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PRAYING for most men is of a kind where an "e" is used instead of an "a."

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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
Sawest 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 maybe 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

Trustees or Traders?

history of the question of baptism shows that what is spoken of as "the Baptist position" carries Sabbath-observance with it. That it must come to this in the end goes without saying, for the underlying principles of history when applied to the interpretation of the Scriptures are as imperative as anywhere else. Complete Baptist doctrine compels the observance of the Sabbath. That truth has been given to the church as trustees, and not as traders.

 We have called attention of our readers at various times, to the fact that the problem of re-adjustment, with the view to denominational interests, is not peculiar to Seventh-day Baptists, at this time. It is one which all denominations organized upon the Congregational plan, such as Baptists, Seventh-day Baptists, and Congregationalists, are feeling with much force. It has been a prominent question before the Congregationalists for the last fifteen years. A report, ordered through a committee of fifteen representing the National Council of the Congregational churches, has been made, which advocates closer relations between all the societies of that body. One sentence in that report is as follows, "If we can get nearer together, remove all rivalry and every possible chance for friction, collect and disburse the gifts of the churches more efficiently and economically, then why not have a Religious Trust?" In 1898, the chairman of that committee said, "I believe it is time that our six missionary societies should come into a closer touch, a practical confederation, one with the other." The same recommendation had been made to the National Council in 1892. Under the direction of that council, and as the result of such recommendations as are noted above, the six benevolent societies of the Congregationalists have entered upon a confederation, in the choice of a secretary who is to represent all those societies and thus "to bring the whole denomination into closer unity, and largely to increase its efficiency in its home missionary work." The experience of our Congregationalist brethren has a direct bearing upon the questions to be considered at our coming General Conference. The editor of the RECORDER, hitherto, has not deemed it his province to suggest details, nor make programs with reference to re-adjustment of our work. He believes, however, that it is the general opinion among those who have given most thought to the question, that a federation of our societies—the General Conference being incorporated so as to have legal existence as one of our societies—along lines like those which the Congregationalists are pursuing, is feasible and desirable.

 A CORRESPONDENT in the Reading Room Column, this week, speaks of the work of re-adjustment, "which some are taking for a wave of white fog," and asks that "somebody will make it thunder a little so we may get a shower." It seems a little strange that any reader of the RECORDER, or any one who is familiar with the doings of the last General Conference should not apprehend the general scope and the real purpose of the agitation of the movement for re-adjustment at this time. The necessity for close, concerted and harmonious action is too apparent to need ar-

gument. If it be granted that such necessity has not existed in former years so much as it now exists, still abundant reasons are at hand showing present demands. The forces arrayed against us, notably in the work of Sabbath Reform, and the inertia which surrounds us, grow more powerful, year by year. For a number of years past—and the same unfortunate influences—are likely to continue for some years to come—the tide of worldliness and commercialism has risen steadily, and men generally are doing less for the cause of Christ, by way of gifts and influence, than they are wont to do under more favorable circumstances. These two facts alone demand that the closest possible union and the most efficient methods of co-operation be brought to bear for the accomplishment of our work. In the meantime, the demands for extending our work in Sabbath Reform, in missionary operations and in education grow greater with each year. We have reached a point, for example, in the work of Sabbath Reform when the most important feature of our work is to compel the attention of the great indifferent public to the vital truths concerning the Sabbath and to the growing ruin which popular theories and practices have induced. There could scarcely be a set of circumstances demanding more wise, strenuous and efficient action and co-operation than those which now surround all our work. This fact alone makes the question of re-adjustment, not with the purpose of destroying existing organizations, but of strengthening every organization now existing, a pertinent and living issue. The writer has been familiar with the spirit and purpose of every movement toward re-adjustment of our denominational polity for a generation past. In none of these movements has there been the faintest suggestion, on the part of any one, which looked like creating an autocracy, developing a "one man power," or anything along that line. To suggest anything of the kind is nearer a stupendous joke than an actual reality. And yet our private correspondence shows that re-adjustment is questioned or opposed by some, lest a "Pope" be developed who will curtail denominational freedom. We do not hesitate to say that the purpose of re-adjustment, as now sought, is to bring new life into all our operations, and to unite all our present organized forces in more efficient co-operation. Any one who will give a fair amount of thought and attention to the subject will hear the "thunder" of opportunity and see the lightning of pressing demands with such clearness as will dispel all white fog, and open up a pathway for definite action along wise and efficient lines. If there be trouble in understanding the purpose sought, that trouble comes because the matter has not been sufficiently studied, more than because there is any difficulty in understanding the general purposes of the movement, as it now appears before the people.

 FROM Richburg, N. Y., a correspondent says, "I want to tell you that I enjoy the RECORDER in every respect; its editorials most of all. They seem to speak from your own heart and experience to your readers, voicing their own feelings and longings as they cannot do. The thoughts expressed a

few weeks ago, that we are always in training for something higher, had great comfort in them." Another correspondent says: "I will add, since it falls in the way, that I thoroughly appreciate your work as it shows in the RECORDER, making it indispensable to thoughtful people." Much of the value of the RECORDER comes from the communications its friends furnish for its columns and the editorials which appear from the pens of the various department editors. Without these, we could not hope that the RECORDER would be able to "rise higher and higher" toward our ideal standard of excellence, or in the appreciation of its readers. We hope to announce next week the initiation of a new feature, which, we trust, will prove of increasing value to all our readers. Meanwhile, we appeal to them to continue their favors to each other, by way of news and the opinions they may send for our columns.

 DOUBTLESS those who read the RECORDER last week wondered that so much should be said concerning a given poem, and wondered why, when the editorial column declared that the poem would be found on another page, they were not able to find it. We have learned of one reader, who, not finding the poem, concluded that her ability to discover things was less than usual, and bewailed her growing dullness because she could not find the poem in question. The facts are, that by one of those mistakes which will sometimes occur in the make-up of a weekly newspaper, the poem, although in type, was left out; the Editor, supposing it was in, went about his duties with a consciousness of having told the truth and furnished good matter for his readers. Later, it was discovered that the poem was silently waiting the time when the hands of the foreman would place it in such relations to the printing-press as to make the words of the Editor truthful. It will be found on the first page this week, and the Editor trusts that all those who were unable to find it last week will read the poem with double interest at this time. Certainly, the Editor, "sitting alone with his conscience," is keenly alive to the fact that mistakes will occur in the best-regulated printing-offices.

THE LAST VOYAGE.
 My work on earth is well-nigh done,
 I wait the setting of the sun.
 I hear the surging of the sea
 That beats upon Eternity.
 I see far off the shadowy realm,
 And thither turn the trembling helm.
 The winds that blew so cold and drear
 Grow softer as the end draws near.
 The distant gleams of silver light
 Relieve the darkness of the night.
 There stands upon the misty shore
 Faint forms of loved ones gone before.
 The voice that once said, "Peace, be still,"
 Now whispers softly, "Fear no ill."
 I sail alone, yet not alone,
 The Saviour takes me for his own.
 I wait his greeting when I land,
 I wait the grasp of his loved hand.

THOMAS M. CLARK,
 Aged eighty-nine years and nine months, Bishop of Rhode Island and Presiding Bishop of the United States.—The Church Family Magazine.

SELF-VINDICATION never does a man any good, unless he has been assailed.—W. E. Gladstone.

Prayer-Meeting Column.

Topic.—Present Suffering and Future Joy.
 (Lesson, Hebrews 12. Memory Text, 2d verse.)

The life of Christ is full of illustrations, showing how final rest and rejoicing are reached only after labor and trial. It seems like a contradiction when the writer of the Book of Hebrews speaks of Christ as passing through bitter suffering, by way of the cross, because of the joy that awaited him. From the human side, the cross of Christ, his suffering and death present nothing but shame, grief, agony. The cross on which he died has come to stand for the heaviest sorrow and the deepest darkness. Nevertheless, it was true that his final rejoicing at the right hand of the Father could come by no other path than that which ended at the cross. That joy had nothing in it of personal advantage or honor, as the world speaks of these things. Neither did Christ walk this path which led to the cross, he being "a man of sorrows and acquainted with grief," through any selfish desire for joy. It was for others he walked the path, carried the sorrows and entered into the deep shadows. It was for the uplifting and exalting of others that he was humbled and broken. It was for the salvation of men, whatever of loss came to him. The various illustrations of his work, such as the shepherd seeking the lost sheep, etc., set forth the truth that all he did was for others.

The lessons which come to us with this thought are many. Christ's life and death, and the Divine love which his life revealed, indicate the price God sets on men and their salvation from sin. In another place, the joy of finding one who is unredeemed is set forth in the parable of the lost coin. The woman did not rejoice that she must labor diligently, sweep the house carefully, and search on bended knees for that which was lost, but in the fact that after all had been done, the coin was found. So with the parable of the prodigal son, that of the lost sheep just referred to, and so on through the entire picture. The story is one in which coming joy outweighs present sorrow, in which work for others finally accomplished loses all its suffering and humiliation for the sake of those who are saved. The final joy to the heart of Christ came because of the good he brought to others.

Perhaps another feature of that joy should be noted, in that the power of evil is overcome, not only in the individual hearts which accept Christ, but through them the warfare for righteousness is constantly renewed and carried forward. All this illustrates the thought put forth by Holland, in Bitter-Sweet:

"All common good has common price,
 Exceeding good, exceeding;
 Christ bought the keys of Paradise,
 With cruel bleeding,
 "And every soul that wins a place
 Upon the heights of pleasure
 Must give it all, and beg for grace
 To fill the measure."

The final joy, and the joy which comes step by step to those who do God's will, make more than full amends for all present cost or sorrow. The present joy of Christ, seated in restful triumph at the right hand of God, has a counterpart in the good which every child of his shall experience, soon or late, who, seeking to do his will, counts it a pleasure and a privilege to suffer with him for the sake of others and of truth.

CORRECTION.

The types in the RECORDER of March 16th made me say that Mrs. Brace accompanied me to Texas. No lady was along. It was Mr. R. N. Brace, of the Children's Aid Society. Mr. Brace is at the head of this department of the Society's work.

H. D. CLARKE.

WONDERS WITH A MEANING.

BISHOP H. W. WARREN, D. D., LL. D.
 "His Work is Perfect."

Take any leaf of a million on a tree. It is made on a perfect pattern. Its thousands of veins and veinulets, canals full of streams journeying to and fro, lungs breathing air and elaborating blossom, wood, and fruit, are all made on the pattern shown it by God in the Mount, and all drawn and enfolded in the tiny seed.

One of the fine recreations of the microscopist is to study seeds. All of one kind are alike, not discernably different, but different kinds are most beautifully distinguished. So the countless flowers of a field of buckwheat or other blossoms are all perfectly alike, and the journeying bee finds none without its honey. All are built to a perfect pattern.

The point of a human-made needle is coarse and slivery compared with a bee sting. The finest thing in nature and the light that reveals it are inconceivably perfect. Atoms which no eye ever discerned bear all the marks and show all the behavior of manufactured articles. Diamonds made in the dark, under fearful pressure of superincumbent rocks, are not more true to goniometrical tests than are atoms to thought-tests. Perfection is the ideal.

Not only is this so in the least, but in the greatest. The works are swung by immeasurable forces. To bind this world to the sun by steel wires would require them to be placed on every square inch of the land and sea, from pole to pole, and from side to side. A mouse could not run around among them. This vast centrifugal force is as elastic as a rubber thread. The world in this winter to-day is 3,236,000 miles nearer the sun than in its summer to-morrow. Yet in this varying and swift flight of a thousand miles a minute the world is never an inch out of place nor a second out of time. There is no increment of imperfection that, accumulated for a million years, can bring disaster. The famous clock of Strasburg was set going two hundred and thirty-five years ago by the force of gravitation acting on its weights. During all that time it has never gained or lost a second by reason of any variation in the steady down-pull of that power. What Moses declared thousands of years ago, science enables us to appreciate: "His work is perfect." Great and marvelous are thy works, O Lord God the Almighty! and that my soul knoweth right well.

If perfection is the law and ideal for things of least consequence, what about persons of most consequence, for whom all these perfect things were made? We shrink not from the idea, but from its possibility. Yet it is the distinct edict or promise of the Judge, "Ye therefore shall be perfect as your heavenly Father is perfect.

In what respect is this perfection predicted? See previous verses. Perfect in love. How can it be? Because the new heart is God's immediate creation. He who perfects atoms and worlds can perfect a heart that he creates.

Then to keep it perfect in this respect "the love of God is shed abroad like a river throughout our hearts by the Holy Ghost given unto us."—S. S. Times.

INAUGURAL ADDRESS.

By William Clifton Daland D. D., on assuming the Presidency of Milton College, at Milton, Wisconsin, December 29, 1902.

Theme "The Educational Ideal for the Small College."

Mr. President, Fellow-workers, Alumni, Ladies and Gentlemen:—For a few moments only I invite you to consider with me the Educational Ideal for the Small College.

Some would say that the day for the small college is past, that in view of the magnificent aggregations of equipment and teaching force in the great universities there is no longer any justification for the existence of the small college, and therefore that it is superfluous to consider the ideal education for such a college. Nevertheless on an occasion like this, when one of the smallest among the small colleges is looking forward to a new era of life and work, no subject is more appropriate; for our faith, our hope, and our loved ideals make our aspirations, our strivings and our successes, just as the lack of these render failure certain.

That the small colleges will continue for some time to exist is tolerably sure, and that there is now more than ever a real need for such colleges is upon reflection quite evident. The small college more in some ways than the university is the child and the helper of the church. And if the church ever needed the college, the small denominational college by her side, it is to-day, when her problems are so complex, so varied and so profound as to demand for their solution the union of the acutest and most perfectly trained intellect, a faith grounded in the widest possible knowledge, and a reverent devotion intensified by a truly critical spirit. We have heard of the glorious services rendered by the small colleges in the past. But the colossal proportions of the newer knowledge, the engrossing demands made upon time and energy by the specialization which is the condition of success in our time, and the limitation of vision made necessary by this same narrowing of the realm of intellectual effort all tend to crowd religion out from the life of the educated man of to-day; and if the church is to meet the requirements of the hour, it must be with men trained, at least primarily, in the small denominational college, where together with the most liberal spirit of the newer knowledge may be found also the spirit of faith, hope, and love, and a firm loyalty to the cherished convictions of the church, whose trust aid the small college has always been.

Education may be described as the process of fitting a human being to meet the demands of human life. Agreeable to the high origin of the word, this is a process of development rather than of instruction, and it is a long and one may say a never ended process.

But we apply the term chiefly to that process of fitting one for the demands of life as it is carried on by means of a course of study in a school of one sort or another, and when the course in question is finished we say the education is in so far completed.

Considered then as a process carried on by means of a course of study certain important and fundamental conditions are essential to the validity of an education as fitting one for life.

1. A course of study ought to leave the one pursuing it more healthy at the end of it than at the beginning. If it does not, no matter how much knowledge he may have gained, no matter to how great an extent his mental powers may have been developed, the education is not a satisfactory one. If a young man has passed a hundred difficult examinations and achieved special distinction in certain directions far above his fellows, and if he has made brilliant and original investigations, but ends with a nervous system broken down and a collapse of his physical powers, he is not fitted for life's work. He may have been an intellectual wonder but he is an object of pity. If a young woman learns all the languages, the most of the arts, and a few of the sciences, so that she seems to have all wisdom and knowledge, but is so ruined in health thereby as to be unfitted for the chief duties of a woman's life, what does it profit? Her's is not an education; it is simply a failure.

2. A course of study should render the one pursuing it more useful at the end of it than at the beginning. If it does not, then it is not properly an education. If it is so broad and liberal that it is superficial, and has not developed the chief power to think, judge and reason correctly, it is not a satisfactory education. If it is so technical and special that the one pursuing it is fit for nothing but that for which he has been trained, it is not an education. If a boy from the farm goes away to college and at the end of his college course is, for any good and sufficient reason, obliged to go back upon the farm and is not more useful there than when he went to college, he has not been educated. He is simply spoiled. That is all.

3. A course of study should render the one pursuing it happier at the end than at the beginning of it. If it does not, if the boy who entered college with a bright hope and a buoyant spirit is made skeptical, cynical and pessimistic, or discontented with his lot and with the world; if at the end he has less faith in God and man, less hope for the world and for himself, and less love in his heart, so that his happiness is less real and his pleasure in life less hearty, he is less fit for life and the so-called education has missed its mark.

There are many ideals of education, and acute observers and skillful reasoners have classified them. In a way and to a certain degree the small college, or any school for that matter, must strive after them all. We cannot aim at one ideal alone, for the conditions will not admit of it. Any theoretical ideal must be modified to suit the conditions of the case. A professor may form a theory as to the best way to teach English to a class of Freshmen and the very first exercise may cause his theory to take the wings of the morning and fly to the uttermost parts of the earth. He may have to devote a week or two to teaching spelling instead of rhetoric. Conditions are not ideal and it is conditions we have to meet. We must do the best we can for those who come to us, regardless of our theoretical ideals.

But of those educational ideals which occupy the attention of teachers and students, two come before us as most prominent. Leaving the physical ideal of education, the development of bodily health, as one that should form a part of every system, agreeable to the ancient maxim of "a sound mind

in a sound body;" and leaving the moral and spiritual ideal of education as the development of character, which, though the peculiar function of the church must of necessity also form a part of every system, we find that there are two chief ideals which may be defended. One is the so-called practical ideal and the other is the liberal ideal.

The ideal of the university is of course out of the question. No one in these days is so foolish as to dream of making himself a walking encyclopedia or of specializing in every branch of knowledge. The university exists to push ever farther the outposts of learning into the realm of the unknown. While the college professor should have the spirit of the university professor, his aim is different. The college has a field of its own to occupy and an end of its own to reach, wholly worthy. It need not copy the name nor strive to fulfil the purposes of the great university, but, remembering the fable of the frog and the ox, may be content with its own.

But what is the college to give, a practical education or a liberal education?

In following out the practical ideal it is assumed that fitness for life is essentially fitness to earn a livelihood. The worth of studies and courses of study is measured by their commercial value. A technical education is practical, for he who is trained in any branch of technical knowledge or who has acquired technical skill in any art has a possession of unquestioned value. The place of the technical ideal among all the other educational ideals cannot be denied. But shall the college turn itself into a technical school or shall it become a combination of a preparatory school and various technical schools? Is the practical ideal the one which ought to dominate in the college? Shall our students be encouraged or allowed to choose their studies on the principle of the value of these studies as being likely to contribute to the practical end of their livelihood? Shall they be encouraged to study Greek because they may earn a living as teachers of Greek or because it is a technical preparation for the study of theology or some other branch of learning? Or on the other hand shall they be encouraged to omit Greek because they may never make any practical use of it? Shall the courses in college be shortened or modified by way of concession to the demands of a so-called practical age, and shall certain branches of mathematics, science, history, philosophy or language be studied or omitted on the same principle that one would follow in electing or not electing a course in shorthand, typewriting, or commercial forms?

Now what is useful? What is practical? That which is a means to a worthy end. What is this end we call a livelihood? Is it a bare living, a decent living, a competency, or a fortune? Doubtless a livelihood means to the most of us the means to "get on" in the world. But to what end? A bare living is of course a necessity. But beyond that all else is for some other end, social position, power, influence, the gratification of taste or ambition, the securing of ease or comfort. But to what end is this also? That ever-appearing, ever-vanishing, fleeting, elusive thing we call happiness.

There are but two ends toward which all means contribute, happiness and perfection. We may seek either for its own sake. All else,

even that variable quantity we call a livelihood, we seek as a means to one or the other of these two ends. Examine as we will all our motives, all our seekings and all our strivings, and we shall see that all may be at last carried up to one or the other of these two ends.

But what of these? Are they two separate ends, or are they at last identical or is one subordinate to the other? They really constitute but one end, and perfection is seen to be ultimate. For happiness depends upon the free and spontaneous activity of all our powers, and is higher and more complete as our powers are brought toward perfection. Those things, then, are truly useful and practical which contribute to our essential happiness. The child is made happy with a toy, the boy with a bicycle, the youth with a maid, or with a victory at football, the ambitious young man with the prospects of riches, the artist with a new creation of beauty, the investigative student with a new discovery, the statesman with political, the general with military conquest. Happiness varies in quality as well as in degree. Therefore that which most truly contributes toward the perfection of our powers is the truest means toward our happiness, and that therefore is the truly practical and useful.

This, then, is the liberal ideal of education, that development of all our powers, chiefly intellectual, but always including the physical and spiritual, which tends toward perfection, which is the true end of our being, including happiness, which can never be found by following the will-o'-the-wisp of a livelihood or a so-called practical end.

Our fathers were wise with almost supernatural wisdom when they established in all cases as the chief aid to the church in the attainment of her great end,—salvation, or the perfection of character,—the college, having ever in mind the liberal ideal of education, the development of the mental powers by those studies best calculated for that purpose, seeing that a trained mind is better than a crammed mind, that the power to think, judge, and reason is better than the possession of a store of facts, and that a liberal education, which produces a well-rounded, complete, and able man, is better than an education that produces a dexterous machine or instrument in the outward form of a man.

This ideal is one that the small college, with its modest means and equipment can best carry out, if it has the right teachers and the right students—teachers who are inspired by this ideal and who teach for the love they bear it, and students who prefer the wheat to the chaff. This ideal is within the power of the small college to attain; the other, because of competition with the state universities and technical schools is not within her reach, and furthermore it is a less worthy ideal—even supposing it were within her power to attain.

NEWS OF THE WEEK.

On the 22d of March, the Very Reverend Frederick William Farrar, Dean of Canterbury since 1895, passed to the life beyond, from London, England. He was born in Bombay, August 7, 1831. His contributions to the current religious life of England were equal to, if not greater, than those of almost any other man during the last century. He was appointed Chaplain to the House of Com-

mons in 1890, and Dean of Canterbury in 1895. His books have contributed much of permanent value to Christian literature. Perhaps his Lives of Christ and of St. Paul will be recalled most readily by most of our readers, but all his books occupy prominent places, if not the first place, among those touching the various themes upon which he wrote. He was an advocate of total abstinence, and a fearless opponent of the liquor traffic: When such men pass on to the life beyond, a sense of loneliness and loss comes to all who have known them personally or through their writings.

Dr. Lyman Abbott, in an address before the People's Institute, at Cooper Union, New York, on Sunday, March 22, discussed the distinction between theology and religion, under the theme "What is Religion?" He said, "Religion may beget a church, but a church will not beget religion. Religion is the life out of which conduct grows. Character is religion."

A serious accident occurred in Long Island Sound, a little after midnight on the 20th of March. The freight steamer Taunton, from Fall River, Mass., collided with the passenger steamer Plymouth, from New York to Fall River, in a dense fog. Six or eight persons were killed by the collision and a number more were seriously injured. About 700 passengers were on board the Plymouth, and it is wonderful that more lives were not lost. No one was seriously hurt on board the Taunton. The place where the collision occurred is known as "The Race," a narrow channel between Fisher's Island and Little Gull Island. It does not appear that carelessness or neglect brought about the accident. The Plymouth was seriously injured, but because of her water-tight bulkheads, she was enabled to reach New London, Conn., under her own steam.

The report of the Commission appointed by Pres. Roosevelt to investigate the differences between the coal miners and the mine operators has been made public during the past week. According to the report, the miners secure a general advance of ten per cent in wages, together with other favorable features. The operators secure several points which are considered to be in their favor. As a whole, we think the public, in the long run, will reap a large benefit from the decisions of the Commission. That the work of the Commission has been done thoroughly and fairly, every one believes, and it is a remarkable fact that its conclusions have been unanimous. Seen in the light of all the circumstances, the appointment of the Commission by the President, the work of the Commission, and the excellent report which it has made, are to be justified and commended from every standpoint. All will join in hoping that should any similar occasion arise, an equally successful application of arbitration will be brought about. Surely, our civilization ought to secure the adjustment of all such difficulties without interfering with public interests as seriously as the long-to-be-remembered coal strike did last year.

At a late session of the New Jersey Methodist Conference, held at Asbury Park, N. J., under the discussion of a resolution "condemning Sunday sessions of Congress," Rev. Jesse Thompson, of Gloucester City, censured his ministerial brethren sharply "for riding on trains and trolley cars on Sunday." He

said also: "The American Sabbath is dead. It is now a question of resurrection or burial. Shall we resurrect the Sabbath of the past, or shall we give it up forever?" Evidently, Mr. Thompson is a keen observer of things, and knows how to express his opinions in good English.

Along a similar line, as part of the news of the last week, is the trial of the proprietors of leading newspapers of Philadelphia for violating the Sunday law of Pennsylvania. The speech of ex-Judge Gordon at that trial is a remarkable document, both for the clearness with which he analyzes the situation, and the definiteness with which he demands that the cases should be dismissed, because the Sunday law of the state of Pennsylvania cannot be sustained according to the best legal decisions and the highest principles of jurisprudence. It seems clear that the suits thus instituted against prominent business men of Philadelphia will mark an era of great importance in the Sunday law agitation in that state.

The fight over the liquor question in the state and city of New York, to which we referred in our news items last week, has culminated in a brave reply from Mayor Low, to the Liquor Dealer's Association of the City of New York. In that reply he charges them with perpetuating the system of blackmail, and thus corrupting the police force and demoralizing the best interests of the city. He places the burden of proof upon them, while he and the public, await their reply. Meanwhile, it must go without saying, that all the probabilities support Mayor Low's charges. It is a common fact in history that the liquor traffic, under similar circumstances, is accustomed to buy its way toward protection or success, as the case may demand. At Albany, the situation has been both clarified and intensified by the passage of the Liquor Tax bill, which increases the "Liquor license fees 50 per cent." This was secured after a long struggle, and upon strictly party lines. It is openly announced that this increase is made as part of the plan of Governor Odel for lessening direct taxation. For example, Senator Davis, of Erie county, is reported as saying that he voted for the bill in order that the commercial interests of Buffalo and of the State might be improved by enlarging the Erie Canal, since money for that project would be secured by increasing the liquor tax. Whether any possible good can come to the cause of temperance by the passage of this bill remains to be seen, but it has not been urged, nor secured, as a temperance measure. It is a case of action "for revenue only." On the other hand, there is probability of a reaction in politics as the result of this, which will throw the city of New York under the power of the saloons and of the most undesirable political influence of that city. Surely, great is the Diana of the liquor traffic in the State of New York.

Closely allied with the foregoing item is a report on the nation's drink bill, which has just appeared in statistics, "compiled by the American Grocer." That report shows that since 1880 the demand for alcoholic liquors has nearly doubled. That it is now 19.48 gallons per capita for the inhabitants of the United States, as against 10.09 gallons in 1880. The annual average expenditure for liquor for the past five years has

been \$1,239,108,995. The Grocer groups together "stimulants" used in 1902, alcoholic and non-alcoholic, as follows: Alcoholic drinks, \$1,172,565,235; coffee, \$149,891,030; tea, \$39,642,011; cocoa, \$7,000,000.

Important railroad changes have been announced during the past week, by which it is said that the control of the New York Central has passed from the hands of the Vanderbilts to the Rockefeller-Morgan P. R. R. Combination. Such combinations of capital and business interests cannot be comprehended in detail. What the final result will be upon the business of the country, remains to be seen.

The Senate of the State of New York, on the 24th of March, passed a bill calling for the enlargement of the Erie, Oswego, and Champlain Canals so that barges of 1,000 tons capacity can pass through them. This barge canal is to be twelve feet deep, and will follow the lines of the Oswego and Champlain Canals, and the line of the Erie Canal in the western part of the State, while in the eastern part of the State the line will leave the line of the Erie Canal somewhat, until it reaches the Hudson River. The bill passed the Lower House on the 26th of March. If signed by the Governor, it will go to the people and be submitted to a popular vote at the general election in November next. The question of such a ship canal has been under consideration many years, and the present situation indicates that a final decision may be reached in the November election.

On the 26th of March, the Grand Jury of Newark, N. J., which has made a long investigation concerning the trolley accident on the 9th of February, by which nine school children were killed and fifty injured, reported an indictment of the leading officers of the trolley company. The men indicted are prominent in social and business circles, and it is said that all possible influence, backed by unlimited money, has been used to prevent this condemnation by the Grand Jury. The future only can reveal the results. The charge is "manslaughter."

The inquest concerning the murder of Edwin L. Burdick, of Buffalo, closed on the 20th of March, without finding any definite clue to the murderer. The testimony appears to have fully vindicated the murdered man from the charges of immorality. The same testimony emphasizes the weakness and immorality of Mrs. Burdick, and the lawyer, Pennell. The extent of the crime, the bitterness of the shame, and the stain upon the social situation have seldom been exceeded. That such things should be true is pitiful, indeed. The instance is full of warning and condemnation.

Reports are just at hand concerning the explorations of the British expedition to the Antarctic regions. Much new information has been obtained. The discoverers pushed farther south than any of those preceding them were able to do, reaching a latitude of 80 degrees and 17 minutes. The discoveries indicate that the region about the South Pole is marked by a long range of high mountains. The results attained bring forth the prophecy that within the next twenty years the South Pole will be reached by aerial navigation.

LIFE is a pure flame, and we live by an invisible sun within us.—Browne.

Missions.

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

LETTER FROM DR. ROSA W. PALMBORG.

Rev. O. U. Whitford:

Dear Friend:—Having had a very interesting experience, I feel that I would like to share it with you and the readers of the RECORDER. China New Year's season is upon us, and the New Year is twelve days old today.

I had a very pleasant ten days in Shanghai just before Christmas, while my old student, Mrs. Chow, took my place here, and had decided not to take any holiday at this season, thinking I could do some evangelistic work; but I received such a cordial invitation from the family of the military magistrate, of whom I have spoken before, to come and spend the New Year's holidays with them, that for several reasons I made up my mind to accept. Perhaps a little review of some things I have already told you about this family will not be out of place.

They had lived in Lieu-oo for ten years before my arrival. The head of the family, Commodore Ting, had been in Europe some seven years with a Chinese embassy, in what relation I do not clearly understand. At any rate, he had become very friendly to foreigners, and on my coming here, welcomed me and did all in his power to help me, using his influence for me in many ways. He was highly respected as an honest official, a rare species in China.

His two sons were among my first pupils. The older one, a young man of twenty-four, was so far advanced that it was necessary for me to teach him myself, and although it took an hour of my time each day, I shall never regret it. As I appreciated their kindness and help, they also seemed to appreciate fully every bit of friendliness on my part. I did not become much acquainted with the family, however, because in a month or two Commodore Ting was promoted to Nanking to a much higher post with the Viceroy, and his card now reads "General Ting." I don't know the comparative or real value of these titles, nor whether they would answer to the same titles at home—probably not. When the rest of the family moved to Nanking, the two sons rented rooms in a temple, and remained here to study with me. They went home for the summer vacation, but returned again in the fall—a little to my surprise. The one whom I taught personally was not at all strong, and often unable to study, but still he made good progress. What pleased me most about him, however, was his undisguised interest in and reverence for Christianity, and his delight in every good and beautiful thought. He is widely read in the best Chinese literature, and by his quotations from it has revealed to me that there is much that is fine and beautiful about it. This winter I have felt that he was a Christian at heart. He has done all he could to help me, bringing his friends to the Sabbath services, and showing openly his interest in my work here. His father, having heard rumors about his older son's poor health, sent for them both to return to Nanking about a month before the school closed. I felt a decided loss, but I did not grieve over it, because it was beyond my control, and I was certain that God, who had so wondrously supplied all my need in the past, would still help me. My greatest anxiety

was that the young man, becoming again so much a part of the old life, with no one to help and encourage him, would gradually cease to care about living a Christian life; but I realized that I was not indispensable, and I prayed that God would give him his Spirit to be his guide and companion.

So when this very cordial invitation came, I decided immediately to accept; thinking that, although it meant another holiday, it would not be wasted. I had long wished to see Nanking, the old capital of China, but had no opportunity, and this was a good one. The privilege of living in the midst of such an official family at the New Year's season is a rare one, and I felt I could learn many things otherwise, perhaps, impossible.

Above all, I hoped I might have a chance to teach them the Gospel. Going as a guest, I could not preach to them, but I prayed for opportunities, and they were given me. We had many a talk all together about Christianity—its superiority over Buddhism, Taoism and Confucianism in the forgiveness of sin, and in its power to save from sin here and for eternity; about the difference between Roman Catholic and Protestant Christianity, etc.

A few previous talks with my pupil showed me that my prayers were being answered and that the Spirit was working in his heart; and I have little fear now that he will forget. I cannot see how the way will open for him to unite with the church. His difficulties are very great, but I feel sure, as far as possible, his life will count for righteousness, and I pray God to open the way for him. The night before I came away I had a little talk with his wife, and it pleased me to hear that he had talked to her about what he had felt in regard to Christianity, and that she was in sympathy with him.

They asked many questions and talked on the subject with perfect freedom and frankness. I learned many lessons as I listened to their free discussion of foreigners and missionaries they have met, and I realized as never before how keen the Chinese are to notice any inconsistencies in our lives, any false note, and how necessary it is that we should live before them the Christ life that we teach. May God help me and all who are doing his work here to live out his Divine love to those with whom we come in contact, whether it be heathen or those who have professed Christ, but who still look to us for an example to guide them into the fullness of the knowledge of God.

I lived with them twelve days as a part of the family, as they took me right into their home life, although treating me as an honored guest. There was nothing ostentatious, but I was continually conscious of kind thought for me. The family consists of the General and his two sons, his wife and daughter, and his son's wife, besides a widowed relative who is given a home with them. I have come to regard them all as real friends, almost forgetting the difference in race, and I am sure they feel the same toward me.

I had never before been present at the ceremony of worshiping ancestors and heaven and earth. I did not see all this time, but enough to understand it better than before. They declared that by worshiping heaven and earth they meant worshiping the Lord of heaven and earth, as we sometimes speak of "the throne" when we mean the one who

sits on it. It is done under the open sky, about two or three o'clock on New Year's morning. Candles and incense are burned, and offerings of food and wine placed on a table, before which the worshiper kneels and bows his face to the ground three times. Then he rises, kneels again and bows three times. Again he goes through the same ceremony, making in all nine prostrations. The same number of prostrations are made to the Emperor, as he is called the son of heaven. In worshiping ancestors the same ceremony is performed, except that only three prostrations are made. It was interesting to me to learn that while any one may take part in ancestral worship, only those ceremonially clean may take part in the worship of heaven and earth. I have known ever since I came to China that every one had a bath before New Year's, if never at any other time, but until this visit I have been in ignorance of the reason for it.

I have already written a long letter and have said nothing about Nanking itself, that great city, whose past grandeur can only be realized by the aid of the imagination, building around its ancient ruins the probable surroundings of four or five hundred years ago. The city itself looks desolate and poor, like a great waste which it has been since the destructive Taiping Rebellion; but its wall, thirty feet high, at least, and twenty miles in circumference, I was told, is in fine repair, and gives one a feeling of wonder and awe. There are many places of interest, but that which left the strongest impression on me was the old burial-place of the Emperors of the Ming dynasty. That avenue of figures of elephants, camels, horses and lions, all much larger than the natural size, and each cut out of a solid block of stone—what marvel of strength lifted them to their position and placed them there. I remarked to my pupil who was with me, that if China should ever fall into foreign hands that place would probably be preserved and beautified and made into a great park. He said, perhaps so, but he should die of sorrow if his country ever fell into alien hands, and he would rather have the ruins as they were—and I could not help sympathizing with him.

As we rode back along on our horses, he and our guide and I, just outside of the high city wall, I felt that we needed only to be supplied with lances, to make just such a picture as I have seen many a time in books of old stories about knightly days. Passing by a little valley, we came to a fort with a sentry placed at the corner of the wall. As we were very hungry, I suggested that we storm the fortress and make them give us some dinner. My companion smiled only momentarily, and he told me he was thinking how in that little valley his father had fought many years ago, and there thousands of their brave Hunanese soldiers had died in re-taking the city from the Taiping chief. It cast a gloom over the rest of the day for him. As I saw the ravages wrought by war, from which the place has never recovered, I felt more strongly what a dreadful thing it is. May the God of Peace soon come to rule over the earth and war cease forever! But that time seems far in the future, as we hear rumors of trouble from time to time, and don't know what another year may bring to us.

I visited most of the missions and many of

the missionaries in Nanking, some of whom I had already met. As I saw the large work carried on by some of the missions, and tried to realize what an immense amount of money was used in it, I wished our people might see it too, and be encouraged to do their part more thoroughly. It is a pity to be cramped always for means, and surely it would be better to deny ourselves other things than to deny ourselves the pleasure of helping in the Lord's work.

It was with mingled satisfaction for my visit, and regret at leaving my friends, that I turned my face back to Shanghai and my work.

I stopped two days on the way, in Chinkiang, to visit some missionary friends, which visit I enjoyed greatly. Chinkiang seems the very opposite of Nanking. Situated on and between the hills, with mountains in the distance, it is a charming place, and has a general air of prosperity, due, no doubt, to the fact that it has a foreign concession.

Arriving in Shanghai Thursday afternoon, I spent the night at our mission, and came out to Lieu-oo next day. Found every one well and happy, from my old lady down to the new baby and the cat! I am sorry, indeed, that Mr. Davis has had an attack of his old enemy, bronchitis, but hope he may soon again regain health and strength.

Pray for God's blessing on all our work, that he may give us all the strength and grace that we need to equip us for the best service possible for him in leading others to him.

LIEU-OO, China, Feb. 9, 1903.

P. O. address, West Gate, Shanghai.

LETTER FROM G. VELTHUYSEN, SR.

Rev. O. U. Whitford:

Dear Brother:—Since I wrote to you in November last, my labors went on in the usual way. But the Lord made the cup of our spiritual blessings overflow. I can't express how our heart feels, acknowledging the goodness of our God and Saviour to us as a church. Perhaps you remember that it was fourteen years ago, our deacon, Bro. Spaan, adopted three poor orphans, children of Roman Catholic parents, living in Belgium and who by means of our service came to the light of the Gospel and the commandments of God. Father and mother died and three poor children were left helpless, but God made his tender mercy great unto them, moving the hearts of our beloved Brother and Sister Spaan, although being poor people themselves, to accept the orphans as their children. And lo, now the Lord has crowned this work of love by the conversion of the boy and the two girls! How many prayers have been answered in this blessing! The Lord is wonderful in his dealings and all his promises are true. Bro. Spaan had no hope than only God's promises and his Holy character, when he took the children to him, the church promising him to help as much as it should be able to do. And now we look back and say: All things have been provided; not one day during all those years, that this family did not get daily bread. And now our deacon may praise God, saying: "As for me and my house we will serve the Lord." The boy was baptized in January, the girls two weeks ago.

A German, who two years ago, came to Holland in order to learn our language for mercantile purposes, came in contact with

us whilst we preached during the days of the yearly fair amidst the people of that fair; making in that way acquaintance with us, he made on a Sabbath-day a visit in our chapel, listening to the sermon. Afterwards he visited the Sabbath-school also, and it seemed that there was something there that attracted him for he not less than two years continually assisted each of our meetings. But he never told what drove him till some days ago he asked permission to say something. And then he told that God had revealed to him by means of our ministrations the truth of his Gospel and Law; that after much struggle in his heart, he had surrendered himself to Christ; that instead of fulfilling his intention to drive merchandise, he wished to give his life for the promotion of the cause of God. He asked acceptance as a member of our church and that the privilege be granted to him to labor for Christ's sake under my direction. We expect that ere long he will be baptized. He likes to wait till he shall have written to his parents in Germany, telling them amply and exactly the reasons of his change, then he will be baptized.

In my letter of November I expressed my expectations that from the ruins of the Seventh-day Adventist's temple in Holland, some costly stones would join us, and so it happened, whilst the greater part left the Sabbath and some of them also reject openly baptism, some sincere hearts among them, freed now from the deceptions of Adventism and cleaving to God's commandments asked for acceptance in the circle of Seventh-day Baptists. So the Rotterdam church gained members and also the Haarlem church; the latter till now five, and among them is one brother, who since four weeks, is visiting daily our fellow citizens, going from house to house, bringing by word and tracts the doctrines of the Bible. I cannot tell you, dear brother, how we rejoice in this gift of God. This brother has given himself in this way, without any condition from his side, but this one, that we remember him in our prayers. So we have two brothers, members of our church who give their life in that way, in gospel service, the one without Haarlem, the other within that city.

During this season the church here enjoyed unspeakable much good in their meetings, principally by the regular examination of the objections the apostate Sabbath-keepers publish against the Sabbath. All those arguments are examined in all details on the word of Scripture and we never before could have thought that so much good should come to us in confirmation of mind and heart in the truth once accepted by the grace of God. We must say in all respects that God's grace be praised. As a church we are happy in mutual love and steady enjoyment of the blessings of the ordinances of God's house. Dear brother, I presume it will not do much good to give you the names of the places I visited since I wrote you last, to proclaim there the Word of God, or the principles of Temperance. They are several; two times I ministered on the First-day of the week in a First-day Baptist church. Since I have kept the Sabbath this was the first time that from that side such an invitation came to me. It was from Sneek, province of Friesland, one of the largest First-day Baptist churches in this country. I took a lively part as member of the committee, in what was done this last time here to

get a law against the bad houses, which committee sought to promote its aim by many great public meetings. As president of the Netherland Christian Temperance Society I assisted in the meetings here and there, and as a rule I had to preside at the meeting held in this city on each First-day of the week. I speak of these things that you may know of the nature and kind of work I am doing. No doubt you understand that my correspondence is lively and not the least so, because of the altered feeling and position toward me by so many who before saw in me,—to use the language of the leader of the Seventh-day Adventists in this country,—"the most dangerous man," who now thank me that in true love I warned them whilst they then believed that I was a seducer. From Sister Jansz, Java, I receive good tidings, indeed, she is a self-sacrificing maid-servant of Christ. Sister Mary V. D. Steur is still in Holland, taking rest, although more nominally than really.

We are all well. My son is always laboring as a faithful servant of Christ, leading the Midnight Mission at Amsterdam, and besides using for many good aims the help of the press. He and his family are quite well. Accept our salutation to you, your family, and to the brotherhood.

HAARLEM, Holland, March 11, 1903.

A NEW BAPTIST DENOMINATION.

It is almost a hundred years now since the Baptists of America divided on the three issues of missions, education and Sunday-schools. The original Baptists were essentially missionary in spirit, though very little mission work was done by modern Baptists until the self-sacrificing labors of Wm. Carey revolutionized the Christian world. The divisions among the Baptists of this country resulted in the formation of two distinct denominations. These divisions did not come all at once, but gradually swept over the entire Union. The Primitive Baptists, called by their critics "Hardshells," have always been opposed to missions, Sunday-schools, education and temperance societies. They are fewer now by far than they were when the first division came, and they seem to be growing fewer and fewer from year to year. They are nearly or quite extinct in the North. They maintain a few weekly periodicals, but these are not strong journals and do not exercise any great influence. The new division among Baptists originated a few years ago, the first step having been taken by Rev. T. P. Crawford, a missionary of the Foreign Mission Board of the Southern Baptist Convention, who had spent the major portion of his life laboring in China. He died last year at an advanced age, but left behind him the leaven of a new Baptist denomination which is working out in the Southwest in rapid strides. The new-light Baptists advocate the theory that each Baptist church as a church becomes a part of the general body with which it co-operates. The theory held by the great body of Baptists is that each Baptist church is an independent congregation and that it cannot project itself into or become a part of any other ecclesiastical body; it is represented in Baptist advisory associations and conventions by messengers, and not by delegates. The new theory is that the local church projects itself through its delegates into the larger co-operative bodies and that

these bodies have the power to legislate for the churches. In two of the Southwestern States those advocating this view have organized distinct State-wide bodies. One of these is known as the Baptist Missionary Association of Texas, and the other as the Baptist Missionary Association of Arkansas. Evidently these will be followed by similar organizations in Kentucky and the eastern part of Tennessee. These new-light Baptists use substantially the same method of criticism of other Baptist fraternities as was employed by the leaders of the Primitive Baptists a century ago. They cry out against the expenses of the mission work; they bring grievous charges against the agents of the Mission Boards and Conventions and, in short, use the strength of their influence for the destruction of what is known as the "organized work" among the Baptist people. Thus far the new view does not seem to have taken hold among the Baptists of the North, but in the South there are already practically two Baptist denominations, one holding to the old view and standing by the old boards and conventions, and the other advocating substantially the Presbyterian idea of church government.—The Independent.

WHEN HINGES ARE BETTER THAN RIVETS.

E. S. CLAPLAIN.

We all know people who take things too seriously. They are riveted. They have a grim earnestness about them that makes a man a drudge and keeps his face in the dust. Too much of this seriousness prevents sane, healthy views of life, because it shuts out the stars and the sky. It is like keeping your finger on the trigger and your eye on the mark—an attitude which gives a very limited vision. There is a certain amount of humor in things and events which we need to see, or we shall misinterpret them. Humor is one of the doors to the mysteries. Things are often explained when we see the funny side of them. God does not intend that we should take everything seriously, nor write every page of our lives as if it were our last will and testament.

A man is fortunate who is put together with hinges instead of rivets, for he can let himself loose and relieve the tension. He can let things subside. He can make room for pleasure as well as for prayer; and there are times when a good laugh will do us more good than a prayer. It is not necessary to grit your teeth in order to succeed. Laugh it through if you cannot fight it through, nor think it through.

Laughter is often the front door to a man's heart, and we sometimes try all the others before we think of this one. We do not know people until we have laughed with them. The good laughter makes us all rush to the windows, but the non-laughter bids us draw the shutters. No community is complete without the joker; he oils the squeaky joints in the neighborhood. The buffers and greasers prevent hot-boxes and excessive friction. The peacemaker knows how to laugh—like the sunlight, which is God's great rectifier. There is a limit to this, of course. Life is not all a joke, neither is a six-day bicycle race.—Baptist Commonwealth.

God estimates us not by the position we are in, but by the way in which we fill it.—Edwards.

Woman's Work.

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

A MARCH PASTEL.

H. M. MAXSON.

Loud roars the riotous wind. The trees toss their bare boughs in frantic resistance. Across the darkened sky the sombre storm-clouds swiftly fly. Down pours the beating rain in spiteful gusts; and the brook runs full and strong, a yellow flood. The lone wayfarer pulls his cloak tighter about him, and wearily fights his way, step by step. All nature seems turbulent, malignant, overwhelming.

Lo, a sudden lift in the clouds! Through the rushing, storm-driven wreck, the eye looks away into the limitless beyond, flooded with glorious light. A fleecy cloud floats in the ethereal blue, blushing under the level rays of the unseen sun. The blush deepens 'til it glows like the gate of Paradise. Soft, radiant, motionless, floats the glorified cloud, unconscious of the fiercely warring elements below.

The rift closes. The vision is gone. On sweep the jagged, dreary clouds, and all is again dark, forbidding, depressing. Yet the heart knows that above all this clashing, threatening tumult, glory sits enthroned in the golden light of an undimmed sun.

The cares and troubles of life buffet and beat us. Sorrow darkens our sky. Temptation and passion drive us hither and thither, until we seem the very sport of chance. Sin enshrouds us in the storm-tossed vapors from the bottomless pit, so that we can hardly see our way in the darkness. Yet the soul of faith knows that beyond this wearisome tumult there is peace, there is rest, there is glorious light such as never was on land or sea.

The Twelfth Continental Congress of the Daughters of the American Revolution was held in Washington, D. C., Feb. 23-28, with more than a thousand women in attendance. These women showed in their deliberations a good knowledge of Parliamentary law that carried them over many rough places.

The President told of some things done during the past year. In New York measures had been taken to provide permanent aid to the indigent Daughters. In Syracuse, a bronze tablet had been erected to the memory of the soldiers and sailors of that section of the country who figured in the Revolution. Continental Memorial Hall is in process of construction in Washington, D. C. It is a large building, artistic and commodious, and is to serve not only as a memorial to the men and women of the Revolution, but also as a home and headquarters for the Society. It is to contain a museum for Revolutionary relics and pictures, an auditorium, a library, and the upper floor is devoted to dining-room and kitchens. Most of the money for this structure has been raised and the building is now well underway.

The newspapers have been filled with accounts of the dissensions of this body, and jokes at their expense have been numerous, but one or two things should be remembered in this connection. To a reporter, the first breath of dissension is most acceptable, and he makes much of it till the breath makes a full-sized whirlwind. The transaction of reg-

ular business in an orderly way is passed over in silence, while any hint of a heated discussion forms the theme for a long story. So we should take all these tales with a good-sized pinch of salt.

The one fact, that by their existence as an organization, these women have caused us to remember with honor the men and women of Revolutionary times is in itself a sufficient reason for their being. Honor to parents has come to be a well-nigh lost attribute, to say nothing about those of the third and fourth generations, so that we really owe to the Daughters of the American Revolution a debt of gratitude for calling to our minds the sense of obligation to our forefathers and foremothers.

MEMORIAL SERVICE.

In Little Genesee, N. Y., March 7, at the regular church hour, a memorial service was held for Mrs. Thomas B. Brown, who was called from her earthly to her heavenly home, Feb. 15, 1903.

Letters were read by the pastor from Revs. G. W. Burdick and S. S. Powell, former pastors, telling of the help, inspiration and encouragement they and their wives had received from Mrs. Brown's friendship and counsel. Pastor Coon also spoke of the same motherly interest which had been so precious to him and to his wife.

Could the congregation have had an opportunity for testimonies, there would have been no dissent from those given by the pastors, for Mrs. Brown was universally esteemed and loved, and she gave to all a personal, loving interest and sympathy in both joy and sorrow, that was very precious.

Pastor Coon gave some facts and events in the life history of Mrs. Brown that were full of interest, and paid a merited tribute to her life and character. In closing, he asked us to see, in the life which has been so beautiful and helpful to us all, the power of God to mold into his own likeness the characters of those who love and trust him and accept the guidance of the Holy Spirit. He entreated us to let the same power come into our own hearts and mold us also into a likeness to Christ.

Following the sermon, resolutions adopted by the W. C. T. U. Feb. 17, and the following resolutions, adopted March 1, were read by Mrs. Fanny Burdick.

Mrs. Burdick also read some lines which had been written for the occasion, and which have been insistently requested for publication in the RECORDER.

The music was the singing by choir and congregation of appropriate and touching hymns. L.

IN MEMORIAM.

Written for the memorial service of Mrs. Thomas B. Brown.

For nearly half a century
It has been ours, to know
How beautiful in character
A child of God may grow,
And how one may (as Jesus bade
Ere he for sinners died),
To let her light before men shine
That God be glorified.

The pure and consecrated life
Of our beloved friend
Has been a light whose radiant beams
Will not, with this life, end,
How great her influence has been,
How much to her we owe,
We have no power to estimate;
Yet this one thing I know,
The hours which I have spent with her,

Have ever left with me
A wish, that, of such fellowship,
I worthier might be.

Our loss, we feel, is very great
For her, "To die is gain."
"A place" is hers, in mansions blest,
Where there shall be no pain,
Nor any sorrow, any death,
And where there is no night;
Where light of sun is needed not,
For God himself gives light,
She knows the fellowship of Christ
And loved ones, gone before,
And all "The things God hath prepared"
Are hers forevermore.

We mourn our loss. For her our hearts
Go out in grateful praise,
That weary paths of earthly life
Are changed for heavenly ways.
We give God thanks for all the good
Her life to us has brought.
We pray the good may still live on,
Into our own lives wrought.
We know it will be true of her,
As it is truly said
Of him she loved, our pastor dear,
"He speaketh yet, though dead."

M. A. L.

RESOLUTIONS.

WHEREAS, Our Dear Heavenly Father in his wise providence, has taken to himself a mother in Israel, our beloved sister and co-worker, Mrs. Margaret A. Brown; therefore,

Resolved, That we, members of the Auxiliary Missionary Society, and the Ladies' Benevolent Society, do hereby express our high appreciation of her ready and efficient assistance in the upbuilding of Christ's Kingdom and in the amelioration of his suffering people.

Resolved, That in her death, our church suffers the loss of a zealous and loyal member, and our community a true and faithful friend.

Resolved, That while we, like Jesus, weep over the grave of our friend, we lift our hearts in gratitude to a loving Heavenly Father for the example of a beautiful Christian life.

Resolved, That we extend loving sympathy to the sorrowing family, commending them to him who comforts the sorrowing and healeth the broken heart.

Mrs. A. K. CRANDALL,
Mrs. S. E. COON,
Mrs. I. A. SLADE, } Com.

WOMAN'S BOARD REPORT.

Receipts for February, 1903.

Dunellen, N. J., Ladies' Aid Society:		
Tract Society.....	\$ 3 00	
Missionary Society.....	3 00	
Mrs. Townsend's Salary.....	5 00	\$11 00
Wolcott, N. Y., Mrs. D. C. Whitford, Unappropriated.....		5 00
New York City, Woman's Auxiliary Society:		
Tract Society.....	10 00	
Board Expenses.....	5 00	
Scholarship Fund, to be equally divided between three schools.....	12 63	27 63
Milton, Wis., Mrs. S. J. Clarke:		
Tract Society.....	2 00	
Missionary Society.....	2 00	
Mrs. Townsend's Salary.....	1 00	5 00
Nortonville, Kan., Woman's Missionary Society, Unappropriated.....		50 00
De Ruyter, N. Y., Mrs. Wm. Merchant, Dr. Palm-borg's Helper.....		2 00
De Ruyter, N. Y., Woman's Benevolent Society, Unappropriated.....		3 00
De Ruyter, N. Y., In memory of Mrs. Sybil G. Wilcox, unappropriated.....		1 00
Andover, N. Y., Ladies' Aid Society:		
Unappropriated.....	5 00	
Mrs. Townsend's Salary.....	5 00	10 00
Garwin, Iowa, Ladies' Aid Society, Miss Burdick's Salary.....		4 00
Dodge Centre, Minn., Woman's Benevolent Society:		
Missionary Society.....	10 00	
Tract Society.....	10 00	
Miss Burdick's Salary.....	8 50	
Evangelistic Work.....	5 00	
Board Expenses.....	1 00	
Mary F. Bailey Scholarship.....	5 00	40 00
Wilton, Iowa, Unappropriated.....		5 00
Brookfield, N. Y., Woman's Missionary Aid Society:		
Board Expenses.....	5 00	
Mrs. Townsend's Salary.....	15 00	20 00
Total.....		\$183 63

Mrs. L. A. PLATTS, Treasurer.

A TENDER child of summers three, seeking her bed at night,
Paused on the dark stair timidly. "Oh, mother, take my hand," said she,
"And then the dark will be all light."

We older children grope our way from dark behind to dark before;
And only when our hands we lay, dear Lord, in thine,
The night is day,
And there is darkness nevermore.

Reach downward to the sunless days wherein our guides are blind as we,
And faith is small and hope delays; take thou the hands of prayer we raise,
And let us feel the light of thee!

—Whittier.

ARE WE TRUSTEES OR TRADERS?

O. P. EACHES.

A vast deal depends on the question whether Baptist churches can traffic in the New Testament precepts and practices or whether they are trustees put in charge of them. A grocer may dispose of his stock at his own prices. No court may interfere with him. If a man be the custodian of invested funds he must manage his trusteeship in accord with the imposed conditions. Paul's conception of the relation of the church, the pastor, the believer to the truth, is that they are trustees entrusted with the Gospel (1 Thess. 2: 4). The church is to receive the teachings of Christ, interpret them, defend them against all comers. New Testament precepts and practices are not to be altered, amended, or trafficked in as merchantable articles.

The recently published proceedings of the Baptist Congress reveal the appointed speakers and writers as uniting to abridge or repeal statutory provisions. That Baptist traditions should be appealed from is not unreasonable. That New Testament commands should be laid aside or displaced by something higher—this is not conceivable. There is a manifest desire on the part of two speakers to strip certain passages, that stand for commonly accepted Baptist positions, of their meaning. It is suggested that the passage in John 4: 2, declaring that Jesus made and baptized disciples, occurring in but one place, does not carry much weight. It is suggested also that certain Unitarians reject on doctrinal grounds Matt. 28: 19. The spirit of a destructive higher criticism is invoked in order that Baptist churches may open their doors to the unbaptized. It has been held by us, always, as a New Testament teaching that belief must precede baptism. The truth of the multiplication table seemed no clearer than the teachings of Jesus and the practice of the New Testament churches on this subject. It did not seem to be an open question. It seemed to be settled once for all, for all people, for all ages. But one speaker maintained that if a person hold in all sincerity "that infant baptism is right and scriptural" and shape his life in accordance—this man has a right in a Baptist church.

Infant sprinkling and believer's baptism stand in precisely the same relation to a Baptist church. It is written plain all over the New Testament that belief must precede baptism to make it a baptism. The Baptist Congress would have a Baptist church deal in all varieties of beliefs and practices, believers' baptism for those who wish, infant baptism for those who wish.

It has been our accepted belief that baptism is a burial and a resurrection. Paul taught this in Rom. 6: 4 and Col. 2: 12. The form of baptism is a mode of doctrine. But we are told on page 48 that the form is no integral part of baptism. "Immersion is adapted to oriental countries. Had Jesus lived in another country he might have adopted another mode." Here the act of baptism is an object of traffic, of merchandise. The church may not ask what Jesus did, what the word meant in the command; but what convenience would like. The church, according to this conception of its powers, may deal in all varieties of baptism. It may keep on hand aspersion, pouring, immersion, trine immersion, something suiting all tastes.

The church may recognize infant baptism and believers' baptism—may recognize any

form of baptism. It may go further and suspend baptism entirely. It is affirmed—"In the presence of the highest spiritual attainments ritualistic qualifications are as naught." It may well be asked who imposed ritualistic qualifications—did not Jesus Christ? Was not Jesus a person of the highest spiritual attainments and did not he submit to baptism that he might fulfill righteousness? Did not Jesus establish a spiritual system of religion, and did he not intrench baptism in it, as expressly as belief (Matt. 28: 19)? "Insistence on a form does not make for character." Insistence on what Jesus said does make for the finest Christian character. There can be no Christian character apart from obedience. Character is manifested in the outward observance of Christ's commands, and strengthened also. Not even for the sake of a Whittier should a church depart from the plain commands of Jesus Christ. It is said that "ceremonies were for the most part matters of indifference." No one can read Matt. 3: 15, 28: 19, Mark 16: 16, Rom. 6: 4, Acts 2: 38, 1 Peter 3: 21, and say that outward New Testament ordinances are treated in an indifferent manner.

A Baptist church may explain Christ's statutes—it may not repeal them or suspend them. "In all such cases the baptismal statute should give way to the higher claims of Christian fellowship and love." This sounds almost like the utterance of a Pope who may supplement, add to or take away from the words of the New Testament. What higher things are there in the world than the precepts of Christ? What more binding precedents for us than the teachings and practices of the Apostles? If the New Testament everywhere places baptism before the church—why may we be above the New Testament in our endeavor to show respect for a friend? If Jesus places belief before baptism how may we show our respect for him by consenting to alter his command to please some persons whom we love? Is not the best fellowship shown for the truth by claiming no power to put the New Testament statutes aside? The churches are trustees for New Testament commands. They have no right to be dealers in New Testament statutes, telling when they may be kept, and when laid aside.

It is everywhere declared that the commonly accepted Baptist position is one of intolerance and an infringement on the rights of conscience. Every affirmation of a truth is a denial of its opposite—there is a certain intolerance about all truth. To affirm that believers alone may be baptized is a denial that infants may be baptized. If some of these Baptist ministers who spoke at the Baptist Congress carry their words to their fitting results they must sprinkle all infants brought to them—to do otherwise will be to deny the right of private judgment in interpreting the Scriptures, to be intolerant of those loving the truth. The Baptist churches of to-day are trustees of certain large teachings that are not held clearly by other religious bodies. They should witness for believers' baptism, for a burial and a resurrection because the New Testament commands it. These are truths to be uttered, not traded off. The truth should be held, in love, but it should be held, not given away. Baptist churches are to be trustees and interpreters of New Testament teachings. They are not to be religious shops where all forms of beliefs and all forms of ordinances are kept on hand and dealt out according to personal tastes.—The Baptist Commonwealth.

Young People's Work.

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

GATHERED TOGETHER IN HIS NAME.

During the revival meetings conducted at Milton by Dr. Platts and Evangelist Kelly, a company of girls have received strength and blessings which we want others to know about. Listening to the Gospel story as told and explained by the evangelist and encouraged by the example and words of the pastor, many had come to realize as never before, that there is real joy in Christian service, and that this service must not be allayed by any love for the world. Some had, after much prayer and a sharp struggle, laid their all on the altar and received the Peace that passeth all understanding, while many others were longing for the same experience. After the service one Sabbath night, as those who had been blessed with the Holy Spirit spoke with friends at the anxious seat, we saw how they seemed to cling to us for strength and felt that we could not leave them at that time when they were so near the Saviour; from whom some slight doubt or fear was keeping them.

So we gathered in the rooms of two of the members to talk and pray together. There were eleven of us, all church members but four or five, seeking so earnestly for something that their Christian lives had lacked. They told how hard it was at times to perform Christian duties, told how far away God seemed, and how they wanted to know the height and depth of his love as they saw it was possible to know it. There was no excitement or undue demonstrations. All was done in a manner so quiet, so thoughtful, and so earnest that we knew a powerful, unseen Presence was with us. Sympathetic hearts met in close hand clasps or in low-spoken words of encouragement and pleading; but these were insufficient, and we were so thankful to read from God's own promises which expressed so much more than our weak tongues. Then we took it all to the Loving Father who alone is able to comfort the restless heart and who is willing to give the Holy Spirit to them that ask him. How near he came to us in that little prayer circle where, with singleness of purpose, we had met to receive his blessing. How it should come we had no idea, but we knew it would. Oh, such prayers as ascended to the Throne of Grace from full hearts—prayers ringing with joy and assurance or trembling with anxiety and fear. For a long time we knelt in silent supplication or in earnest pleading with a doubting one. Then, in the midst of a prayer, one of the quietest, most undemonstrative, exclaimed, "Oh girls, I am so happy! While I knelt there I just prayed for faith, and suddenly I felt it. It all came so quickly when I really believed that he would send the Comforter. How good he is!" The change in her face was wonderful, for the troubled look had given place to the most radiant, most peaceful expression I have ever seen. What Christian need be told of the rest of the meeting? How we talked and prayed and rejoiced in the Divine Presence we all felt? For some it was a hard fight, for little doubts and lack of faith seemed to come like a dark curtain between their crushed hearts and peace, but when at a late hour we were able to quiet our happy tongues and take our leave all were thanking God for his goodness and rejoicing in a new happiness. We sang

"Sweet Peace, the Gift of God's Love," and I am sure that song will always bring to those girls the sweetest memories of the night when the Father's love and saving power were so wonderfully manifested.

So many regretted not having attended this little service that a similar one was held the next night, at which about twenty-five gathered. Although this one was less joyous, for many went away still dissatisfied, we know that much good was done, and that all were strengthened by the prayers, the testimonies, and confessions, and the beautiful songs, sung with so much feeling.

So often we hear the remark, "I never supposed that it was possible to be so happy, I thought it hard to give myself into Christ's hands entirely, but the gift of the Holy Spirit I would not exchange for many times what I gave up." If any one who reads this feels discouraged or dissatisfied, let us urge him to take it all to God with faith, believing, and no matter how long or how hard the struggle, determine to become worthy of the greatest boon given by God to his children, that element which alone makes the Christian's life worth living—his abiding Spirit. Let us remember that after conviction and repentance must come entire consecration if we would continue in his service with strength and joy.

Oh, as young Seventh-day Baptists, let us surrender ourselves to him to use as he shall choose; let us beg him to work through and in us for the salvation of souls and the upbuilding of his kingdom on earth, remembering that on us will soon rest the responsibilities of our beloved denomination.

ORA A. CRANDALL.

OUR MIRROR.

LITTLE GENESEE, N. Y.—It has been a long time since any report has been given from our Endeavor Society, in the RECORDER. Our membership and attendance yet hold good, and a goodly degree of interest in the work seems manifest, although it is a source of regret to us that there have been no conversions during the winter. Some of the committees are doing excellent work. The Social Committee deserve special mention. Socials have been held monthly at private houses as follows:

Nov. 5, a Guess Social at B. O. Coon's. Grapes were served and a collection of \$3.75 taken.

Dec. 10, Portrait Social was held at Dr. Burdick's. Popcorn served; collection, \$1.75.

Jan. 22, Paper-cutting Social at M. E. Slade's. Ice-cream and cake were served; collection, \$3.75.

Feb. 18, Ribbon Social at M. O. Burdick's. Popcorn and apples served; collection, 80c.

March 11, a short program and ten cent supper at the Hall. Proceeds, \$13.

Total amount received from the five socials \$23.05.

The Committee purpose to continue them a while longer.

I write thus fully thinking possibly others may like to adopt this plan of work. If all the committees were as zealous much more might be done.

L. M. LANGWORTHY, Cor. Sec.

March 19, 1903.

THE way of the cross was the path of victory for the Christ, and the same way is the path of victory for his followers.—A. H. Bradford.

VERMONT'S ONE DRAWBACK.

A number of members gathered about the seat of Representative Foster, of Vermont, yesterday, says the Washington Post, were discussing cold weather in the New England and other Northern States. Mr. Foster declared that Vermont has sleighing more weeks in the year than any other state in the Union, and to prove his assertion he related the following story:

Hank White, a noted minstrel in his time, who probably was the original end man, was a native of Vermont. One of his jokes used to run like this:

"So you come from Vermont?" the middle man would ask.

"Yes; I am proud to say I was born and raised in the good old State of Vermont," White would answer.

"You make pretty good maple sugar up in Vermont."

"Yes; our maple sugar is the sweetest on earth."

"Have some pretty good horses up there, too."

"The Morgan horses bred in Vermont are not excelled in the world."

"Pretty girls, eh?"

"Vermont has the prettiest girls in America."

"Well, Vermont must be pretty much of a State," the middle man would say, in conclusion.

"It is the greatest State in the Union," was White's answer. "There is just one thing about it I don't like. For about six weeks in mid-summer, when the snow melts off, we have to drag around on wheels."

AFFECTION FOR THE AGED.

There is a pathetic charm about old age. We are sure that nothing is so lovely as the saintly old grandmother occupying her accustomed place in the chimney-corner. There is something that entrances while we watch the silver-haired patriarch as he fondles his darling grandchild on his knee. They are the salt of the earth, the treasure in the home, the familiar figures in community life. And more than this love of others, there is coming a time in our own individual history when we shall crave the caresses and love of friends. Old age is more keenly sensible to neglect than at any other time. It is not intentional—no, we may commit this neglect amid our devotion to and attendance upon other matters. We forget, however, that the inward craving of old age conceives of no apologies and knows no reason why the old time cares and fondling should be things of the past. It transmutes everything into neglect. Age softens the heart and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child. Let's love them more than by a mere sentiment! What would we do without these saints? Amid these reveries, we recall the lines of Elizabeth Gould:

"Put your arms around me—
There, like that;
I want a little petting
At life's setting,
For 'tis harder to be brave
When feeble age comes creeping
And finds me weeping
Dear ones gone,
Just a little petting
At life's setting:
For I'm old, alone, and tired
And my long life's work is done."

—Selected.

Children's Page.

WILLIE'S QUESTION.

Where do you go when you go to sleep?
That's what I want to know;
There's loads of things I can't find out,
But nothing bothers me so.
Nurse puts me to bed in my little room
And takes away the light;
I cuddle down in the blankets warm
And shut my eyes up tight,
Then off I go to the funniest place,
Where everything seems queer;
Though sometimes it is not funny at all,
Just like the way it is here.
There's mountains made of candy there,
Big fields covered with flowers,
And lovely ponies, and birds and trees,
A hundred times nicer than ours.
Often, dear mamma, I see you there,
And sometimes papa, too;
And last night the baby came back from heaven,
And played like he used to do.
So all of this day I've been trying to think,
Oh, how I wish I could know
Whereabouts that wonderful country is,
Where sleepy little boys go.

—The Independent.

THE HORSE DID NOT FORGET.

There lived in Auburn, N. Y., about sixty years ago, a clergyman, an intimate friend of my grandmother. This gentleman owned an exceedingly beautiful, fleet and graceful sorrel mare, which bore the classic name of Diana. She was the admiration of the town and the pride of the clergyman's family. But alas! one dark and stormy night the barn was boldly entered, and the beautiful Diana stolen from her stall. All efforts to discover the clever thief, though long and perseveringly continued, were useless. At last the family sorrowfully abandoned hope; another but inferior horse was purchased, to which, by the way, the children would not allow the occupancy of the old stall of their pet, for that with everything else that belonged to her, they insisted on keeping sacred to her memory.

Nearly twenty years had passed, the clergyman's hair had grown white, and his children had become young men and women, when he chanced one autumn to be called on business to a remote part of the state. Having an easy chaise, he made the trip, as was not uncommon in those days, by private conveyance. He was riding slowly along a winding road, on the third morning of his journey, when his attention was forced from the beauties of the scenery to the strange behavior of an old horse confined in a pasture by the roadside. The creature seemed bent on attracting the clergyman's notice; it pranced, snorted, and beat the fence with its fore feet, keeping all the time in line with the slowly moving chaise. Wondering a little as to the cause of such singular conduct, the clergyman drove along to the end of the pasture, and then turned from it down a road which branched off in an opposite direction. As he did so, he was startled by a cry of such human agony from the poor creature in the pasture that he instantly stopped his horse and looked back. There, at the corner of the fence she stood, her neck thrust despairingly forward, trembling in every muscle of her body, her eyes fixed on him with an expression of utter, helpless misery, which strangely moved the tender-hearted clergyman. He now discovered that the head and face of the animal bore a marked resemblance to his lost Diana. Impressed by the likeness, he obeyed a sudden impulse and drove rapidly back to a farmhouse near the pasture, where he found the farmer, just getting up from his twelve o'clock dinner.

"Friend," said the clergyman, "is that your horse in the field yonder?"

"Yes, the mare's mine. I've had her about twenty years. I bought her of a peddler who cheated my wife on a gingham gown, but he didn't cheat me on that horse."

"Diana! as sure as I'm alive!" cried the clergyman, starting excitedly for the pasture, followed by the astonished farmer. He entered the field, and the moment the old mare caught sight of him she rushed wildly forward, snorting with delight. Old and faded, rough and lame, the clergyman still unmistakably recognized his lost beauty; and oh, the joy of Diana! Tenderly shellicked her master's hands and face, lovingly nestled her head upon his shoulder, and at last with something of her old coquettish ways, took the rim of his hat daintily between her teeth, lifted it from his head, and replaced it hind-side before.

"Never saw her do that before!" cried the farmer.

It was a trick which the clergyman himself had taught her, and which she had remembered during their twenty years of separation to practice once more for her beloved master.

The farmer consented to part with Diana for a small sum, and she was welcomed back to her old home amid general rejoicing. There she lived, tenderly cared for, several years, and there she died a painless death, expending her last breath in a vain attempt to lick her master's hand.—Our Dumb Animals.

MR. DREAM-MAKER.

Come, Mr. Dream-maker, sell me to-night
The loveliest dream in your shop;
My dear little lassie is weary of light,
Her lids are beginning to drop.

She's good when she's gay; but she's tired of play,
And the tears-drops will naughtily creep;
So, Mr. Dream-maker, hasten, I pray;
My little girl's going to sleep.

—Samuel Mintern Peck.

DOG'S DEVOTION TO A DOG.

A story of the devotion of a small black retriever for his big St. Bernard companion came curiously to light the other night in the experience of a flagman at the crossing where he is stationed.

Both dogs jumped out of the baggage car door of the Montreal express, as the long train rushed by the crossing, the St. Bernard taking the leap first and being promptly followed by the other. Flagman Smith saw them fall upon the tracks and roll over and over. He attempted to reach them, but a local southbound struck the animals, tossing them several feet, and when Smith finally got to them the St. Bernard was dead.

As he bent over the body of the St. Bernard, however, the retriever dragged itself painfully up and made as if to attack him, snapping so viciously that Smith was obliged to beat it off in order to remove the body of the larger dog from the tracks. He dragged the St. Bernard to a neighboring stable and then notified the police.

When he returned the retriever was again on guard, and in spite of its own injuries, fought as best it might to protect the body of its companion. For a second time the retriever was beaten off, and then captured and taken with the body of the St. Bernard to the police station, where once more, after its own

hurts were dressed, the retriever assumed the role of defender, and was still keeping vigil over the big dog's body when the officers left it for the night.—Philadelphia Ledger.

THE SKY TAILOR.

High in the sky is an old tailor-man,
He lives in the planet called Mars,
And cuts the old moon up as fast as he can,
To make into new little stars.

And when in the sky, on a hot summer's day,
You think you see lightning afar,
It is but the scissors just flashing a way,
With which he is trimming a star.

THE CHAOS IN EDUCATION.

During the last few years no cause has commanded so much enthusiasm and liberal support throughout the whole country as that of education. The ministers and missionaries who have hitherto received large gifts for distinctively religious purposes have had to stand aside for the college presidents.

And yet, along with this unparalleled development of interest in education, there has existed the very widest difference of opinion among the authorities of our schools and colleges, not only as to the methods and purposes of education, but as to the very definition of the term itself. To the common mind the presidents of some of our leading colleges appear to have been underbidding each other in offering the A. B. degree on the easiest terms. The curricula of studies in most of our institutions are a chaos, and when recently about four hundred leading educators accepted the invitation to define their idea of education, the printed replies revealed the most startling divergencies in their ideas. And this description of the situation does not rest upon uncorroborated newspaper accounts. We have before us the full report of the meeting of the National Education Association held last July in Minneapolis. One cannot read that volume with attention and fail to perceive that while here and there an educator has thought the matter through, and adopted the program of a process working toward a clearly conceived ideal, that is not true of most of our educators, and those who have attained to the clearest notions have not reached any broad and fundamental agreements among themselves.

It is quite the popular thing to slur at the alleged chaos of thought that prevails in the churches as to theological questions; but that disorder is not nearly so great as the confusion prevailing in educational circles as to the function and aim of the school and the college.

Of course the word "education" has become a sort of label, and great numbers of people will support anything that is said to advance the cause of education, but sooner or later the American demands for clear ideas and for means adjusted to clearly conceived ends will assert themselves. There are very few opportunities for public service in American life to-day equal to that opening before the educator who deals with the whole educational idea and problem in a masterly way, and who expounds a conception of education and a program for realizing it that will commend itself to the educational world, and to the common sense of plain people.—The Watchman.

If I take care of my character, my reputation will take care of itself.—J. Fenimore Cooper.

Our Reading Room.

DE RUYTER, N. Y.—Last Tuesday morning, March 10, Rev. J. G. Burdick passed through here on his way to Alfred to secure a much-needed rest. It is rare, indeed, that an evangelist conducts the singing as well as doing the preaching, and as Bro. Burdick does double duty, certainly he deserves a rest after each series of meetings. He left his organ and music-books here for the contemplated meetings in this part of the Central Associations.

We learn that the Scott people are making a heroic attempt to get a pastor. May they succeed to their own joy and the building up of the church.

The Association this year meets here, and we look forward to blessed meetings for our cause. The decoration services for the soldiers' graves will come on that Sabbath-day, and many other things appointed at that time, but we cannot well change the time of the Association, and so time and meetings are carrying us along. May they all redound to the glory of God.

L. R. S.

WALWORTH, WIS.—We have a place in our excellent RECORDER for free publication of marriages and deaths. I have never thought to ask the Editor why the deaths are so set up against the marriages; but they do say that some people are as good as dead as soon as they are married. I fear that such a thought may be far too general, especially since our heroic Roosevelt has been so recently urging our patriotic sons and daughters toward matrimony. I am led to write this from the fact that many friends in and out of Walworth have been celebrating a certain marriage that took place twenty-five years ago the 12th of this month. That period of time seems to have begun "but yesterday," and we wish herein to extend our thanks to the few hundred people, some of them far away, who have so kindly and practically remembered that event of our lives. I hope to have the same bride here upon earth at the end of another short period of twenty-five years, and I invite you to come again without silver or gold. We are much encouraged, especially by the interest taken by our own church people and neighbors in respect to this matter. I am not worthy of such kindness; but such a privilege can but show a spirit of good, will which is very refreshing, and fortifies us to press on in Christian duty and privilege.

Only the night before, we enjoyed a program given by the ladies of the W. C. T. U., and some of their friends. In the recitations, papers and addresses were expressed many well-chosen thoughts concerning the life of the late Frances E. Willard. The music also had been carefully prepared, and all deserved a much larger hearing. We trust that the persons presenting such programs may know well that our highest source of reward is from above, and that each and all are to be rewarded according to our good purpose and work. We are very glad such a program was presented. If the boys but play ball, the papers are ready to give space. They may be more ready than we think to publish the mind of sound women as well as the product of the male mind.

Again let us look forward now. Our Quarterly Meeting convenes here April 11 and 12. The Ministerial Conference comes April 10, at

2 P. M. The general subject of denominational work has been suggested, including this reorganization plan, which some are taking for a wave of white fog. Will somebody please make it thunder a little so we may get a shower. I see that Dr. Main gives some certain sound to his trumpet. We will gladly take more for the general reader.

Our program, subject to any necessary change, is as follows:

Sixth-day night, sermon and social meeting, Pastor Wilcox.
Sabbath morning, L. A. Platts.
Afternoon, Mrs. M. G. Townsend and W. C. Daland.
Evening, M. B. Kelly.
Sunday morning, G. J. Crandall.
Afternoon, S. H. Babcock.

We desire to extend the Sunday sessions by the use of more speakers as may seem best. Come early. Bring the Bible. M. G. S.

SHILOH, N. J.—A non-resident member of the church said to its pastor a few days ago, "I have been watching the RECORDER for Shiloh news." The pastor felt reproved. No part of the RECORDER interests me more than the Home News concerning the churches, and the Christian friends whom we love.

The task of writing wisely, as pastor of our own church family, has been too much for me. It is like writing of one's own family affairs. The pastor, like the parent, looks through colored glasses. Love is blind. How blind I do not know. If I knew I was no more blind than other pastors, to illustrate, take Pastor M. G. Stillman in his letters, I would dare to write. But this is no "news" to pastors.

First, my people very kindly gave me three weeks' leave of absence to go to Independence, N. Y., to assist Pastor W. L. Burdick and his church in holding a series of meetings. God gave us a blessing, in saving souls and securing higher living for Christians. They in turn very generously remembered me; they also came through severe storms to every meeting. Twenty-six meetings were held, two of them young men's meetings.

On the night of the 31st of January our kind friends surprised us by gathering at the parsonage and presenting us with a beautiful silver tea set of four pieces, in honor of the twenty-fifth anniversary of our marriage. We did not deserve it; we have lived so selfishly, so much for ourselves; all the more kind of them. We hope to be better servants for it.

In the place of our New Year's morning prayer meeting this year we held a Gospel meeting on the previous evening. The last Sabbath of the old year the morning service was devoted to a roll call. Many responded by verse of Scripture. About forty non-residents, by letters, nearly two hundred in all responding. If the absent ones could know the good their letters did us they would feel repaid. Many present said, "Let us have such a meeting every year." Extra evening meetings were continued two weeks, and soon we expect to have baptism. Our men's meetings continue. Our Sabbath-school has stood out well, as has the morning service also; against some ten or twelve stormy Sabbaths during the winter and spring. The sick are recovering. Gardens are being planted and the carpet of green has already been spread in Southern New Jersey. I tell you, pastors, if you lived here the grass would grow under your feet. Fraternally,

E. B. SAUNDERS.

LOST CREEK, W. Va.—Our quarterly meeting services on the second Sabbath in March were conducted by President Gardiner, who accepted a call from the church to act as "Pastorial supply" until we could secure a permanent pastor, preaching once a month. Bro. H. N. Davis and wife united with the church by letter; after twenty-five or thirty years absence they have returned to their home church. Bro. A. J. C. Bond, continues to preach for us the first Sabbath in each month. Our pulpit was occupied on last Sabbath by Mrs. Moore, an evangelist from Bridgeton, New Jersey, who gave us a very able and practical sermon. She is assisting in a series of meetings being held at this place in the Methodist Protestant church. At this writing there have been seventeen conversions, one of those converted belongs to our number. The spiritual life of our church is being very much revived on account of the interest taken in the work with the Methodist Protestant church. May it still continue.

M.

MARCH 23, 1903.

THE TEST OF STRENGTH.

"I am bewildered and puzzled by the problems of my life just now," said a man, who was going through a season of temptation and trial, to a Christian friend. "I have prayed for strength to conquer, but it does not seem to come. I am fighting on the best I can, but the strength you say God promises to give to those who fight for him is not given to me. Why is it?"

"Are you sure that strength is not being given to you?" asked the other. "Not strength enough to conquer just yet, perhaps, but strength enough to keep fighting. That is the true test of strength. Many a saint of God has fought sin all his life, and been staggered by the problems of existence, and never solved them, and never fully conquered—but has fought on, nevertheless, to the very end. No man is beaten till he stops fighting and yields. To maintain a conflict, no matter how unequally, means strength. Victory is not always in God's plan for every soul, here in this mortal life—but a brave fight is, and strength for that will always be given. God's strength is made perfect in our weakness, when in our weakness we still go on striving, resisting, facing the enemy, refusing to give up, no matter what the odds are against us. That's strength, not weakness. That's what makes the difference between hero and coward—The fixed determination never to yield, always to fight on."

"I see," said the questioner. "If I will fight as long as I can, God will strengthen me that I can fight as long as I will. Strength is sure, whether I conquer here or not. It clears up the puzzle of things a good deal to know that; God helping me, I will fight on, whether I fight through or not," and he squared his shoulders with a new determination at the thought, and went forward bravely to meet his battle afresh.—Baptist Commonwealth.

THOMAS B. WALKER, who has been investigating Pacific Coast forests for many years, says the Minneapolis Journal, has returned to Minneapolis after an absence of six months, the holder of enough timber lands to give him the title of lumber king of the world. Mr. Walker now owns the largest tracts of pine timber possessed by any person or firm in the country. In Northwestern California he has purchased standing timber tracts which will last for manufacture sixty years. A 200-mile railroad will be built through the tract. Mr. Walker's time will be devoted to development of this timber land.

Popular Science.

H. H. BAKER.

AERIAL STENOGRAPHY ESTABLISHED.

In 1787 Herr Hertz discovered that by a rapid oscillatory electrical discharge between two knobs, or balls, a wave was produced in the surrounding ether and sent forth with astonishing velocity; which afterward was found to travel at the enormous speed of one hundred and eighty-five thousand miles in a second, almost equal to the velocity of light.

These oscillating discharges, by passing through a grating of wires are made to converge and come to a focus, thus creating pressure, voltage, or power. We here discover that as far back as 1887, all the materials were brought to light out of which Tesla, Marconi, and others have been constructing a system of wireless telegraphy.

Previous to December, 1902, the greatest distance covered without a wire conductor did not exceed a hundred miles. In that month Mr. Marconi established a station in Newfoundland for reporting passing ships. He had established a station in Cornwall, England, having a more powerful transmitting apparatus than had been used before. While at his Newfoundland station, he received faint signals from the station in Cornwall, about eighteen hundred nautical miles away, by means of a single wire attached to a kite which had been sent up and was floating over the station. The kite was so unsteady as not to be perfectly trustworthy, therefore he sent up a balloon; this broke away and cleared out.

In his next test for long distance, Mr. Marconi attached a recording apparatus to his receiver, and the test was made on board of the steamship Philadelphia on its way to America. On the 25th of February, 1902, he received a message in words from Cornwall which was one thousand five hundred and fifty-one and a half miles distant. The next day he received signals covering two thousand and ninety-nine miles. This settled beyond all question the long distance wireless communication.

A new station has lately been erected at Cape Cod, Mass. Heretofore a great circle of poles have been used to sustain the vertical wires that catch the messages, but they were inadequate, as the wind soon blew them down. Now they are constructing one at Cornwall which is a duplicate of the one at Cape Cod, and is about eight hundred miles further away.

The towers for a station are four in number, and are each twenty-eight feet square at the base, one hundred and fifteen feet high, and nine feet square at the top, and are constructed of wood. These towers are placed in the corners of a square, the sides of which are two hundred and ten feet long. Each tower is cross-braced with wire rope, and all four are connected with diagonal stays. To render them wind-proof, strong cables are run over the top of each, on all sides, and secured to the earth by solid anchorages.

The tops of the towers are connected by four strong bridges. From these bridges are suspended fifty copper cables; each cable is composed of seven strands one-eighth of an inch in diameter and all are twisted together. There are three hundred and fifty on a side. The cables converge as they descend, and incline slightly toward the center of the square.

The lower ends of the cables are attached firmly to a square substantial frame, and terminate in the operating room.

The spark-gap between the balls which produce the wave, is about an inch, but the spark can be made wider or thicker at pleasure. The balls are two inches in diameter.

The voltage is generated by a forty horse power dynamo, and will develop from fifty to seventy thousand volts as may be required.

For secrecy, the tuning system invented by M. L. Pupin of New York, will be introduced.

Knowing about Hertz electric waves, when first we heard of wireless telegraphy over a pond of water in Scotland, some three or more years ago, we hinted that the time would come when a merchant, sitting by an east window in a sky scraper in New York, could send a message around the world to his partner sitting at a window on the west side sooner than he could arise and take one step.

A wireless telegraph devised by a French engineer, is in daily use between the islands of Martinique and Gaudaloupe. The spark used is about four inches long. The power is derived from a small dynamo driven by an engine using naphtha. This system is not like Marconi's.

In order to produce the Hertz wave two expedients must be employed. First the voltage or pressure of the electric current must be raised. Second, the raised current must be interrupted by a spark gap, which sets up violent oscillation in the conductor, and then radiates them into space.

It takes 746 volts to constitute a horse power. For incandescent light, about 100 volts are used. For trolley service, about five or six hundred volts are used. The Manhattan Railway Company raises the current to 11,000 volts, to sub-stations, and then reduces the pressure to 600 volts for use.

The current sent from Niagara Falls to Buffalo carries 22,000 volts. In California they send currents as high as 50,000 volts successfully. As to the voltage of the current, every thing depends on insulation. It only wants stronger insulation to withstand the pressure, and then the voltage can go higher.

Electricity will yet supplant animal, steam, and other modes of producing power, and become the ready, active power of the world.

THE SPIRIT OF PEACE.

Peace was a legacy which Christ left to his people when he said, "My peace I give unto you." It is that deep repose of spirit which we receive when we enthroned the God of peace as the Lord of our hearts and lives. When this peace becomes the paramount consideration everything that disturbs the profound rest of the soul will be instinctively avoided, and every act that would weave the thinnest veil between us and the face of our adorable Saviour we all instantly shrink from.

A man who is exploring an old well lowers a candle before him, knowing that where that can live he can live. If the light goes out, he knows that it is safe to go no farther. The peace of God is the Christian's test-flame. Anything that in the slightest degree disturbs it should be instantly discarded, otherwise the storm has begun which will wreck the fair beauty and happiness of the soul.

The peace of God will approve of nothing into which Christ cannot be introduced and assigned the seat of honor. It should be to

us what the barometer is to the sailor, and if it sinks let us take warning. Whenever we find it in peril we must retrace our steps. In all matters of doubt, when contending impulses and reasons distract, and seem to pull in opposite directions, our safety is to "let the peace of God" decide which is to prevail. Under his watchful rule the soul settles down into resolute and calm obedience to the law of Christ. Happy are those who have enthroned the peace of God in their hearts. We share with Christ then, not only the peace that he gives, but "the peace which lay like a great calm on the sea, on his own deep heart."—The Rev. Thomas Cook.

Employment Bureau Notes.

WANTS.

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

1. Seventh-day Baptist partner with little capital to put a patentright on the market.

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. A lady on a farm in West Hallock, Ill., wishes a girl or a woman to make a home with her for both company and work. Write the Bureau for particulars.

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.

11. A lady with New York State Life Certificate as teacher, wishes a position in said State among Seventh-day Baptist people.

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

W. M. DAVIS, Sec.

No. 511 West 63d Street,
Chicago, Ill.

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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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: 8-12
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.....	Rom. 8: 1-14
May 30. The Life-giving Spirit.....	Acts 27: 33-44
June 6. Paul's Voyage and Shipwreck.....	Acts 28: 16-24, 30, 31
June 13. Paul at Rome.....	2 Tim. 3: 14-4: 8
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THE RESURRECTION.

LESSON TEXT.—1 Cor. 15: 20, 21, 50-58.

For Sabbath-day, April 11, 1903.

Golden Text.—Now is Christ risen from the dead and become the first fruits of them that slept.—1 Cor. 15: 20.

INTRODUCTION.

The resurrection is in a certain sense the central feature of the Christian religion. It is that which joins the life that now is to the life that is to come. The resurrection of Christ is the token and seal of the resurrection of the believer. His resurrection is the link that binds his teaching by word and deed during his earthly ministry to the life and work of his followers in the succeeding years. By his rising again his apostles were assured that his teachings were true. They could scarcely realize before that the kingdom of the Messiah was not to be an earthly temporal kingdom. They could scarcely realize that to be last of all and servant of all was really to be greatest. They could scarcely realize that a man could triumph while being put to death upon the cross by his enemies. But when the tomb could not hold him, they began to understand the principles of his kingdom and were becoming fitted to carry on the work that he had left for them to do. Now they were ready to await with calmness the fulfillment of his promise in regard to the Holy Spirit. If Christ had not risen from the dead his disciples could have done no better than to cling with sadness to the memory of the past, like the two who walked to Emmaus upon the resurrection day, and expressed the scanty remnant of their faith by the words, "But we had hoped that it was he who should redeem Israel."

There have been those in all ages, those who have doubted the resurrection of Jesus; but no fact of history is more firmly established. There is the external evidence of those who saw him alive,—and these were men and women who did not expect to see him—corroborated by the absence of his body from the tomb, a fact to which his enemies witness after they had taken every precaution to prevent the stealing away of the body. Then there is the evidence of the kingdom of God established in the hearts and lives of men in the first and all succeeding centuries. Such a mighty power for good could not have been established in a fraud or in a misapprehension.

There have been also those who deny the general resurrection of believers, and it is to these that we owe this wonderful fifteenth chapter of 1 Cor. Paul shows to these Corinthian doubters that the logical outcome of their doubt of the resurrection of believers is the denial of the resurrection of Christ, a theory which it is impossible for any reasonable man to accept; and then he goes on to answer their objections and to show the beauty and necessity of the doctrine of the resurrection as a part of our Christian belief.

TIME.—The First Epistle to the Corinthians was probably written in the spring of the year 57, and so about a year before our lesson of last week.

PLACE.—This letter was written from Ephesus.

PERSONS.—The Apostle Paul writing to the Corinthians.

OUTLINE:

1. The Resurrection of Christ Implies that of Believers. v. 20, 21.
2. The Resurrection is not Physical but Spiritual. v. 50-53.
3. The Resurrection is a Victory over Death and Sin. v. 54-58.

NOTES.

20. But now hath Christ been raised from the dead. Paul has been assuming in the course of his argument that there was no resurrection; but in that case Christ

himself has not risen, the preaching of the apostle and others is lacking in veracity, and there is no salvation. The assumption appears therefore as an absurdity. "As the case stands, Christ has been raised (See evidence referred to in the early part of the chapter), and his resurrection does not stand by itself, but is proof that believers also shall be raised. First fruits. From the use of this word we are not to infer that Paul would teach that Jesus is the first one that ever came to life again from the dead, for there are the numerous examples of restoration to life mentioned in the scriptures; nor are we to think that he would say that Jesus was the first one to rise from the dead never to be claimed by death again, although that is of course in accordance with the fact. The first fruits are the earnest of the harvest, the presumptive evidence that there will be a harvest. The resurrection of Christ is the token that others will be raised from the dead. *Them that are asleep.* That is, the dead. Sleep is often used as the symbol of death. It is altogether unwarranted to assume from this passage that those who die, sleep until the day of general judgment at the end of the world. Some have supposed that Paul is speaking about a spiritual resurrection; but the reference to Christ as risen from the dead shows that the apostle is certainly speaking of the resurrection of the body.

21. For since by man came death, etc. Paul would argue that Christ is appropriately spoken of as "first fruits," for there is a community of nature between him and us just as there is between the first ripe heads of grain and the rest of the harvest. As death came to the human race through the sin and death of Adam, so resurrection came for the race through the resurrection of Jesus Christ. Compare the similar contrast between Christ and Adam in Romans 5. We may not understand the representative relation in which these two respectively stood for the whole human race, but we are not on that account to doubt the fact. Verse 23 implies that although the resurrection is to include all just as death includes all, yet not all are to enjoy the same blessedness at the resurrection.

In the verses that intervene between the two portions of our lesson Paul speaks of the place of the resurrection in the scheme of redemption, gives further arguments for the reality of the resurrection, v. 29-34, explains the manner of the resurrection and the nature of the resurrection body, v. 35-49. In the last paragraph of the chapter he refers to the necessity for the change of the material body, and to the final victory.

50. *This I say, brethren.* Formal introduction to the concluding paragraph of the discussion. *Flesh and blood.* That is, the physical constituents of our mortal bodies. *Neither doth corruption inherit incorruption.* The same truth stated a little more broadly and in general terms. Perishableness is not able to attain to imperishableness. What the apostle would affirm is that we cannot attain the future state of complete blessedness, here called the kingdom of God, while we are hampered with the limitations connected with our physical bodies. The verse sums up the thought of the previous paragraph and leads the way for the assertion of the next verse.

51. *Behold, I tell you a mystery.* So far Paul has been reasoning; now he appeals to a direct revelation given to himself. *We all shall not sleep.* Better, *We shall not all sleep;* for even if Paul expected that the second coming of the Lord would be in his own lifetime, he could not have expected that this great event would occur before any Christian should die. "We all" in this passage is evidently to be taken as referring to Christians. Not all would die before the coming of Jesus; but all, both living and dead, must undergo a transformation; the earthly temporal physical body must become a spiritual body.

52. *In a moment, in the twinkling of an eye.* Thus does Paul emphasize the suddenness of the change. The word translated "moment" means literally, that which cannot be cut in two, and is that from which we derive the word atom. *At the last trump.* We are not to suppose that Paul is referring to the last of the seven trumpets of the book of revelation, or to any material trumpet. He means, when the signal is given on the last day. *And we shall be changed.* Paul being now alive naturally classes himself with the living. If he classed himself with the dead, he would be teaching that the second coming of Jesus was not to be till after his death. He knew that the advent was impending, and very likely thought that it would be in his lifetime, but we cannot certainly infer that from this passage.

53. *For this corruptible must put on incorruption.* A positive statement corresponding to the negative statement of verse 50. The assuming incorruption and immortality is expressed under the figure of putting on a garment. The old is covered up and absorbed in the

new. Compare 2 Cor. 5: 1-4. Perhaps this particular figure is chosen to suggest that there is something that really remains whether clothed with mortality or with immortality, namely, the body itself.

54. *But when this corruptible shall have put on incorruption, etc.* With the change of the mortal body will come this fulfillment of an Old Testament prophecy in regard to the Messianic time. Isaiah 25: 8. Paul quotes literally neither from the Hebrew Text or from the Septuagint, but gives the sense of the passage. *Death is swallowed up in victory.* At length the time shall come when the doom of death pronounced upon the race in Gen. 3 shall be reversed.

55. *O death, where is thy victory? O death, where is thy sting?* It is to be noted that according to the best manuscripts the word "death" occurs in both questions, and "victory" in the first and "sting" in the second, not as in King James's Version. Paul is breaking forth into a song of victory, and expressing his thought by a free quotation from Hosea 13: 14. Death is represented as a poisonous serpent or scorpion which has now been deprived of its sting, and so vanquished.

56. *The sting of death is sin.* That which gave death its power over man is sin. If sin had not come into the world there never would have been death. There would have been a change from the physical to the spiritual, but it would not have been through the dissolution of death. Sin is that which gives to death its hold upon man. *And the power of sin is the law.* Thus in a few words Paul gives his teaching concerning the relation of sin and law. See Rom. 4: 15; chapter 7; and many other passages in Romans and Galatians. Without the law there are faults and short-comings; but the law makes evil to appear in its true light as sin. And more than that the law provokes to disobedience that which is rebellious in man, and by setting up a standard of conduct to which it is impossible to attain drives man to deeper transgression and despair and so to outright disregard of God.

57. *But thanks be to God, etc.* Compare Rom. 8: 1 and following verses. We can turn our thoughts away from death and corruption, and sin and evil; for God himself has been merciful towards his needy creatures. This great blessing for which we render thanks to God came through the propitiatory offering of his Son Jesus Christ, our Lord.

58. *Wherefore.* This concluding practical exhortation is based on the assurance of victory given in the preceding verses. *Be ye steadfast.* Paul urges his beloved brethren not to be easily turned aside from the true faith and manner of life by false theories in regard to the resurrection. *Always abounding in the work of the Lord.* They are to be fruitful in the Lord's work, that is, the work which he has for men to do. *Forasmuch as ye know, etc.* Assured of the resurrection as they must be from Paul's presentation of the matter, there can be no doubt but that the work that they might do for Christ would amount to something.

A SONG OF DEGREES.

I.

When from Galilee journeyed the pilgrims of old,
They penitent knelt as the palms they pass through
That their purified sight might be clear to behold
The Beautiful Gate rise in view.
The Beautiful Gate seen from Olivet's brow,
Every evil they strove to control.
They once had sought altars of sacrifice, now
Revelation through growth of the soul.
So sang they their Song of Degrees,
Those pilgrims from Galilee old,
Till they saw in clear vision in Olivet's trees
The Gate of the Temple of Gold.

II.

Give up, O my soul, all thy sins and complaints,
Tear the veil of the past from thy brow,
And the clear open vision of pilgrimage saints
Shall find thee in Paradise now.
Think only good thoughts that new powers create
To the light in thy spirit be true,
And thy steps shall ascend and the Beautiful Gate
Shine in its clear vision in view.
So sing thou thy Song of Degrees,
Like pilgrims from Galilee old,
And on Olivet's brow thou shalt fall on thy knees,
In view of life's temple of gold.

III.

Whatever will perish, my spirit resign,
And God shall hence breathe in thy breath,
And thou in the light of new glory divine,
Shall overcome blindness and death.
The curative aim shall thy vision elate,
And strong resolution renew,
And thy steps shall ascend and the Beautiful Gate
In thy Song of Degrees rise in view.
Let thy Song of Degrees thee elate,
Like pilgrims from Galilee old,
And thou shalt behold at the Beautiful Gate
Thy Lord, in his Temple of Gold.

—Hezekiah Butterworth.

THE OLD RELIABLE

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THANKFUL FOR MOTHER.

Mother looks just as young as she did when you saw her and better than ever," said a young man, in answer to my question as to the welfare of his mother. It had been many years since I had looked into his mother's face, for we had drifted in different directions, but I remember her as a young mother with a family of little children, and I had noticed her sweet devotion to their interests and her patient ways in her daily ministrations to them in the home. I had not seen this mother's boy since he was her "little cavalier" in a far-off town in the West. I had congratulated her on having a boy so thoughtful of the little things that go to make a mother's daily routine so much happier and lighter. I was glad to find that, with the growth into manhood, he had still kept up that beautiful way of thinking all the while of something to help and cheer mother. "I see that mother gets a vacation every year before I take mine," he added, with a bright smile on his face. "This year she has been East to visit her old home and the friends she knew when she was a girl, and it has done her lots of good."

"The same mother's boy as ever," I said. "What a blessing you must be to her! She has thanked God very often for giving her such a son, I know." "I've thanked God many a time for giving me such a mother," he rejoined. "It is a great blessing for a boy to have a good mother such as I have, and I want to do all I can for her, because she has done so much for me."

"That is the secret of her looking so young and being better than ever," I thought. There are many, many children in the world, and most of them love their mothers very dearly, without doubt, but they are not thoughtful of them. They take it as a matter of course that mother should do for them, even if she is weary, and they often try her and vex her in many ways, instead of making the days of her toil easier and happier for her.

By cultivating this beautiful character in childhood of being thoughtful of mother, the boy will not neglect his mother when he goes out into the world to make a place for himself. The interests of mother will always be in his mind. He will not forget the little attentions that make her so happy or the small gifts that come just at an opportune time. "I wish I had done so and so for mother, but I never thought of it," said a young man,

after his mother had passed away. He loved his mother, but he was not thoughtful of her until it was too late.

The mother craves the love and attention of her boys, even if they have grown to manhood—to her they are her very own just as surely as when they were little children in the home nest.—Susan Teall Perry in Christian Advocate.

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.

COOK.—Laura, wife of Richard Cook, and daughter of Samuel and Keturah Brooks, was born in Roadstown, N. J., July 27, 1858, and died near Shiloh, N. J., March 11, 1903.

Death was the result of heart disease, after an illness of about three days. Mrs. Cook leaves a husband and a large company of relatives and friends to mourn her sudden death. She was a member of the Seventh-day Baptist Church at Marlboro, one who was always willing and ready to "lend a helping hand." Services were conducted by the writer on March 13th. James 4: 14. "The Uncertainty of Life." N. N. M.

COOPER.—Wm. T. Cooper, infant son of Nelson and Margaret Cooper; died in Shiloh, N. J., Jan. 23, 1903.

Funeral services were conducted at the home; burial in Shiloh cemetery. E. B. S.

Literary Notes.

THE BAPTISTS, by Henry C. Vedder, Prof. of Church History in Crozer Theological Seminary, 7½ by 4½ inches 245 pages. Net \$1.00.

This is one of a series of brief denominational histories under the general title of "The Story of the Churches." The author's style is clear and attractive, and as an outline history of Baptists, the book is of interest. Dr. Vedder's definition of the Baptists is set forth in the following, from pages 12 and 13:

"Because they accept the Scriptures and not tradition as authority, Baptists practice immersion only as baptism. No candid scholarship to-day professes to find anything but immersion in the New Testament, or in the practice of the Church for centuries. One great branch of the Catholic Church—the Greek—to this day recognizes no other practice. The old polemic literature of baptism is out of date and useless, and this is equally true of both sides of the controversy. Those who do not practice immersion have shifted their ground. They no longer deny, they rather frankly admit, that immersion was the apostolic practice and long continued to be the general, if not the universal, rule of the Church. But, they plead, 'other times, other manners.' Christianity is a spiritual religion, and its followers are not in bondage to a rite, however ancient and expressive. In the wise exercise of discretion, the church has seen fit to change the ancient form to one more suited to modern ideas, dress customs. It is a triumph of good sense over narrow literalism! Baptists have found themselves unable to acquiesce in such a triumph; they hold fast to the command of Christ and the example of his apostles."

That definition, together with the statements why others than Baptists do not accept immersion, is a fair setting forth of the ground occupied by Seventh-day Baptists. Of this latter people, Dr. Vedder says very little; by no means what ought to be said in any historic discussion of the origin and history of Baptists; for it goes without saying that the definition of Baptists, as given by Dr. Vedder, places the Seventh-day Baptists first, and leaves them alone as the only complete Baptists in existence.

The publishers have done their part in making the book attractive.

The International Quarterly.

We doubt if a better current number of any quarterly magazine has appeared in the United States or in England, than the March-June number of the International, edited and published by Frederick A. Richardson, of Burlington, Vermont, and republished in London by T. Fisher Unwin. Its ample page; its broad margins; its superior paper, make it welcome to every book-lover as a specimen of excellent typography; and its two hun-

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dred and forty pages are filled with choice and timely literature, contributed by scholars and writers of world-wide celebrity.

In the opening article Prof. T. W. Rhys-Davids, of the University College of London, eminent as an oriental scholar and author, compares and contrasts Christianity with Buddhism. In spite of certain similarities Professor Davids does not believe that the one borrowed from the other.

The International has set for itself a very high standard of literary excellence and value to the thinking public; and we are glad to know that it is making a strong mark and winning the enviable place in the world of periodical literature, which it deserves.

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 Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor,
516 W. Monroe St.

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WHEN justice and love go hand in hand it's a case of the blind leading the blind.

The Sabbath Recorder.

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

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

VOLUME 59, No. 14. APRIL 6, 1903. WHOLE No. 3032.

YESTERDAY a man came, with earnest face and eager steps, to consult the writer relative to certain phenomena with which he had become acquainted. These phenomena were a simple form of the old "Rochester knockings," and had induced in his mind the belief that he and his friends were communicating directly with the next life, that they had been in conversation with people now dead, with the inhabitants of Mars, etc. So far as his experience was concerned, it was one of the simple forms of mental communication and intercommunication, connected with physical movements. It was part of the new field into which we are entering, and concerning which we know a very little—concerning the influence of mind over matter, of the soul over the body, and of one individual mind over other minds. The interesting point was, that the faith awakened in this man's mind that he was in immediate touch with the other life and the unknown world, had awakened in him longings for something better, and a desire to reform, so far as his own life was concerned. In that particular the result of his experience was excellent, and we commended it. This incident opens large and interesting fields of thought connected with the attitude of humanity toward the future life. That all religious thought, of whatever grade, and in all time, has been connected with a more or less clear conception of men's relation to the future life, is well known. The lower forms of religion develop in proportion as men come into consciousness of their relations to the future life and the other world. It goes without saying, that the Bible, both the Old and New Testaments, emphasizes the fact of our close connection with the other world, and of our individual relations to the future life. Christ unfolded these truths and they are the burden of thought in the New Testament. In some form or other, that thought appears in the question of future rewards and punishments, in the intermediate state of purgatory on the one hand, or of temporary unconsciousness on the other, in the doctrine of the second coming of Christ, etc., etc. It has been a prominent feature in all Christian history.

mercy begets overcome fear and shrinking, and make men defiant fighters, in the best sense of those words, against death and the fears it would otherwise awaken. Robert Browning, greatest of our poets in spiritual insight, a man who was at once poet and seer, has pictured that side of Christian faith in his poem "Prospice," in a manner beautiful and inspiring. Here is the poem: "Fear death?—to feel the fog in my throat, The mist in my face, When the snows begin, and the blasts denote I am nearing the place. The power of the night, the press of the storm, The post of the foe: Where he stands, the Arch Fear in a visible form, Yet the strong man must go: For the journey is done and the summit attained, And the barriers fall, Though a battle's to fight ere the guerdon be gained, The reward of it all. I was ever a fighter, so one fight more, The best and the last! I would hate that death bandaged my eyes and forbore, And bade me creep past. No. Let me taste the whole of it, fare like my peers The heroes of old, Bear the brunt, in a minute pay glad life's arrears Of pain, darkness and cold. For sudden the worst turns the best to the brave, The black minute's at end, And the elements' rage, the fiend-voices that rave, Shall dwindle, shall blend, Shall change, shall become first a peace out of pain, Then a light, then thy breast, O thou soul of my soul! I shall clasp thee again, And with God be the rest!"

Read the above several times. Analyze it, and seek to enter into its high spiritual tone, its matchless bravery, and its spirit of victory. All your life will be made the better, even though you do not now fear death, after your soul has been toned up, and your faith has been tuned up to the triumphant voice of that poem. PERHAPS all of us love yet more the softer sunset view of death than the fighter's view. Nevertheless, the sunset view, with its peace and glory, is the natural attendant and final outcome of the fighter's view. It is the bravery of faith that leads at last to the infinite rest and peace of faith. Indeed, the rest and peace cannot come unless the bravery precedes. It is this view which has given birth to much of the sweetest lyric poetry and the richest music in the history of religion. Although the ancient prophets and poets saw the future life less clearly than we ought to see it, all that is softest and most restful in the Psalms and their attendant prophecy grows out of the sunset view of the future life. To the Hebrews, that view threw a matchless glory over the present life and its ills. For example, the Twenty-third

The Fighter's View. PHYSICALLY speaking, men shrink from death. Various misconceptions concerning the future life have done much to cultivate this shrinking. Lack of faith and of proper views of God's love have intensified such shrinking. On the other hand, clear faith and the bravery which reliance upon God's love and

Psalm; analyze it. The Psalmist says, God is guiding me; I shall neither be lost nor come to want. The green pastures of his love spread out before me. He is beside me in the darkest shadows and the deepest valleys. Following the line of religious history, from the Psalmist to the Christ, catching the inspiration of his words and the glory of the scene on the Mount of Transfiguration, weaving into those pictures the triumphant voice which the faith of Paul sent forth in the midst of trials, and from the depths of the Mamertine Dungeon, we have a combination of the fighter's view and of the sunset view. When we come into the realm of modern poetry—which is closely allied in all the best things to the ancient poetry of the Hebrews—the same thing is revealed in the sweet stanzas of Whittier, Longfellow and Tennyson. No one poem comes with greater beauty, as an illustration of the sunset view of the future life, than Tennyson's "Crossing the Bar." Our readers are, doubtless, familiar with it, but it will do their hearts good to put it alongside the picture given above, and let Browning's fighter's view stand by the side of this sunset view, with its combination picture of earth and sea and sky. Here it is: "Sunset and evening star, And one clear call for me; And may there be no moaning of the bar When I put out to sea. But such a tide as moving seems asleep, Too full for sound and foam, When that which drew from out the boundless deep Turns again home. Twilight and evening bell, And after that the dark! And may there be no sadness of farewell When I embark; For tho' from out our bourne of Time and Place, The flood may bear me far, I hope to see my Pilot face to face When I have cross'd the bar."

Can we analyze this? Not wholly. The certainty of our going hence, at sunset, is set forth in that second verse of the first stanza: "And one clear call for me." The restful peace with which we may hear the call is unfolded in the second stanza, in: "Such a tide as moving seems asleep," and "Turns again home." The joy of the final farewell is in the third stanza, when the poet says: "And may there be no sadness of farewell When I embark." Why no sadness? Why can one go out into the future, half unknown, upon a tide that moves so softly that it seems to be asleep? Because: "I hope to see my Pilot face to face When I have cross'd the bar." And so our readers have got some of the

THE SUNSET VIEW. PERHAPS all of us love yet more the softer sunset view of death than the fighter's view. Nevertheless, the sunset view, with its peace and glory, is the natural attendant and final outcome of the fighter's view. It is the bravery of faith that leads at last to the infinite rest and peace of faith. Indeed, the rest and peace cannot come unless the bravery precedes. It is this view which has given birth to much of the sweetest lyric poetry and the richest music in the history of religion. Although the ancient prophets and poets saw the future life less clearly than we ought to see it, all that is softest and most restful in the Psalms and their attendant prophecy grows out of the sunset view of the future life. To the Hebrews, that view threw a matchless glory over the present life and its ills. For example, the Twenty-third