the constituent members of our Society, Mrs. Celestia N. Eaglesfield, therefore Resolved, That in her going away our Aid Society has lost an efficient, earnest worker, one who was ever ready to do what she could to advance every undertaking of the Society, under the pledge, "To do what we can for the cause of Christ and humanity."

Resolved, That while we sadly miss her at our Society gatherings, in the church and in the Sabbath-school, our hearts are comforted with the thought that the sweet influence of her life must ever rest as a benediction on the hearts of her fellow workers, who are left to carry on the work she loved.

Resolved, That while we tender our heartfelt sympathy to the bereaved husband, children and lonely aged mother, there is joy mingled with our sorrow, that though the messenger came quickly and unexpectedly, it found her ready.

Mrs. H. D. WITTER,  
Mrs. GERTRIE JOHNSON, } Com.  
Mrs. EVA WHITNEY,

LEONARDSVILLE, N. Y., BENEVOLENT SOCIETY.

It is a long time since anything has been sent from Leonardsville to The Woman's Page, in the RECORDER, but our Benevolent Society is not dead, nor yet sleeping. We have lost two of our faithful workers, Mrs. Daland and Mrs. Whitford. We miss their wise counsel and their inspiring presence, but we are not cast down nor discouraged.

We have not had our usual teas and entertainments, on account of the revival meetings, conducted by Rev. J. G. Burdick and

Pastor Cottrell, but have kept up our work meetings. We have had an apron sale and are making more aprons as they find a ready sale. Will not other societies tell of their work and offer suggestions? We shall be glad to know what others are doing. Why not help each other?

Our society has been established many years and death has taken some of the workers; each year the number grows less, but we hope for new recruits, and we mean to keep on in the good work, trusting that he, "in whose name" we labor, will accept our sheaves, and praying to God that somebody else may do whatever we leave undone. But we shall not have any right to that prayer unless we do our own duty whenever we see it.

ONE OF THE MEMBERS.

WISE FATHERS AND MOTHERS.

President Roosevelt's wise words, in a recent speech in Maine, strike home upon an important phase of the higher life of the household: "Every father of a large family—and being an old-fashioned man I believe in large families—knows that if he has to do well by his children he must try to do well by himself. Now haven't you in your own experience known men—and I am sorry to say even more often women—who think that they are doing a favor to their children when they shield them from any effort? When they let the girls sit at ease and read while the mother does all the household? Don't you know cases like that? I do, yes; when a boy will be brought up to be very ornamental and not useful? Don't you know that, too? Exactly. Now those are not good fathers and mothers. They are foolish fathers and mothers. They are not being kind, they are simply silly."

THE REASON HE WAS SURE.

In a provincial court recently Farmer A. sought to recover from his neighbor, Farmer B., the value of certain sheep alleged to have been worried by B.'s dog.

For the defense it was contended that the dog which worried the sheep belonged not to B., but to A., and the following dialog took place:

Counsel for defendant: "You admit that the defendant's dog and your's were alike?"

Plaintiff: "Yes, they wor as much alike as two peas."

Counsel: "When you saw the dog worrying your sheep where were you?"

Plaintiff: "About a hundred yards away."

Counsel: "One hundred yards! And you mean to say that at that distance you were near enough to swear the dog was defendant's and not your own?"

Plaintiff: "Yes!"

Counsel: "Wonderful! Now, do you mind telling the court what made you so sure on the point?"

Plaintiff: "Not a bit! Ye see, ma dog had been dead two days!"

Verdict for plaintiff.—Tit-Bits.

LET ME BUT LIVE.

HENRY VAN DYKE, D. D.

Let me but live from year to year,  
With forward face and unreluctant soul,  
Not hastening to, nor turning from the goal,  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils, but with a whole  
And happy heart, that pays its toll,  
To youth and Age, and travels on with cheer.

So let the way wind up the hill, or down,  
Through rough or smooth, the journey will be joy;  
Still seeking what I sought when but a boy,  
New friendships, high adventure and a crown,  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.

## Young People's Work.

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

### PRINCIPLE OR POLICY.

People in general are guided by two standards—principle and policy. Policy is adjustment to existing conditions with the view of obtaining the greatest possible results. Principle is fidelity to a trained or educated individual conscience.

The trained and educated conscience has been the motor power of progress. Through the rise and wane of civilization, through the growth and decay of nations, through all the vicissitudes of recorded history, the voice of God speaking to the human soul has shaped the destinies of man toward the fulfillment of the Divine purpose. At the time of the Reformation the staunch and uncompromising conscience of Martin Luther caused the loosening of mighty intellectual and spiritual forces which are still sweeping onward through the ages. Luther made many mistakes, but he had the moral fibre and the tensile strength of character to be true to himself. A complex diversity and variety of opinions confronted Abraham Lincoln in his presidential duties, yet "with firmness in the right as God gave him to see the right," he left a record of public service which makes him a central figure in American history. Wealth, fame and honor were within the reach of Wendell Phillips, but he rejected them all to raise his voice in impassioned protest against the great wrong of human slavery. Our Pilgrim forefathers braved the dangers of a wild and unknown land for conscience's sake and suffered hardships and death for their honest convictions. In the history of every people the protest of the individual conscience has been the fore-runner of a higher and freer life.

It is not for us always to look for results in matters of conduct and action. The final issue is in the hands of the infinite. Confusion and uncertainty cross the path of those who try to discern the eternal end. To mark our course by the principles of Jesus of Nazareth insures the cargo against worldly wrecks. The guiding lights of history have been those who were true to themselves. Washington said, "Let us raise a standard to which the wise and honest can repair. The result is in the hands of God." In the fragments of the mighty oration delivered before King Agrippa, with eloquent simplicity and expressiveness, Paul lifted the whole matter into certainty when he said, "Whereupon O King Agrippa, I was not disobedient unto the Heavenly vision." Goethe also went to the core of the matter when he said, "Shoot right through the earthly tissue bravely; Leave the aoids to find the issue." s.

### COURAGE.

All vice and sin are traceable to either or both of the following states: The failure to discern the real purposes of existence and the adequate means for the realization of these purposes; or, the lack of fidelity to the vision of true life. The harmonious combination of true ideals and faithfulness to these ideals in activity would constitute the complete life. Only one such life was ever lived. Christ beckons all who profess the name of Christian to emulate his example. Some give up trying because the end is evidently unattainable, forgetting that real life consists in a reaching, a struggling up, and salvation from short-

comings comes through a power mightier than self. Others attempt to realize their present ideals, temporarily neglecting to enlarge, elevate, and clarify their ideals. The latter only narrow and dwarf their own lives.

The complete life is the ultimate state of the Christian. It is unattainable in this life under the present existing circumstances. We can only begin our journey during our stay here. Time witnesses the fore part of the journey, eternity will see its completion and the Christian's arrival home.

The willingness and eagerness of noble men and women to fight the battles of life and for humanity is founded upon a growing intelligent faith. The determination to strive for what is noblest, best, and eternal is born of courage. Real courage always causes one to champion truth regardless of temporary results. Courage is the executor of the orders of eternal wisdom and justice. Courage is the handmaiden of faith, faith in God, humanity and self.

To be what we know truth and right require, often involves the patient endurance of pain and loss. But whoever is determined that, so far as possible, the present shall be subservient to the future and eternal good, will enter more and more into the complete life. Life will take on a broader aspect. It will be considered as one grand, divine opportunity for laboring, sacrificing, fighting and growing. Its sacredness will increase and the blessedness of fellowship with Jesus will glow with reality. L.

### SOME AIDS TO SPIRITUALITY.

In a previous article we mentioned some things which, while not in themselves Christianity, might help one to live a Christian life and be an aid to, or a source of, spirituality. We are so constituted that symbols help us to understand and get a better grasp of the things symbolized. In our Christian life we are helped spiritually by forms, ceremonies and observations and by the good habits we acquire. It is evident that all men cannot get the same amount of help from a certain ceremony or habit, on account of diversity of education, environment, tastes and temperament. This diversity was never so great as it is now, which fact is one that we will do well to acknowledge and try to adjust ourselves to.

What are some of these aids and sources? First of all is the Bible, which, among other things, is a record of man's spiritual growth. If carefully, prayerfully and thoughtfully read, it is an unending source of spiritual counsel and help. It contains truths suited to the needs of men and women in every walk of life. Another source of spiritual growth is attendance on the various meetings and ceremonies of the church. To hear the truth intelligently preached, to study the word of God in company with others, to partake of the communion, are privileges which are often only appreciated when something delays us from them. Another is the loyal observance of the Sabbath. To realize that there is one day in the week, sanctified by a divine command, hallowed by Christ's example and blest in our minds by its rich experiences in the past, on which we may lay aside our work and feed our souls, is a boon which all too few enjoy. Yet another is to see God through his works. No one can study the natural sciences, astronomy, geology, physics, etc., without finding unmistakable evidences of the love

and wisdom of the creator. He will be constrained to say with him of old: "The heavens declare the glory of God and the firmament showeth his handiwork." By knowing more of God and his ways, we love him more. To see God in History is another aid to spiritual life and growth. To see him in his dealings with men and with nations in the past inspires us. Who dare look back along the corridors of time and say all the complex movements of the countless forces in history have come about by chance? The evidence of an All-wise and Almighty ruler directing those affairs toward some intelligent goal is too strong to gainsay. We look in wonder and awe and are constrained to say, "Surely, God is good."

These are a few of the aids to spirituality. There are many others. Not all can see the same amount of help in some of them that we can. Some might put last what I have put second or third, or vice versa. Let us grant each the right to his view, and try to prove if possible, by our lives, that the view we hold is best. J.

### NEWS OF THE WEEK.

Early in the week, one John W. Wright, who had lately landed in America from England, was arrested on charges of wholesale swindling. The incident shows that our extradition laws and the wholesome intercourse between England and the United States are working finely in the matter of detecting and punishing crime. As such, the incident is a satisfactory item of news.

The floods, especially in the Mississippi valley, which were reported in our last issue, have continued with more or less severity during the past week, especially in the section of Memphis, Tennessee. Danger and losses have been prominent features.

The notable Burdick murder case at Buffalo, N. Y., continues to attract attention, and each development adds evidence of the social depravity of the "upper circles" of society, where the murder occurred. The gravity of the crime, and the unavoidable interest which the public has in the case, unite to emphasize and condemn the social corruption out of which it grew.

President Roosevelt left Washington on the 16th of March for an extended Western trip. He will visit prominent places in the Northwest, and on the Pacific coast, including some time for rest at Yellowstone Park. The trip will continue until June 1. Urgent invitation has come from Honolulu that he include the Hawaiian Islands in the trip. Probably he will not do so.

The two most important features of news for the week past, are connected with the action of the United States Senate. On the 17th of March the Isthmian Canal Treaty was ratified by the overwhelming majority of 73 against 5. This action ought to have been taken months ago. It is so eminently in the right direction, and so definitely in keeping with the best thought of the country, that the long delay in securing this vote has been irksome to the people, and almost shameful to the Senate. The opposition to the ratifications, although continued to the last, by one or two Senators, was practically insignificant. In the light of history, this is probably the most important action which the United States Congress has taken for a half century, and it scarcely seems possible that any action to be taken within the next half century can be of greater or more world-wide

interest, at least no action touching the world's relations commercially, socially and politically, and in the matter of war and peace. Our readers know that the project for an Isthmian Canal has been before the world for many years, and that the original French Canal Company, at one time, seemed likely to reach success, as a private enterprise. The present treaty, which is practically the end of the controversy, opens the way, not only for this greatest of enterprises in behalf of the world's business, but it places upon the United States responsibilities which must tend to develop higher national character because of the greatness of those responsibilities. It is gratifying that the result has been reached, even though long delayed.

Closely akin to the Canal Treaty, in point of interest, and surpassing it in moral obligation, is the Cuban Treaty. This was ratified on the 19th of March by a vote of 50 to 16. The acrimonious controversy which has marked the discussion concerning this treaty, continued to the last. Political honor and moral obligation demanded the ratification of the treaty a year ago, and but for the scheming of great business enterprises, and the political opposition of various factions, it would undoubtedly have been done at that time. As a whole, it does not give to Cuba what that new republic deserves, but it is a long step in the right direction. Compared with her age and experience, Cuba has filled her obligations and secured comparative success in her new relations with the world, far better than the United States has fulfilled its duties to the new republic. Now that the treaty of reciprocity is ratified, although time must ensue before it can be put into complete operation, it is hopeful that a higher sense of moral obligation and political honor will be developed. All in all, the ratification of these two treaties gives ground for satisfaction.

The week has given some prominent items of news concerning the liquor question in the state and city of New York, which are of more than local and temporary interest. The bill to increase the local tax upon saloons 25 or 50 per cent, has been prominent before the New York legislature, and its passage seems assured at this writing. It has been bitterly opposed by the liquor dealers, on the ground of excessive and unjust taxation, and because its passage will destroy many of the weaker saloons. Governor Odell and his supporters insist upon its passage, mainly because it will aid in carrying out his plan to reduce the direct taxation of real estate in that commonwealth. Incidentally, they claim that it will lessen the sale of liquor. Whatever may be true, the passage or failure of the bill will reveal, both now and in the future, the almost relentless grasp which the liquor traffic has upon the politics of the state and city of New York. Mayor Low, of the city, has been drawn into the fight, and what seems to be bitter opposition between himself and the saloon-keepers of the city, has developed. Meanwhile two other items connected with the question have appeared during the week. Dr. Lyman Abbot, a careful student of public affairs, announced on the 19th of March, that a bill was before the legislature which practically repeals the local option law of the state, which law, he claims, is the only efficient check against the increase of the liquor traffic. He asserts that if the local option feature is

eliminated, there will be an "unrestricted sale of liquor week days and Sundays throughout the state." So far as we can learn no public announcements have been made, and no hearings have been granted touching that bill.

Another feature of the temperance question appears in the news of the week. One Hesterberg, the keeper of a saloon, has been fighting the Lenox Road Methodist Church, of Flatbush, N. Y., in the Supreme Court of Brooklyn, in the matter of an injunction restraining the excise commissioners from granting a license on the ground that his saloon was within 200 feet of the church. It is said that the church building proper is not within the limit, but that one of the church members erected a small building within the limit, which was dedicated as a church, "with the intention of keeping Hesterberg from getting a license." The court has decided in favor of the saloon-keeper.

Still another item of news touching temperance, reports that Frank J. Weber, a business agent of the Federation Trades Council, at Milwaukee, Wisconsin, has "refused to consider grievances presented by men who are under the influence of liquor." Mr. Weber is quoted as saying: "Give a man a drink or two of whiskey, and he is bound to have some kind of a grievance. I want to notify every union man, whether he is here or not, that hereafter if he has any kind of a grievance he wants me to consider he will have to be sober when he appears."

The Public Ledger, of Philadelphia, of March 19th, reports that charges have been preferred against the employes of the Public Ledger, The North American, The Press, The Union News Company and the Crane Ice Company, for violating the blue laws of 1794." The charges are brought by the "Sabbath Observance Association, a new organization of barbers, seegar dealers and small storekeepers," the object of which is said to be "to make enforcement of the blue law so obnoxious that its repeal will be demanded by the people." Such farcical proceedings may be expected as long as the present law of Pennsylvania is on the statute books, and until the whole question of Sabbath observance is lifted to its rightful place, as a religious question. But it goes without saying that if the small traders are to be forced to close, all other business ought to be included. Anything less is a travesty on justice and religious liberty.

### THE SEMI-ANNUAL CONVENTION.

The Eighth Semi-Annual Convention of the churches of the Western Association convened with the Richburg church March 12-15, 1903. The practical character of the topics discussed and the high spiritual tone of the sermons and addresses made this meeting, what many were heard to say, "the best semi-annual meeting we ever had."

Interest centered in the service on Sabbath morning, when the Richburg house of worship, recently beautified in the interior and newly repaired at an expense of nearly three hundred dollars, was re-dedicated. The interest of the Richburg people in the material improvement of their church building speaks well for an increasing interest in spiritual matters. At this dedication service Pastor H. C. VanHorn gave a short history and some interesting facts concerning the Richburg church. Dr. A. E. Main preached the dedication sermon from 1 Cor. 3: 9; theme, "A Study in Christian Architecture," and Rev. D. B. Coon offered the dedicatory prayer.

The day sessions of the Convention were divided between the Sabbath-school and Christian Endeavor interests. Such topics as "Ideal Courses for Our Sabbath-schools;" "Importance of Knowing What, Where, How and Why One is to Teach;" "How Can One Know What, Where, How and Why One is to Teach;" "The Sabbath-school as a School;" "Child Life;" "The Home Department;" "Christian Endeavor as an Evangelistic Force;" "What the Junior Does for the Children;" "Good Committee Work and How Obtained;" "Bible Study for Christian Endeavorers," and "The Finances of the Endeavor Society," suggest something of the practical nature of the sessions. Symposiums and discussions brought out many helpful suggestions of a practical character.

An evangelistic sermon each evening, by Rev. W. D. Burdick, Rev. D. B. Coon and Rev. L. C. Randolph, and a magnificent and soul-stirring address by Pres. B. C. Davis, Sunday morning, on "The Higher Life for Young People," caused the spiritual tide to run high and aroused sufficient interest to warrant extra evangelistic services after the Convention closed.

WALTER L. GREENE, Sec pro tem.

## Our Reading Room.

MILTON, WIS.—The trustees of Milton College have just announced that arrangements have been completed by which Prof. A. R. Crandall, of Alfred University, is to take charge of the department of Natural History in Milton College on the 1st of January 1904. They further announce that his daughter, Alberta, will take "charge of the piano work in the music department, relieving Dr. Stillman of part of his heavy duties, and that her sister, Nellie, will give instructions on stringed instruments, at the College."

ADAMS CENTER, N. Y.—From the Jefferson County Journal we learn that the Public School at Adams Center, N. Y., has made an unusually fine record in that eighty-three papers were sent from the school to the last "Regents' Examination," of which only six were returned, seventy-seven having been passed. From the same paper we note the following announcement:

The next session of the Study Club will be with Mrs. Ida Hull next Monday evening with the following program:

Quotations—Scott.  
Paper—Importance of English History and its lessons to America. Mrs. Powell.  
Music.  
Lesson—Edward VII.  
Music.  
Lesson—English Government. Mr. Davis.  
Current Topics. Mrs. Reed.

Such clubs, and all similar methods of intellectual and social culture among the young people of our societies, are to be highly commended. We wish there were more of them.

WESTERLY, R. I.—From the Westerly Sun we note that a few days ago Charles H. Maxson passed his 87th birthday. He was born in Hopkinton, R. I., in 1816, and his father, Caleb Maxson, was born in 1752. Mr. Maxson was the youngest member of the family, so that his 87th birthday covers a period of 150 years when taken in connection with the life of his father. The Sun says: "Such a record is so rare that when it does occur it speaks volumes for the vitality of those who make it."

## Children's Page,

### CAT-LIFE.

LUCY LARCOM.

Dozing, and dozing, and dozing!  
Pleasant enough,  
Dreaming of sweet cream and mouse-meat,—  
Delicate stuff!

Of raids on the pantry and hen-coop,  
Or light, stealthy tread  
Of cat-gossips, meeting by moonlight  
On a ridge-pole or shed.—

Waked by a somerset, whirling  
From cushion to floor;  
Waked to a wild rush for safety  
From window to door.

Waking to hands that first smooth us,  
And then pull our tails;  
Punished with slaps when we show them  
The length of our nails!

These big mortal tyrants even grudge us  
A place on the mat.  
Do they think we enjoy for our music  
Staccatoes of "cat?"

What in the world were we made for?  
Man, do you know?  
By you to be petted, tormented?—  
Are you friend or foe?

To be treated, now, just as you treat us,—  
The question is pats,—  
To take just our chance of living,  
Would you be a cat?

### HE GOT THE PLACE.

In one of our exchanges we find an interesting account of a small boy who, to help his mother, tried to secure a position in a banker's office. He was small of his age and feared he might not get the place. Some fifty boys were waiting to see the banker, and here we begin:

There was an excitement on the street, loud talking mingled with profanity, and the boys, hearing the noise, went out to join the spectators.

It was such a scene as one sees occasionally in the streets. A heavily-laden truck. A tired beast of burden refusing to go further from sheer exhaustion and overwork. A great brutal fellow with arms uplifted, ready to bring down the lash on the quivering flesh.

A number of trucks were waiting for the refractory animal to move on, the drivers not in the best of humor, as some of them urged their companion "to give it to him!" as they termed it.

Once more the lash was uplifted to come down with brutal force, when suddenly from out of the throng a little boy with a pale, resolute face stepped forth, and going to the side of the truck said loud enough to be heard by all:

"Stop beating your horse!"

The driver looked amazed. Such a little fellow to utter the command.

"What did you say youngster?" he asked on gaining his self-possession. "Did you tell me to stop lickin' this 'ere hoss?" He added: "'Cause if you did I'll break this whip across your face!"

His temper was rising. The great veins swelled out on his temple, as stooping down he fairly yelled:

"Let go, I tell you."

The boy did not flinch, although the whip was uplifted, while the horse, who already recognized in him a friend, rubbed his nose gently against the sleeve of his faded blue jacket. The big brutal driver, inwardly admiring the little boy's pluck and beginning to realize that he was not to be frightened by threats, changed his manner and said:

"I don't want to get into any trouble, youngster, see! I'll try and coax the critter along."

He got down from his elevated position. A few kind words and the horse moved on with a low whinny, as if to say to his little rescuer:

"Thank you for your kindness my boy." As the crowd dispersed, one seedy-looking individual remarked to his companion: "I say, Billy, the kid's made of the right kind of stuff."

Another of the spectators, a middle-aged man, with a thoughtful, serious face, richly dressed in fur-lined coat, held the same opinion.

"A wonderful boy!" he inwardly commented. "Brave and self-reliant; I like his face, too; an open, manly countenance. Just such a lad, I should like to have about me. By the way," glancing at his timepiece, "that reminds me I have advertised for an office boy and should be at my desk."

Five minutes later he was seated in his office interviewing the applicants. One after another he dismissed, but when another applicant entered, the banker's face beamed with pleasure as he recognized the little defender.

He found him a good penman, neat in personal appearance and well recommended; and Harold Dean entered the banker's office at four dollars a week instead of the usual price, three, and is now not only helping his good mother, but on the way to a fortunate and happy life.

### THE TABLES TURNED.

"O mother, how I wish my dollies would suddenly become alive and speak to me!" exclaimed Winifred Grey. "It would be so delightful!"

"Do you think so?" said her mother. "I fancy I should be rather startled if one of your dollies spoke; but there are dolls made with a phonograph inside them, to speak when they are wound up."

"Oh no, mother, I don't mean that! I mean real alive, proper speaking."

"Well, I think, your dollies are very nice as they are, darling. You would not like them any better if they became what the Scotch people call uncanny, which they certainly would do if they spoke like human beings."

Mrs. Grey was just then called out of the room, so she left Winifred alone, curled up in a large arm-chair.

Presently Winifred heard a rustling noise, and, turning, found her biggest doll, Molly, a huge creature with very red cheeks and staring blue eyes, standing by her side. To her amazement, Winifred saw that Molly had suddenly grown to at least four times her natural size, while she herself had dwindled into a small creature no bigger than a good-sized kitten.

"Now then," said Molly in a loud dictatorial voice, "I'm going to undress you and do your hair. Perhaps I shall give you a bath as well, I shall see!"

"Indeed, I shall not let you do anything of the kind!" said Winifred, with great indignation. "Who ever heard of a child undressed and bathed at this time of the afternoon?"

"We shall see," answered Molly. "I am mistress now; and you can't help yourself, whatever I do to you!"

With this she grabbed Winifred roughly

round the waist, and lifted her up out of the arm-chair, in which she seated herself, with her victim sprawling helplessly on her lap, and proceeded to strip off her garments in spite of all her struggles.

"How dare you!" spluttered Winifred, nearly choking with indignation. "If you don't stop at once, I'll lock you in the toy cup-board for a month!"

"If you don't be quiet, I'll lock you in the toy cup-board," returned Molly. "Don't you see I've become alive as you wished? And now I'm going to show you how it feels to be bundled about like a doll at your owner's good will and pleasure. My goodness! How you have bundled me about sometimes!"

While she was speaking, she had removed all Winifred's clothes. This done, she tucked her under her arm, head downwards, and went to search in the cupboard for the bath, and brush and comb; but catching sight of a book, she immediately dropped her helpless victim on the floor, and seating herself close by, became absorbed in a story, and forgot everything else.

It was a bitterly cold afternoon, and in spite of the warm fire poor Winifred felt miserably chilled, and begged that she might be dressed again; but Molly appeared stone-deaf, and only moved presently to go and reseat herself, with her absorbing book, in the arm-chair.

Then another doll, named Ettie, who had also increased immensely in size, came up to where Winifred lay sprawling and picked her up, saying, "Molly, if you have done playing with Winifred, I'm going to have her for a little while."

"All right," replied Molly, "I don't want her; but do wash her face, it's downright grimy." And she was immediately absorbed in her book again.

Ettie produced from the cup-board a slate sponge, very rough and gritty, with which she scrubbed Winifred's face, holding her meanwhile by the hair. Then she wiped it with a few rough dabs of her pocket handkerchief, which was anything but spotlessly clean. After that she dressed her in one of two ill-fitting garments, twisting and screwing her limbs carelessly about while she did so. Then came the hair-dressing process, which was, perhaps, the most painful of any; for the cruel Ettie actually fastened the hair back with a pin run straight into the scalp.

"How dare you! how dare you!" shrieked the helpless Winifred. "I will punish you for this!"

But Ettie took no notice and went on calmly amusing herself and torturing the poor victim.

Presently she looked out of the window; and, seeing that the weather was brighter, she flung Winifred into the toy cup-board on a confused heap of boxes, trains, horses, carts, humming tops, and all sorts of hard, uncomfortable things exclaiming: "Come along, Molly! Let's go out-doors for a game!"

Molly jumped up gleefully, and the pair went off together. Winifred grew colder, and was just going to cry, when she heard her mother's voice saying: "Wake up, pet! You've been fast asleep, and the fire is all out."—The Beacon.

### CAN WE AFFORD TO TITHE?

A Sermon by Rev. Chas. S. Sayre, Hammond, La.

Text—Malachi 3: 10.

In other words, can we afford to give a tenth of our income to God? Tithe means a tenth. It is not a question with some people whether they ought to tithe, but whether they can afford to; this is the chief obstacle in the way of too many Christians. Some Christians only need to be shown that it is duty, and that forever settles the question, for they would then tithe, if it took some of the necessities of life and brought them into abject suffering. Shame on any person who claims to be a Christian who would not stand to duty just as firmly! We ought to tithe for the following reasons:

1st. God expects it. 2d. It promotes our spiritual and temporal interests. 3d. It pays.

It pays in spiritual blessing and temporal income. It pays in peace of mind and the consciousness of duty done. It relieves us of the worrisome task of deciding how much we can give to this or that interest, which often gives others the impression that we are stingy, and perhaps we are. It pays to tithe because it throws all the responsibility upon our heavenly Father, for then we give just as he has prospered us.

Thousands of people have begun to tithe because they felt they ought to tithe, and they find that, financially, they cannot afford not to tithe. Most people object to tithing from the temporal standpoint; our discussion to-day is from that standpoint.

Have you ever tried it? I mean everyone of you. Children, do you give a tenth of all your money to the Lord? That is, do you save out one-tenth of your money to do good with, for someone else? Brethren, children ought to be educated to tithe from their earliest days; then when they are grown they will be great aids in the support of benevolent interests. Friends, I am bringing this question before you not simply to entertain, or show what I know about it, or to "occupy the time," but to induce those who do not tithe to begin it at once. Perhaps you all tithe now. If so, then you will be better prepared to vouch for what I say, and possibly be a little encouraged in your noble work. Have you ever known a business man, a professional man, a farmer, a laborer, who was not more than satisfied with the results of tithing? I never have. There are hundreds of thousands in England and America who tithe, and if there has ever been a person, rich or poor, great or small, who has not profited by it, it should be known.

Tithing is of very ancient origin. Abraham gave tithes to Melchizedek. Jacob "adopted this piety of his grandfather," when he vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia. He said, "Of all that thou shalt give me, I will surely give the tenth unto thee." In the Levitical laws tithing was enjoined with the stress of great importance. It was a sign of homage and gratitude to God. When Abraham gave tithes to Melchizedek it was to show that he owed his victory to God. Jacob's object was to express gratitude to God by the giving of his tenth, and we find by close study that the universal purpose of tithes and offerings was to show homage and gratitude to God. The Old Testament is loaded with instances showing this. The most barbarous nations and

the more cultured Greeks and Romans, because of their religious convictions common to all men, often vowed tithes to their gods. Plutarch mentions the custom of the Romans to give a tenth of the spoils of battle to Hercules. Pliny says Arabian merchants tithed to their god Sabis. Lælius refers to the practice of the Athenians of tithing to their gods.

When tithes were kept back by the Jews, God complained that they had robbed him. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3: 8. Tithing was a very common practice among the Jews in the time of Christ, and this, no doubt, accounts for the seeming silence of the New Testament on this subject. It is the same with the Sabbath. They went to excess in the keeping of the Sabbath and there was no need of any specific command farther than to show them the right way to observe it. But it seems that they thought fasting and tithing were about all the requirements. Christ shows this tendency of that time in the parable of the two men who went up into the temple to pray. The Pharisee, in the climax of his prayer, said in a very pompous way, "I fast twice a week, I give tithes of all I possess." Luke 18: 12. When that little man Zaccheus was telling Jesus how he felt about this important matter, he showed that he was willing to go further than what was required, and said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke 19: 9. You will remember that Jesus called attention to the widow who cast into the treasury "all her living." And she was commended above the rich who had cast in much. Mark 12: 41-44. When Christ sent his disciples out to preach, he gave them directions to make no provision for their support, but just before he was to be crucified he called them about him and addressing them on this subject, said, "But now, he that hath a purse let him take it; likewise his scrip, and he that hath no sword, let him sell his garment, and buy one." Luke 22: 36.

These instances show that there was plenty of money for their support as long as those who gave saw fit to apply it to them; but the time came when that support was withdrawn because of prejudice and hatred for the cause, hence the need that the disciples should provide for their own support. Again, in addressing the Pharisees, Christ said: (R. V.) "But woe unto you Pharisees! for ye tithe, mint, and rue, and every herb and pass over judgment and the love of God; but these ought ye to have done, and not to leave the other undone." Luke 11: 42. The demonstrative pronoun "these" in Wescott and Hort's Greek text is neuter plural *tauta*, showing that it refers to nouns "mint" and "rue" and all "herbs," which are all neuter, while the nouns "judgment" and "love of God" are feminine, which would require in the pronoun the dual feminine *tauta* which is like the neuter plural *tauta* except the mark over the upsilon. But the text quoted has *tauta* which shows that we ought to tithe, and that we ought not to leave the other things undone. Here we have a statement that we ought to tithe, direct from the Saviour, which is equivalent to a command.

I have no doubt that had there been very much laxity in giving during the time of the

Saviour, he would have left on record some specific teaching concerning it. But the prevalence of the practice as shown by the few texts quoted is a satisfactory explanation of the absence of specific teaching on that subject. The same is true of the Sabbath, only, in addition, the Sabbath teaching is couched in the immutable law of God. But had there been laxity in its observance at that time, no doubt he would have called attention to it. But the law was enough, and the fact that it was strictly observed made it entirely unnecessary for him to speak of it, only to restrain them from a foolish view and from restraints and requirements that were not worship. But with reference to tithing he said, "This ought ye to have done" and not to leave the other undone. This is all we need as a guide to Christ's wish, and therefore a guide to what our duty is.

Paul was anxious that the Corinthians and those in Galatia should have their money laid by so there would be no necessity to go about and get subscriptions when he arrived; so he wrote to them thus, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." 1 Cor. 16: 2.

Some people say this verse teaches that Sunday is the Sabbath, but you can read all the connection and get every thought, and analyze every sentence and you cannot find the first intimation, hint or suggestion that the first day of the week was to be kept as the Sabbath or that it was of any more importance than any other week-day, farther than that they were to figure up their accounts on that day and be ready for the coming of Paul and ready for another week of business. They would not have time Sixth-day evenings to square up the books and they had no business to do it on Sabbath-day, but the best of all times in the week to lay by the tithe was on the first day of the week, when the books were straightened up and the net earnings of the previous week were shown. You notice in this statement of Paul that he did not confine this command to just those who were wealthy, but to "Every one of you." The poor are likely to feel exempt from this requirement on the ground that the tenth of their income is so small, but Paul sees fit to call on "Every one of you." The poor widow was commended above those who gave hundreds of dollars, because she gave in her little sum, which was a vast deal more than any one else had given, because it was all she had. I find no requirement in the Scripture to give all we have, but I have no doubt it would do some of us good if we would do that a few times. I think the Lord lets us off very easy indeed, when he requires only a tenth, for that lies in the range of every man's possibility.

Can we afford to tithe? It is evident that the Lord expects us to, but can we afford it? It may seem strange that I treat the subject from this standpoint, for it ought to be true that when one learns that the Lord expects him to tithe, that ought to end the controversy. Most people settle the question by saying that, in their opinion, one need not tithe, for the whole trend of opinion in this country, in nearly every question which comes up for settlement is, Will it pay me in dollars and cents? Can I afford it? In the sight of God, that is not the most honorable way to settle this question. God's Word and God's Will are the final standards.

I think it is contemptible to treat God like that. If there is anything in this gospel of Jesus Christ, there is everything in it. It is the whole thing or nothing. If part of it is right, all of it is right. If part of it is wrong or impossible for anyone in the world, then it is all wrong, and we are a pack of idiots to be trying to live to it. It is all right, and it is possible for every person on earth to live to it. It is an universal gospel, a gospel of "Who-soever," and that excludes no one: "The time will come when we shall want salvation a thousandfold more than we ever wanted dollars and cents, although the whole question now is, "Will it pay me in dollars and cents?" "Can I afford it?"

Our text ought to be a sufficient inducement for anyone to begin the practice of tithing. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Did God ever deceive his people? Is it a fact that you will trust him on all questions except the money question? Is it the whole thing or nothing? He invites you to put him to the test. "Prove me now herewith" and see "if I will not open you the windows of heaven and pour you out a blessing." Who can stand off on such a proposition as that? Only the man who will not trust God, who will not put God to the test.

Since I began to pay a tenth of my income to the Lord I have had more money for my own use than I ever had before during any period of my life. Does it pay me to tithe? Do you think I can afford it? "But," you say, "you are only one." I will give you other instances. A man who lives in New York State who had a family, and worked out by the day, at small wages, decided to tithe. It looked like a great undertaking when his income was already so small, but he was resolute, for he saw it as a duty. In a short time after he began to tithe his wages were increased to the exact amount of the tithe, and he had the same amount to use as before. You say his wages would have been increased just the same. Would they? A man in Minnesota who was not tithing, in a public testimony, stated that he was sure he was giving a tenth of his income, but when he began in a systematic way to pay what he owed God, he found he had not been giving nearly a tenth, and was surprised at how much he could give. I have a friend who started the practice of giving a tenth, but would put off paying it for months at a time and when he would figure up he was appalled at the sum he owed the Lord, and it seemed like a burden to pay it. I don't believe the Lord is pleased with that kind of business, because it is not business. Whenever that man took in any money it was his *business* to lay aside a tenth of it for the Lord; then he would have been blessed in his effort to pay the tithe. There are many places where the Lord's money is needed, but if we withhold, and use it until the last moment, we are hindering his work and injuring ourselves. This man's experience proves the absolute necessity of keeping a strict book account of everything we take in, and an itemized account of what we pay out, then we *know* that we have been honest with God and with ourselves, and have been relieved of a great an-

noyance, the fear that we have not paid quite enough, or possibly too much, though there is little danger of the latter. Here are a few testimonials gathered by Mr. A. Lyman, of Chicago:

"I know two families who testify that they are very much gratified in giving on this plan, having more to give and being blessed in their temporal affairs since adopting it." "A minister says, 'I have tried the tithing plan for over a year, during which time I got ahead more than I had the three previous years of my ministry.'" "A firm of two Quaker brothers were surprised at the increase of their income after applying the tithing principle." "One person writes, 'This subject used to be little thought of, at any rate but little spoken about. But now it is constantly made the subject of conversation, and questions are asked about it at the prayer meetings and elsewhere. One of our members having decided to give a tenth increased his subscription from ten to forty dollars. He says he never enjoyed prosperity as in the last two years.'" "A minister writes, 'I had a young man in my church the first year I came here who tithed his income and he was greatly blessed in it. He is getting rich.'" "Another man writes, 'I have been giving a tenth and more for nine years. Have been tried in years of failure and loss, but kept giving and am prosperous.'" "A farmer writes, 'I have been for the last twenty-five years tithing my income, and have been greatly blessed in doing so, though I never connected my offerings with my worldly prosperity until I read something recently along that line, and now I feel constrained to think the two things go together. I have often wondered in the last few years of business depression why it is I have not felt it, but, on the contrary, I have been constantly prosperous, and that, too, as a farmer.'" Another, "I have just learned from one of our young business men that he has been giving a tenth for some time and finds that he has been wonderfully prospered. He says it pays not 100 per cent. simply, but 1000 per cent. He is working for a salary and puts hundreds into the Lord's treasury which he takes great pleasure in distributing to home and foreign missions and the support of the gospel at home." Another, "I never knew a case where one-tenth was given that did not produce the most satisfactory results. I believe it is about the surest way to prosperity that a man can possibly adopt in this world. It is just what the Scriptures call it, the 'scattering which increaseth' while the opposite plan is the withholding more than is meet and tendeth to poverty." Another, "I have practiced giving the tenth of my income for years, and I find that I give more money and give it more cheerfully, and I think, more intelligently than before." Yet another, "I commenced the practice when in a condition of deep financial embarrassment, and the way brightens to lead me out every step I take." Still another, "My father lived by that rule and prospered, and I have for eight years, and have also prospered." Yet another, "One brother in my charge made a written contract that he would give the Lord one-tenth of his annual income. He was poor then, now he gives hundreds of dollars annually." Still another, "I have been in the active work of a pastor thirty-seven years, and have been an observer of the results of Christian giving, and I have never known one

case where a Christian faithfully and uniformly gave conscientiously and proportionately who was not highly prospered in his temporal affairs. These are the very men God can trust with earthly goods."

I might go on and quote from other men who have expressed themselves on this great theme, but it is not necessary. You can see from these I have quoted that the practice of tithing pays, and consequently all men can afford it. But, brethren, do not these testimonies corroborate the statement of the text? Does it not prove that God will open the windows of heaven and pour you out a blessing? A blessing in this world's goods, a blessing in dollars and cents.

These men whom I have quoted proved God, they have found this promise every whit true. The blessings so great that they could not contain it, they had to tell it and give others the benefit of it. Brethren, can you rest at ease and not tithe while these burning words from the Great Book challenge you to prove God and see if he will pour you out a blessing? Can you feel content that you are doing all you can anyway while you do not have the cold figures that will not lie to prove that you are doing all you can? I can say, with David, "I have never seen the righteous forsaken nor his seed begging bread," but I will say further that I have seen some people whom I thought were righteous, but who were most wofully poor. Why poor? I believe, because they would not pay God his tenth. If not, why do those who begin it prosper more than ever before. How does it occur that all these men are a unit on this one feature of the benefits of tithing?

Friends, I felt almost as though I had experienced a new conversion when I began to tithe systematically, and this blessing came before I became aware that I had been benefited financially. Do you suppose we could be induced to stop? No, indeed! If our income were but ten cents a day God should have one of them, and we would feel as much under obligation to pay that as if it were a tenth of four hundred dollars. God said to the Jews, "Ye have robbed me—in tithes and offerings," and then he said, "Ye are cursed with a curse, for ye have robbed me even this whole nation. Is there any better solution for our denominational problem? Are we not handicapped everywhere because we are short of money? If we had a plenty of money do you think there would be much talk of readjustment? Not much! We can readjust and readjust, revise and rerevise, and organize and reorganize until Gabriel sounds the last bugle note, but it will be of no use unless our people pay the debts they honestly owe to God. We "are cursed with a curse" because we have robbed God. Robbed him in tithes and offerings so that the interests of his work are being greatly retarded because there is not money to push those interests forward. Let every man, woman and child in our denomination tithe their income and you will have the solution to this pressing problem. Ten thousand five hundred members in our denomination. We will just take half of them, 5,250 persons, and say that their average income is \$400 each, their tithe will be \$40 each. Five thousand two hundred and fifty people at \$40 each will raise \$210,000; \$159,591 more than was raised in 1901 by the entire membership of the denomination, 10,500 people. That year we raised only

\$50,409, and it required a great lot of begging to do it. I tell you, brethren, we "are cursed with a curse" which means death to us unless every member lays out his little tithe faithfully, conscientiously and systematically. That duty falls on you, brothers and sisters, this very day. My duty to my denomination is not measured by what others are doing nor by what they can do, but what I can do. I can tithe, and am better off spiritually and financially. It is natural that it should make one better off spiritually, but it is not so apparent how one is improved financially. But those who have tried it know it is so.

What more can we ask? Is there anyone here to-day who does not tithe? Will you not begin at once? We have shown that it is your duty. We have shown that it pays in every way. We have shown that you can afford it. We have shown that it is the chief solution of our denominational problem. And now there is but one thing to do. Will you do it? Go read the text.

THE REVIVAL AT MILTON.

Following the excellent quarterly meeting held in Milton the last days of January, special revival services were held through the month of February, in which Evangelist Kelly did most of the preaching, and conducted the "after-meetings." Baptism was administered twice during the month when twenty-one happy converts followed the example of their Lord in the liquid burial and resurrection. Others are expected to follow soon. Some wanderers have returned to God, and many earnest Christian people have gained a nearness to Christ not reached before and have found joy in his service not hitherto known to them. An interesting and very helpful occasion during the series was a day of fasting and prayer. Services were held at the church from 9 o'clock in the morning until nearly 5 in the afternoon. At 9 o'clock the pastor reviewed the progress of the work and the conditions which called for decidedly advanced movements, and gave a Bible reading showing the relation of such a service to such a movement. At 12 o'clock Evangelist Kelly gave an address urging the need of a complete consecration of the whole church to the service of God. At 3 o'clock the pastor again spoke, and the first offerings for baptism were made; and in the evening the first baptismal service was held. Between these more formal parts of the day's work, there was much prayer and religious conversation. Some came at the early morning hour and stayed through the day; others came and went during the day as other duties permitted. Sometimes the services partook of the nature of a prayer and conference meeting, and at other times groups of persons, here and there, stood or sat in earnest conversation upon the great theme of the day, or bowed in prayer for the baptism of the Holy Spirit. Altogether it was a day of rich experiences to all who participated in it. A second special feature of the work a little later, was a "men's meeting," at which a large number of men were present some of whom took advanced ground, committing themselves to the work as they had not done before, and at least one man made the first move toward the kingdom of God, into which, a few days later, he came with full and joyful heart.

The series closed somewhat informally, ow-

ing partly to the uncertainty concerning Bro. Kelly's next appointment, and partly to a prevailing distemper which prevented large numbers of the people from attending.

Throughout the entire series, the work has been quiet, deep, earnest and purposeful. Higher ideals of Christian living have been reached, greater joy in Christian service has been experienced and many hearts have been drawn together in sweeter sympathy and fellowship. Unto God, whose blessings are so great and so abundant, we give all praise and glory.

MILTON, WIS., March 16, 1903.

THE QUARTET WORK.

While this is a department of our work capable of far-reaching influence for good, both upon those who make up the quartets and those to whom they may carry the glad message, I desire to write a few things upon the matter as related to the coming summer's work. It has been suggested that several quartets be put into the field in this Association for a month or so in connection with Conference. I believe the suggestion is commendable. I have talked it up with some of the people, and find that they believe in it. It will be an especially opportune move for this Association, as we at present are so short of preachers. If the other Associations see fit to send quartets here, accompanied by pastors, to work for a month or so before Conference, we can furnish places for three or four such, where they will be entertained while in the work, and they will find opportunity for doing much good. We shall be glad to receive suggestions or inquiries upon the matter, and stand ready to do all we can to assist in the work. We shall be glad to see a quartet, with a good, live preacher, at Salemville for a month; live with them, show them the bright and blessed side of a truly spiritual life.

In Ritchie, Middle Island, Lost Creek and Roanoke there is a grand field for work.

Let us consider one thing as essential in this work: that those composing the quartets shall, without a single exception, be devoted men, men who have not only the word of song upon their lips, but the spirit of God and his Christ in their lives. This is necessary that the work may be lasting and helpful.

E. ADELBERT WITTER.  
SALEM, W. Va., March 16, 1903.

NO PLACE FOR BOYS.

What can a boy do, and where can a boy stay, if he is always told to get out of the way? He cannot sit here and he must not stand there. The cushions that cover that fine rocking chair were put there, of course, to be seen and admired. A boy has no business to ever be tired. The beautiful roses and flowers that bloom on the floor of the darkened and delicate room are not made to walk on—at least, not by boys; The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet, sent out of our houses, sent into the street, Should step around the corner and pause at the door, Where other boys' feet have paused often before; Should pass through the gateway of glittering light, Where jokes that are merry and songs that are bright, Where jokers that are welcome with flattering voice, Ring out a warm welcome with flattering voice, Ah, what if they should? What if your boy or mine Should cross o'er the threshold which marks out the line 'Twixt virtue and vice, 'twixt pureness and sin, And leave all his innocent boyhood within? Oh, what if they should, because you and I, While the days and the months and the years hurry by, Are too busy with cares and with lives fleeting joys To make round our hearthstone a place for the boys? There's a place for the boys. They will find it somewhere:

And if our own homes are too daintily fair For the touch of their fingers, the tread of their feet, They'll find it, and find it, alas! in the street, Mid the gildings of sin and the glitter of vice: And with heartaches and longings we pay a dear price For the getting of gain that our lifetime employs, If we fail to provide a place for the boys.

A place for the boys—dear mother, I pray, As cares settle down round our short earthly way, Don't let us forget, by our kind, loving deeds, To show we remember their pleasures and needs; Though our souls may be vexed with problems of life, And worn with besetments and toiling and strife, Our hearts will keep younger—your tired heart and mine—

If we give them a place in their innermost shrine; And to our life's latest hour 'twill be one of our joys That we kept a small corner—a place for the boys. —Boston Transcript.

Employment Bureau Notes.

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

1. A Seventh-day Baptist moulder wanted in Leonardsville, N. Y.
  2. Wanted, a farm-hand at once, near Walworth, Wis. Work the year round. Good wages.
  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. Bawden, 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.
  10. Wanted at once by single man living with his parents on a pleasant farm in southern Minnesota, a good, honest single man. One who would take interest in doing the farm work while the owner is away on a business trip during part of summer. Such a man would be appreciated and given steady employment and good wages.
- If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address,  
W. M. DAVIS, Sec.,  
No. 511 West 63d Street,  
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- 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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Hall's Family Pills are the best.

### Sabbath School.

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

#### INTERNATIONAL LESSONS, 1903

SECOND QUARTER.

April 4. Paul's Farewell to Ephesus.....	Acts 20: 24-38
April 11. The Resurrection.....	1 Cor. 15: 20, 21, 50-58
April 18. The Law of Love.....	Rom. 13: 7-14
April 25. Paul's Journey to Jerusalem.....	Acts 21: 3-12
May 2. Paul Arrested.....	Acts 21: 30-39
May 9. The Plot Against Paul.....	Acts 23: 12-22
May 16. Paul Before Felix.....	Acts 24: 10-16, 24-26
May 23. Paul Before Agrippa.....	Acts 26: 19-29
May 30. The Life-giving Spirit.....	Rom. 8: 1-14
June 6. Paul's Voyage and Shipwreck.....	Acts 27: 33-44
June 13. Paul at Rome.....	Acts 28: 16-24, 30, 31
June 20. Paul's Charge to Timothy.....	1 Tim. 3: 14-4: 8
June 27. Review.....	

#### PAUL'S FAREWELL TO EPHEBUS.

LESSON TEXT.—Acts 20: 28-38.

For Sabbath-day, April 4, 1903.

Golden Text.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

#### INTRODUCTION.

The time of our present lesson is nearly a year after the last lesson in the Book of Acts which we studied three weeks ago. This year was one of intense activity for the Apostle Paul; but we know very little of what he did. Soon after the Riot at Ephesus Paul went to Macedonia and spent four or five months there. Perhaps it was during this period that he proclaimed the Gospel in Illyricum. It was from Macedonia that he wrote the Second Epistle to the Corinthians. His exhortations and stern admonitions were not without avail. The Corinthians yielded to the authority of the Apostle through whose teaching they had been won from heathenism. Paul went to Corinth, and continued in Achaia for three months. From Corinth or from its seaport Cenchree he wrote his most celebrated Epistle, that to the Romans. He intended to sail directly from Achaia to Palestine, and to arrive in Jerusalem in time to celebrate the passover, bearing with him the offering for the poor at Jerusalem which he had been collecting from the various places where he had been preaching the Gospel; but he was prevented from fulfilling his plan by a plot of the Jews to take his life. He foiled their scheme by changing his plan at the last moment and sailing for Macedonia instead of Syria.

Paul fully realized the importance of maintaining unity between the newly-formed churches in Asia Minor and Europe and the mother church at Jerusalem. It is more than likely that the collection that he carried was intended not only to minister to the physical necessities of the destitute but also to testify to the good will of the Gentile Christians toward their brethren of Jewish origin. Paul may have desired to visit Jerusalem at the time of one of the great feasts for his own spiritual enjoyment, but he must have realized also that the Jewish Christians would be pleased by his manifest regard for their national festivals. Having been prevented in his intention to be in Jerusalem at passover, Paul is making every effort to reach the holy city before pentecost.

The paragraph that immediately precedes the passage for our study this week tells of Paul's brief stay at Troas and of the restoration to life of Eutychus. Paul was traveling by coasting ships and was necessarily making slow progress. He could not therefore take the time to make a visit to Ephesus where he had labored so long and so successfully. He is ready however to take advantage of every day of the necessary delays of the ships at the various trading ports. Accordingly he sends from Miletus for the elders of the church of Ephesus, and addresses them. We are to infer from the use of the pronoun "we" in the narrative, that Luke rejoined Paul at Philippi and accompanied him upon the journey to Jerusalem. The presence of Luke no doubt accounts for the fact that the incidents of this journey are recorded so minutely in contrast with the history of the preceding ten months. Ch. 20: 1-3.

TIME.—Shortly after passover in April of the year 58. (Some think that it was in the year 57).

PLACE.—Miletus.

PERSONS.—Paul and the Ephesian Elders. (The companions of Paul mentioned in v. 4 of this chapter were also doubtless present and Luke himself).

#### OUTLINE:

1. The Practical Exhortation. v. 28-31.
2. The Conclusion of the Address. v. 32-35.
3. The Farewell. v. 36-38.

#### NOTES.

18. *Ye yourselves know, etc.* We are not to think of Paul as an egotist because he thus begins to talk about himself. He had the greatest need to establish his own reputation; for those who sought to undermine his teaching began by saying that he was an adventurer trying to win people to himself for his own gain. He points out that the lowliness of his conduct is sufficient refutation of this charge. His allusion to the trials that he had to endure is testimony to the fact that he did not labor in Ephesus for his own selfish advantage.

20. *How I shrank not, etc.* Paul declares that he held nothing back in his preaching that might be profitable to the Ephesians. He did his whole duty at the risk of losing personal popularity by reason of some unpleasant truth.

21. *Testifying both to Jews and to Greeks.* The primary element of Paul's preaching was the solemn protestation to all classes of their need of repentance and faith. It is noticeable that both Jesus and John the Baptist began their preaching with repentance.

22. *And now behold, I go bound in the spirit unto Jerusalem.* With this verse Paul turns from the past to the future. They will of course be interested in his plans, and it is incumbent upon him to explain why he does not tarry at Ephesus. It seems probable that we are to take the word "spirit" as referring to the Apostle's own spirit, as the Holy Spirit is so distinctly mentioned in v. 23. Paul is moved by an inward consciousness of what he ought to do. This however amounts to the testimony of the Holy Spirit to his own spirit.

23. *The Holy Spirit testifieth unto me in every city.* We are probably to understand that this testimony came from the mouths of prophets whom Paul met.

24. *But I hold not my life of any account, etc.* King James' translators follow an inferior text in this verse; but the meaning is practically the same. Paul asserts that he is not to be deterred from his duty by any personal danger.

25. *I know ye that all . . . shall see my face no more.* We are not to understand that Paul is speaking with positive certainty from direct infallible inspiration. This was his firm conviction at the time; but is not to be taken as an argument against the theory that Paul was released from imprisonment in Rome in the year 63, and spent some time in Ephesus and other cities near the Egean Sea.

26. *I am pure from the blood of all men.* Paul affirms his innocence of guilt in respect of all. If they come to destruction he will not be to blame; for he has fully set forth their duties toward God, and given them warnings concerning the consequences of their evil ways.

28. *Take heed unto yourselves.* Paul is innocent; it is evident that the Ephesian elders are responsible. They are to see to it that no one under their care shall come to destruction through their negligence. *Bishops.* Literally, overseers. This term in the early church was evidently used as identical with "elders." This is proven by a comparison with verse 18, where these same men were called elders. This verse shows that the elders or bishops had a spiritual oversight over the church, and that their duty was not confined to financial management or general administration of the temporal affairs of the congregation. The fact that Paul speaks of them as having been made bishops by the Holy Spirit does not preclude their having been elected to office by their fellow church members or appointed by Paul himself. We do not know as to that. *The church of the Lord.* The Authorized Version renders, "the church of God," and so does the Revised Version of 1881. The weight of evidence seems to be for the reading last mentioned. The chief difficulty is that this rendering seems to require us to think of the blood of God as the purchase price—an expression which appears unnatural and does not occur elsewhere. We may on the other hand conclude that Paul means to refer to Jesus Christ when he says, "the church of God," and that he is here asserting the divinity of our Lord. *Which he purchased with his own blood.* This expression helps us to understand the great value of the church in the sight of God. We are to understand that the redemption as an actual purchase with a change of ownership for value received. It is not so much a purchase as an acquiring of possession, and the price is simply that which had to be sacrificed in order to attain full possession.

29. *Grievous wolves.* Thus does Paul speak of the false teachers. Possibly he had in mind the Judaizers who wrought such havoc in Galatia. His warning is however expressed in general terms.

30. *From among your own selves.* The heretics are not to be confined to those who come in from outside, but from the membership of the church at Ephesus itself there were to arise men who would pervert the teachings

of Paul, and strive to lead away others after themselves into error. The Pastoral Epistles show that Paul was not mistaken in looking for a breaking out of heresy within the church. *The disciples.* That is, Christians. This translation is better than that of King James' Version without the article. From that translation we would infer that their aim was to win followers; from the Revised Version, that they sought to lead away Christians.

31. *Watch ye, remembering, etc.* As an incentive to watchfulness Paul reminds the elders of his own diligence during the long time that he abode with them. *Three years.* Very likely Paul uses this expression as a round number. He may have lacked a few weeks of being there three whole years. *Night and day.* Emphasizing the ceaselessness of Paul's watchfulness. *With tears.* Showing his sympathy and tender care for the flock.

32. *And now I commend you to God, etc.* In conclusion he intrusts his hearers to the care of God. *The word of his grace.* That is, his gracious promises given through the gospel. *Which is able to build you up.* Better, who is able; for the reference is more particularly to God. *To give you the inheritance.* The inheritance in the Messianic Kingdom is here spoken of as the allotted share of each Israelite in the land of Palestine.

33. *I coveted no man's silver, etc.* Paul speaks of his utterly disinterested service as a model for the elders. He had not only not taken the riches of the Ephesians, but he had not even coveted them. *Apparel.* The wealth of the East is often measured by raiment. Compare Gen. 24: 53 and other passages.

34. *These hands ministered unto my necessities.* We can imagine that Paul held up his hands to view, and that they showed signs of toil. He had not allowed the Ephesian Christians even to pay his expenses while he was laboring in their city, lest some one might say that he was preaching the gospel for gain. *And to them that were with me.* He had earned more than his own support.

35. *In all things I gave you an example.* Conscious of his own worthy living in the sight of God and men, Paul does not hesitate to suggest that his hearers should follow his example. Compare 1 Cor. 11: 1 and elsewhere. *So laboring.* The reference is to physical labor, labor that brings weariness. *To help the weak.* Many think that the reference here is to the weak in faith, and that the Ephesian elders are urged to labor that the new converts coming into the church might not be caused to stumble in the faith from the suspicion that the elders of the church were making money out of their labor for the church. But it is more likely that Paul meant the weak in body, and that he urges the Ephesians to labor in order that they might have the means to assist others.

This explanation is in accord with what follows in this verse which certainly teaches the duty of giving. *It is more blessed to give than to receive.* It is evident from the formal way in which Paul introduces this quotation that he is not giving a general inference from the teachings of Jesus. But is quoting his exact words. Thus we have here a precious saying of our Lord that is not recorded in the gospels. The word "blessed" here is the same as that used in the beatitudes in Matt. 5.

36. *He kneeled down.* The more usual attitude in prayer was standing. Kneeling in this case would imply especial solemnity.

37. *And they all wept sore.* Expressive of their sorrow at parting. The kissing is in accordance with the usual Oriental custom.

38. *Behold his face no more.* See v. 25. *Brought him on his way.* The harbor was evidently some little distance from the city. The translation of the Authorized Version, "And they accompanied him," gives the sense; but as a matter of consistency it is much better to translate as the Revised Version, and thus be in accord with the rendering of the same verb in ch. 15: 3, and 21: 5.

#### A HELPING HAND.

When William clears the table  
And carries out each plate,  
And piles the cups and saucers,  
He says his name is Kate!

And when he dons his overcoat  
And mitts and leggins trim,  
And sallies forth to carry wood,  
Why, then his name is Jim!

But when he dresses in his best,  
With collar stiff and white,  
To promenade upon the street,  
He's William Horace Dwight!

And would you lend a helping hand,  
And be three boys in one?  
You'll find that work and play unite  
To make the best of fun.

—Little Men and Women.

### THE OLD RELIABLE

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#### MARRIAGES.

GREEN—CHAMPLIN.—In North Stonington, Ct., March 7, 1903, by Rev. L. F. Randolph, Mr. Albert H. Green, of Pawcatuck, Ct., and Miss Ella M. Champlin, of North Stonington, Ct.

COOVER—BOYER.—At the Seventh-day Baptist parsonage in Salem, W. Va., March 11, 1903, by Rev. E. A. Witter, Mr. Frank E. Coover and Martha A. Boyer, both of Salem.

SUTTON—WILLIAMS.—At Clarksburg, W. Va., March 5, 1903, by Rev. R. B. McDaniels, Mr. Elzie E. Sutton and Miss Ethel L. Williams.

JACOX—MAYO.—At the residence of the officiating clergyman, Alfred, N. Y., March 16, 1903, by the Rev. J. L. Gamble, George Maxson Jacox and Ethel V. Mayo, both of Alfred.

#### DEATHS.

NOT upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel.  
The good die not.  
God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

WOLFE.—Hattie Jane, daughter of Arthur and Jane Van Horn, was born in Smith county, Kansas, August 1, 1875, and died at Boulder, Colorado, February 1, 1903, aged 27 years and 6 months.

She confessed Christ by baptism at Welton, Iowa, in 1888. Sept. 1, 1895, she was married, in Oregon, to George E. Wolfe. In 1895 the family came to Boulder where she at once became a member of the Seventh-day Baptist church. She was an earnest Christian. During her lingering sickness she felt herself sustained by the blessed Saviour. A few hours before her death, when she fully realized that her time was very short, she gave great assurance to her pastor, family and friends that all was well. For her death had no sting. She was happy in the thought of going to be nearer to Christ. She leaves a kind husband, three young children, parents, brothers and sisters to mourn her early death. The Lord grant her petition that every one of them may meet her in the eternal world of glory. S. R. W.

BOSS.—Asabel Green Boss was born in Richmond, R. I., Aug. 9, 1824, and died in Hope Valley, R. I., March 9, 1903.

He was the son of Jonathan and Sallie Austin Boss, and the oldest of eleven children. He was married to Miss Miranda Burdick, Feb. 18, 1849. Three children were given to them, two of whom died in infancy. His wife died Dec. 28, 1884. He was married the second time to Mrs. Laura Sweet Chase, Dec. 14, 1892, who lived about eighteen months.

The greater part of his life was spent in Rhode Island. Five years he lived in the towns of Milton and Delevan, Wis. For 36 years he has lived in Hope Valley. He united with the Rockville Seventh-day Baptist church, April 15, 1850, at the age of 26 years; was dismissed to join the Milton, Wis., church, April 11, 1857, reunited with the Rockville church by letter from the Edgerton, Wis., church, May 16, 1868, retaining his membership with that body until his death. Faithful in his attendance at church services, a good listener, he will be missed from his accustomed place. Truly a good man has gone home. He leaves one son, two brothers, and three sisters to mourn their loss. A. MCL.

CHANDALL.—Alanson Chandall was born in Hopkinton, R. I., Aug. 5, 1824, and died in the same town March 13, 1903, aged 78 years, 7 months and 7 days.

He was one of twelve children and the youngest of seven sons. He was united in marriage with Miss Ruby C. Whaley, May 31, 1848. Three children were born to them, Albert W., of Providence, R. I., Mary, and Ruth, wife of E. W. Vars, of Niantic. His life has been spent in the town in which he was born. At the age of 22 he became a subject of saving grace and united with the Seventh-day Baptist church of Rockville, R. I., holding his place as an esteemed member until his death. A man who made and held his friends wherever known. He leaves a widow and two children, a sister, the only remaining member of his large family, and many friends to mourn their loss. A. MCL.

COLE.—In Milton, Wis., Feb. 21, 1903, Mr. Wm. Cole, in the 82d year of his age.

Mr. Cole was born in Devonshire, England. When eleven years of age, he came to America, stopping for a time on Prince Edward's Island, and then settling in province of Quebec, Canada. There, in the town of Brantford, some years later, he was married to Miss Florella Perry, a native of Chenango county, New York. Fifty years ago he brought his family to the United States, and since 1855 he has been a resident of Milton. His wife died five or six years ago; three daughters and two sons survive them. Mr. Cole was a Sergeant in Co. K, Wisconsin Volunteers, in the Civil War,—a good soldier, a loyal citizen, a kind neighbor. In religious faith, though not a member of the church, he was a Seventh-day Baptist. During his last days his home has been with his daughter, Mrs. H. H. Risden, under the same roof that first gave him shelter in Milton nearly fifty years ago. L. A. P.

TEFFT.—In the town of Richmond, Ill., March 6, 1903, Clark Hoxie Tefft, aged 72 years, 1 month and 2 days.

Mr. Tefft was son of Jesse Tefft, Jr., and Dency Bliven Tefft, and was born in the town of Richmond, R. I. In an early day the family moved to New York state, settling in Almond where some of them still reside. The subject of this notice was married in 1854, to Mary E. Churchill, and in 1856 or 1857 they moved to Illinois, where they have since lived. He was the third child in a family of eight who lived to mature years, and the fifth to depart this life, the oldest in the family. Mrs. J. V. McHenry, of Dow City, Iowa, having died just eight weeks before him. Two brothers living in Almond, and one sister, Mrs. Dr. Platts, of Milton, Wis., survive. Mr. Tefft had never made any public profession of religion, but was a man greatly esteemed by all who knew him. He leaves a wife, one son and one daughter, with two grandchildren and many friends to mourn his departure. Funeral services were conducted by the writer from Feb. 12: 9. L. A. P.

WHITELY.—In Ashaway, R. I., Feb. 27, 1903, Mrs. Isabelle Whitely, aged 76 years.

The deceased had long been a member of the First Seventh-day Baptist church of Hopkinton, and lived a consistent Christian life. In her last sickness she exhibited to a good degree the virtue of patience in suffering. She left of her family five sons, all of whom have homes of their own, and with one of whom she resided at the time of her death. C. A. B.

LANGWORTHY.—In Ashaway, R. I., March 5, 1903, Clark F. Langworthy, aged about 82 years.

Bro. Langworthy was born March 9, 1821. He was the youngest of nine children of Benjamin and Elizabeth (Bentley) Langworthy. March 9, 1844, he was baptized and united with the First Hopkinton Seventh-day Baptist church. Sept. 11, 1851, he was married to Ann A. Allen, a cousin of the late President Allen. Mrs. Langworthy died some eleven years ago. November 14, 1892, he was married to Mrs. Sarah Maxson, who survives him. Despite the affliction under which he was born—blindness—Mr. Langworthy was always active and of a cheery disposition. He was a good citizen and a Christian man who had the respect of many friends in the community in which a long life had been entirely spent. C. A. B.

COVEY.—Elizabeth L. Covey, widow of Judge Alexander Covey, died at the residence of her son-in-law, Geo. B. Carpenter, in Ashaway, on the morning of Sunday, March 8, in the eighty-fifth year of her age, having been born in 1818.

She has been a widow fifty-two years. She was a daughter of the late Elder John Greene, and is the last of his daughters. Of a large family there now remain only the youngest children, the twin sons, George Ray Greene of Westerly, and John Jay Greene of Honolulu, Sandwich Islands. She leaves three children, one son, Eugene Covey, of Riverside, Cal.; and two daugh-

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#### Special Notices.

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

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

SEVENTH-DAY 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, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabasaq avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor,  
516 W. Monroe St.



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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

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

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ALONE WITH MY CONSCIENCE.

I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased;
And I felt I should have to answer
The question it put to me.
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with terrible might.
And the vision of all my past life
Was an awful thing to face.
Alone with my conscience, sitting
In that solemnly silent place.

And I thought of a far-away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking
Of the judgment day to be;
But sitting alone with my conscience
Saw judgment enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-off warning,
Was a warning of yesterday.
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.

And so I have learned a lesson,
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future,
In the land where time will cease.

And know of the future Judgment,
How dreadful soe'er it be,
That to sit alone with my conscience,
Will be judgment enough for me.

THINGS which are happening are always more or less of a puzzle to us. That the hopes which are bright to-day, should be clouded to-morrow, that the attainments almost in reach to-day should slip far out of reach to-morrow, is often inexplicable. The tendency which seems to attend every human experience, preventing complete fulfillment when victory is almost assured, is mockery, if there be nothing beyond such experiences. Our hearts often struggle in tumultuous revolt because things we have so nearly accomplished, must remain unfinished. We mourn over the irony of fate by which great and noble souls fall out at the touch of death, while their best work remains undone. And yet adequate faith in God and in the future will bring contentment in spite of all this, when we recognize the final and ripened results of true living. The struggles for attain-

ment, and efforts toward righteousness, the defense of forgotten or neglected truth, all cease to be prosaic or useless when we look beyond the present, rise into the higher light, and see the promises of what at last shall be. If happiness is withheld, if spiritual attainments for which we long, seem too slightly reached, nevertheless, faith in God keeps the soul from shrinking and our hope from sinking. We know, whatever else may happen, that goodness and happiness go together, and that all unfulfilled purposes which are in keeping with the will of God, must bring blessed results at last.

PROBABLY the most crushing disappointment which can come to men is the consciousness that their efforts in behalf of others and of truth, are unappreciated, and that those for whom they labor, do not even care to be lifted up.

This is true from the highest to the lowest of our experiences, but for this burden God has made full provision in that larger faith to which he calls us. Those who do not appreciate your efforts to-day, are to be pitied, because of the low grade of their development through which they are blinded to their own wants, and to the worth of your efforts in their behalf. Herein, from the human standpoint, must have been the bitterest sorrow Christ ever experienced. We are all helped when men give evidence of thankfulness for what we attempt in their behalf. We are sustained and pushed forward by the applause of the world and the genuine cheers of those who really appreciate what is being done; but sometimes, perhaps always, that which is neither shouted in praise nor recognized by words of thankfulness, may become the germ of a richer joy and consolation by and bye. Certain it is that we may not wholly judge, neither as to the results of efforts, nor the joy that will follow our efforts, until after this life is done. Nevertheless, because the divine love waits, and the divine strength comes, we are to labor on without doubting, however much, for the moment, we may be discouraged.

Not now, but in the coming time, Sometime we'll understand.

The Apostle Paul had one controlling thought in all his work, namely, the "edifying," that is, the building up of the Church of Christ. The word thus translated appears in the New Testament only seventeen times, we believe, and in sixteen cases it is used by the apostle. His spirit and work, the aim and

purpose of all he said and did were admirably adapted to this work of edifying. Do not lose the force of his thought by putting the ordinary definition to the word edifying, as though it were to amuse. It is definitely and always to build up. When Paul writes to Timothy, he warns against discussions of philosophical or theological questions which do not tend to build up. He also warns, again and again, against that type of criticism and discussion which tears down, instead of building up. To this larger side of the question our attention ought to be called often and earnestly. There are scores of things said and done, which do not seem to be great in themselves, but which remove confidence and set in motion influences which tear down, rather than build up. The large front portion of the building in which the Recorder office is located was burned some months ago, and for many weeks past scores of men have been busy rebuilding it. This has demanded carefulness on the part of skilled workmen. To these men have been given the best appliances and needful material, adequate both in quality and quantity, and under the direction of intelligent and faithful foremen, the work has gone forward. Now, although the roof is being adjusted, and many capstones have been laid upon the walls, it would be possible for half the number of men, without skill, and with a few agencies, to throw the whole structure into ruin in a single night. The lessons which follow from this illustration lie plainly in the hand, as the Germans say, and their application to the work of the church is direct and varied. It is important to know how to build. It is twice as important to know how not to tear down.

On another page will be found an article by Dr. Eaches, taken from the Baptist Commonwealth. It contains so many things that may well be considered by Seventh-day Baptists that we reproduce it, and add the suggestion that when Dr. Eaches and his Baptist brethren will cease to be "traders" in the Sabbath truth which the New Testament contains, he will have still firmer ground for a telling argument against those who make merchandise of the Word of Truth upon the question of baptism. It is one of the strange features of Baptist history that the logical and effective arguments used in favor of immersion compel a still more logical and actual obedience to New Testament teachings and the example of Christ by the observance of the Sabbath. In a word, the