TABLE OF CONTENTS.

	1
EDITORIAL ^a .—Life's Puzzles; Unappreciated; Building Up; Trusteés or Traders; Readjust- ment Among Congregationalists; The Neces- sity; Higher and Higher; Alone With My Conscience	
The Last Voyage, Poetry194	
PRAYER-MEETING TOPIC — Present Suffering and Future Joy	
Wonders With a Meaning	
Inaugural Address195	1
Inaugural Address	
Missions.—Letter from Dr. Rosa W. Palmborg; Letter from G. Velthuysen, Sr.; A New Bap- tist Denomination	
When Hinges Are Better Than Rivets200	
WOMAN'S WORK.—A March Pastel; Memorial Service; In Memoriam; Resolutions; Woman's Board Report	
Are We Trustees or Traders 2201	l
YOUNG PEOPLE'S WORK.—Sathered Together in His Name. Our Mirror.—Paragraph202	
CHILDRENS PAGE.—Willie's Question, Poetry; The Horse Did Not Forget; Mr. Dream- Maker, Poetry; Dog's Devotion to a Dog203	
OUR READING ROOM204	1
The Test of Strength204	
POPULAR SCIENCE.—Aerial Stenography Established205	
The Spirit of Peace205	
EMPLOYMENT BUREAU NOTES205	
SABBATH-SCHOOL LESSON.—The Resurrection206	ļ
A Song of Degrees Poetry206	
Thankful for Mother207	1
LITERARY NOTES207	
SPECIAL NOTICES	

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. MOSHER, Acting Business Manager.

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Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are

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PLAINFIELD, NEW JERSEY. Ten copies or upwards, per copy..

CORRESPONDENCE. Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

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VOLUME 59. No. 14.

APRIL 6, 1903.

WHOLE No. 3032.

had become acquainted. These phenomena Browning, greatest of our poets in spiritual in the darkest shadows and the deepest valwere a simple form of the old "Rochester insight, a man who was at once poet and leys. Following the line of religious history. knockings," and had induced in his mind the seer, has pictured that side of Christian faith from the Psalmist to the Christ, catching the belief that he and his friends were communi- in his poem "Prospice," in a manner beauticating directly with the next life, that they | ful and inspiring. Here is the poem: had been in conversation with people now | "Fear death?-to feel the fog in my throat, 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 | For sudden the worst turns the best to the brave, the result of his experience was excellent, and we commended it. This incident opens large and interesting fields of thought connected | Shall change, shall become first a peace out of pain, 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 concep- and seek to enter into its high spiritual tone, tion of men's relation to the future life, is its matchless bravery, and its spirit of victory. well known. The lower forms of religion | All your life will be made the better, even develop in proportion as men come into con- though you do not now fear death, after sciousness of their relations to the future life | your soul has been toned up, and your faith and the other world. It goes without say- has been tuned up to the triumphant voice of

ing, that the Bible, both the Old and New that poem.

connection with the other world, and of our

den of thought in the New Testament. In some

TYOUNG PEOPLE'S PERMANENT COM-

M. B. KELLY, President, Chicago, Ill. MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill. L. C. RANDOLPH, Editor of Young People's Page,

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nent feature in all Christian history.

YESTERDAY a man came, with mercy begets overcome fear and shrinking. Psalm; analyze it. The Psalmist says, God What of the earnest face and eager steps, to and make men defiant fighters, in the best is guiding me; I shall neither be lost nor

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. was ever a fighter, so one fight more,

The best and the last! 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.

The black minute's at end.

And the elements' rage, the fiend-voices that rave, Shall dwindle, shall blend,

O thou soul of my soul! I shall clasp thee again, Read the above several times. Analyze it,

Testaments, emphasizes the fact of our close PERHAPS all of us love yet more individual relations to the future life. Christ | The Sunset the softer sunset view of death unfolded these truths and they are the bur- | view. than the fighter's view. Never-

theless, the sunset view, with its form or other, that thought appears in the peace and glory, is the natural attendant question of future rewards and punishments, and final outcome of the fighter's view. It is in the intermediate state of purgatory on the the bravery of faith that leads at last to the one hand, or of temporary unconsciousness infinite rest and peace of faith. Indeed, the on the other, in the doctrine of the second rest and peace cannot come unless the bravcoming of Christ, etc., etc. It has been a promilery precedes. It is this view which has given birth to much of the sweetest lyric poetry and the richest music in the history of Physically speaking, men shrink religion. Although the ancient prophets and The Fighter's from death. Various misconcep- poets saw the future life less clearly than tions concerning the future life we ought to see it, all that is softest and the future, half unknown, upon a tide that have done much to cultivate this most restful in the Psalms and their attendshrinking. Lack of faith and of proper views ant prophecy grows out of the sunset view of Because: of God's love have intensified such shrinking. the future life. To the Hebrews, that view On the other hand, clear faith and the brav- threw a matchless glory over the present life ery which reliance upon God's love and and its ills. For example, the Twenty-third

Future Life? consult the writer relative to cer- sense of those words, against death and the come to want. The green pastures of his tain phenomena with which he fears it would otherwise awaken. Robert love spread out before me. He is beside me 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 poetrywhich 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 the' 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 crost 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."

"Turns again home."

The joy of the final farewell is in the third stanza, when the poet savs:

"And may there be no sadness of farewell When I embark.'

Why no sadness? Why can one go out into moves so softly that it seems to be asleep?

"I hope to see my Pilot face to face When I have crost the bar."

And so our readers have got some of the

every loving child of the Father will "meet | ings, shine out beyond description. the Pilot face to face" as he crosses over the moanless bar into the everlasting rest.

A most interesting discussion of

the primary sources of classical and Classical music, appears in the International Quarterly for March — June 1903; it is a paper by Louis C. Elson. The author brings out the fact that "the folk-song is the wild briar rose of music springing up by the wayside of art, it comes into being without any care being lavished upon it, without the artificial aids of the science of music; it represents the natural side of an art that has gradually become scientific. The ploughman at his labor, the soldier on his march, may have been moved to express some topic that was close to the hearts of himself and his companions in poet ry and song; the favorite theme speeds from mouth to mouth, perhaps somewhat amorphous at first, but gradually reaching its most fitting shape by a process of evolution sometimes even assuming more than one shape, as for example, the Russian song "Troika," which is sung differently in St Petersburg and in Moscow, although there is quite enough of resemblance between the two versions to prove a single parentage. It is easy to follow this thought of Mr. Elson, through the various types of poetry, national and local and notably through the poetry of unfolds, and blossoms into matchless beauty. the Old Testament. Those who love such themes will be benefitted by reading the article entire. We can only add that poetry, on the better side, as well as music, has always been born from some form of religious conception, or from some of the higher sentiments and experiences of life which border closely upon the religious sentiment, if not | Not When, a part of it. It is not inapt to say that But How. music is the language of Heaven, and surely it is not incorrect to say that the highest | May you be strengthened for the great work poetic conceptions are divinely inspired. you are doing." Another correspondent What interests the writer in this connection | sending check for the Sabbath of Christ, says, is the fact that, the beginning of such conceptions, which result in the grand Oratorios, sleepy or uninterested ones, and that enough like the Messiah, the Creation, etc., have their | will be subscribed to throw out a good circugerm in the commonest experiences of the lation for the next volume. It certainly is many years, opens the column by a paper,

this were mingling in his own experience, | ter's son cradled in a manger, reared among | how they can serve him best. although founded upon a mistake, had pro- simple peasant people, and that he, without duced good results in him, for the time, at political power or prestige of birth, remodleast. Let us, rising still higher, send out elled the world's thought by his_thought, death brings, to the "drifting fog in the words of hope.—Last Sabbath, listening to ance and unfaith have begotten. Better church service, it was hard to decide which still, let us enter into the sunset scene, until were the better, to be able to sing as they one, and every expectation of what that life | tory, where one sways men at will. When

READER, if there be any good cherish your thing you want, any higher attainment toward which your

soul reaches, any longing, deep and irrepressible, for something now far beyond your touch, cultivate it, cherish it, watch over it, and pray for divine help that it may unfold until, from your present comparatively low ground of life, you rise, step by step, to the higher lands of intellectual and spiritual glory. If Bethoven's symphonies, and Mozart's grandest passages have grown from the simplest folk-songs and longings, may rise even here to heights of God has given you the wondrous gift of song, or the corresponding gift of a performer on musical instruments, if your soul has been touched by that which awakens true poetry and gives expression in words to the deeper experiences of the human soul, be thankful, doubly thankful. Seek in every way to follow these longings, answering every call to bulb in autumn is without beauty, and seems worthless. But when it has been buried, and the spring time has breathed upon it: when the dark mould that forms its tomb has become instinct with the touch of life, it bursts, Thus folk-song and folk-music have done in A Forward the realm of music and poetry. Thus human | step. souls may do in the realm of religion where obedience, love and faith, uplifting, guide us into the divine life.

A CORRESPONDENT, who sends money for RECORDER subscription, adds this remark: "The RECORD-

ER is simply indispensible to us. "I hope your circular letter will wake up the common people. No better argument is supplying a want, and for myself, I wish I all too brief, on Spring Color. If our expecneeded to show that the divine germ is in us, | could send more. Wishing you God-speed in even at the lowest and crudest point of our | your Recorder and Sabbath of Christ work, existence. Nothing better expresses the la- and praying for continuance of good results | parture. tent but developing hunger after higher and from the same, I am, most truly your brother better things, than do these facts concerning in Christ." The first correspondent lives in folk-lore and folk-music. Commonplace expe- | New Jersey. The last in California. Blessriences of common-place people are the start- ings come to faithful servants of the Master, ing point of the highest and richest express- whether on the Atlantic or Pacific coast, in

results of that man's visit yesterday. His | Master, the divine one who lived and spoke | of men, and their efforts to extend the kingnewly-awakened faith that the next life and as men never lived and spoke, was a carpen- dom of Christ, which decides who are his and

A FAR REACHING and most important decision has been made the fighter's triumphant defiance to the fear and brightened all human destiny by his Re-amended? in the Sundaylaw cases, involving leading newspapers of Philadel-

throat," and to the phantoms which ignor- a duet passage—base and contracto—in the phia, within the past week. A lengthy decision was made by Justice Gorman, in which the law of 1794 is declared inapplicable, if every look toward the future life is a joyous | sang, or to reach the highest power in ora- | not wholly unconstitutional, and all the parties arrested were discharged. This is the will bring is filled with the promise of better one considers how the best of music, and the most important decision concerning a Sunthings. To such it is not a misfortune that | richest of poetry are the unfolding of human- | day law which has been made in half a centthis life must find its end, because its end is ity's simple, but universal longings, the dig-ury or more. Further facts concerning it the beginning of that higher life in which nity, glory and deeper meaning of such long- will appear in our next issue. On the day following the publication of Judge Gorman's decision, an amendment was forwarded to Senator Berkelbach, which, it is thought, will be put through the Legislature in place of the one at a hearing concerning which the Editor of the RECORDER lately spoke. This amendment is as follows:

> "An act authorizing the sale of certain articles and the performance of certain labor on the first day of the week, commonly called Sunday:

"Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authorcrude music, your life, led by your better ity of the same, That hereafter it shall be lawful to sell drugs, medicines, soda and which you have yet scarcely dreamed. If mineral waters, milk, and other harmless non-intoxicating drinks, bread, meat, oysters, ice cream, candy, cakes, pastry, cigars and tobacco, to prepare, print, distribute and sell newspapers on the first day of the week, commonly called Sunday; Provided, that nothing herein contained shall be construed to allow the sale on said first day of the week of any non-intoxicating or other drinks higher, better and holier living. The dry | whatsoever in any saloon, inn or tavern licensed by law for the sale of intoxicating

"Section 2. That all acts or parts of acts inconsistent herewith are hereby repealed.

This week we are able to announce the opening of a new column, for our readers, under the general head of Education. The RECORDER has

asked a number of educators to write upon various themes for this column. We seek thus to secure papers of more than ordinary value, especially for young people who are at school or College, and for all our adult readers as well. Since we are unable to make any pecuniary remuneration to those whom we have invited to write, the RECORDER and its readers will be placed under renewed obligation to such writers. Prof. H. M. Maxson, who was President of the last General Conference, and has been Superintendent of the Public Schools of the City of Plainfield tor tations are realized, the readers of the RECORD-ER, will find reason to commend this new de-

Good Tidings is the name of a new church paper, dated at Salem, West Good Tidings. Virginia, March, 1903. Volume I Number 1, is upon our table. It is ions of thought of which we know. There is the crowded city, or the less crowded country. published overy month, and edited by Rev. E. a counterpart to this in the fact that the It is not time or place, but rather the hearts A. Witter, pastor of the Salem Seventh-day

Bantist Church. Twenty-five cents per year. 4 pages, 10 by 12. It is devoted to the interests of the Seventh-day Baptist churches of West Virginia. A directory of each church, giving names of officers, etc., etc., appears, together with notes concerning churches and Christian work from each of the neighborhoods where churches are located. In the opening number the editor says, "We are at present suffering a dearth of ministerial workers. In some respects the interest seems to be waning among our people. 'The world the flesh and the devil seem to be exerting a mighty influence over some lives. We have felt that through the medium of a church paper, justly planned and wisely handled, in which some helpful things might be said along needed lines of improvement and work, and coming to all the churches each month as a letter, it might help to reach the end desired To this end we have launched Good Tidings. and have a department in the paper for each church in which may be found, not only the church directory, but various matters of interest connected with each church. By means of this we hope to strengthen the tie of fellowship that exists between all of our churches." The RECORDER welcomes this new

APRIL 6, 1903.]

REV. E. H. Socwell, of New Auburn, Minnesota, has become pastor of

representative, and trusts that much good

will come to the churches in whose interests

the paper is published.

the church at Berlin, N. Y., entering upon his work the 1st of April. He requests his correspondents to address him at that place.

THE SEER.

Our Lord upbraided the Pharisees of his day because of their blindness. They could not see afar off, nor could they see things nigh at hand. The old prophets were called seers because they could see things which were hidden from others. John Ruskin says: "The more I think of it I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, and thousands can think for one who can see. To see clearly is poetry, prophecy and religion."

According to this authority the thinker is not the greatest man, but the seer. Most men do not see things distinctly even when they are clearly pointed out. The great lack of this age and of every age is spiritual vision. We see through a glass darkly. We look on the things which are material, but fail to penetrate the veil and see things spiritual. Because we lack spiritual vision we lack reverence also. not understand them. When we shall be able to see things as they are and see all there is in them we shall see God in everything, and hear a voice saying unto us wherever we go, "The place whereon thou standest is holy ground."

Men are not born with spiritual vision. To see clearly it is necessary to be born again. 'Except a man be born of the Spirit he cannot see the kingdom of God." Blessed are the pure in heart, for they shall see God." The people of God who are truly born again are all seers. the value of righteousness and truth. The things of the Spirit of God are no longer foolishness unto them. "They look not on the are not seen.—Christian Advocate.

Prayer-Meeting Column.

Topic.—Wholesome Fear.

(Memory Text, the 10th verse of Psalm 3.)

Fear plays a large part in our experiences from childhood to old age. In all the lower forms of religion it is an important factor. The writers of the Old Testament, notably of the Psalms and Proverbs, had reached a good height in their conceptions of Godly ear, although there is evidence that thev nition of fear must be had, otherwise men "that the necessary legislation approving tivate, is the fear that we may fail to under- gress next November." This will make the that will when it is known. There is every | much more favorable than they have been reason why we, with the light of the Gospel | hitherto. and the knowledge we have of the love of God, should put away all slavish fear, and all | dicate that the question of organizing the fear of God as one who can or will do any-lisland as a territory of the United States, thing unkind, unjust, or unhelpful. We shall with a possibility of future statehood, is escape such fear by understanding that God's | under consideration. There seem to be two attitude toward all men is one of love, com- parties on the island, one favoring such a passion, forgiveness and helpfulness. It is a | movement, and the other opposing it. Those great mistake to suppose that such an at- who oppose it claim that the present politititude takes anything away from the char- cal status of Porto Rico is higher in every reacter of God, or removes any incentive to spect than the status of a territory in the righteous living. On the contrary, all best | United States. So far as we can see, such a incentives toward righteous living spring step is not well advised. It seems to us that from such fear as the text inculcates. That | it is better that Porto Rico should be develcan scarcely be called righteousness which oped under the present arrangement, and obeys God reluctantly, for the sake of escap- that the interests involved will be served ing his wrath, or the punishment which must | by such development better than by any movefollow disobedience.

lower types of fear, but it may be doubted ment would seem to be premature at this whether any of us have risen as high as we time. ought toward the best conception of such fear as the theme for this evening involves. journey westward on Wednesday, April 1. Note, also, that the Psalmist declares that The continued high water in the Missisput the words of the Psalmist and the words | lems of the present day. thinking begin with the truth that the fear tic coast during the week past, which have

of the Lord is the beginning of wisdom, and let it culminate in that other truth, that when our love for God and our communion with Christ have reached something like full development, perfected love will cast out all fear, and that both wisdom and sanctified fear find their fullest and final expression in all-abounding love, which is proven by glad

NEWS OF THE WEEK.

On the 28th of March the Treaty of Reciwere struggling against the lower, slavish procity between Cuba and the United States fear, which abounded in the minds of people was approved by the Cuban Senate, the vote generally at that time. A similar fact ap- | being 13 to 9. It was approved as sent from pears in their conception of foolishness. The the United States. There were no conditions. Memory Text for this evening, "The fear of and the questionable time limit amendment the Lord is the beginning of wisdom," finds a was eliminated. It is hoped that this action counterpart in the Proverb, "The fool hath will secure an harmonious, and as near as possisaid in his heart, there is no God." Through- | ble, a just arrangement of the relations beout the wisdom books of the Old Testament, tween the United States and Cuba. It is said to ignore God or doubt his existence, repolithat the Cuban Government highly appreresents the height of folly, while to fear God, ciates the action of President Roosevelt in and believe in him, represent, the height of connection with this treaty. Reports from wisdom. But then, as now, a proper defi- Washington on the 1st of April indicate will be misled. Such fear as the Memory Text | the Cuban Treaty will be passed promptly on suggests, and which all Christians should cul- the assembling of the special session of Constand the will of God, or may fail to obey relations between Cuba and the United States

Reports from the island of Porto Rico inment looking toward making it one of the Perhaps no one of us is conscious of the United States. At all events, any such move-

President Roosevelt set out on his long

it is the "beginning" of wisdom, that is, a | sippi, with the disastrous results which have proper fear of God, leads into large and yet | come at different points from the breaking of larger fields of obedience, and hence of at- the artificial banks, increases the problems tainments in righteousness, and of com- which have attended the management of that munion with God. The path upon which such | river for many years past. Various projects an one enters is the path described by the have been suggested for overcoming these Proverb when it is said of wisdom, "Her difficulties, and preventing the serious reways are ways of pleasantness, and all her | sults which are likely to be repeated at every We trifle with serious things because we do | paths are peace." It will, therefore, be a | stage of unusually high water, in 'that river. helpful thing if frequently we dwell upon the It is said that nearly 30,000 square miles thought which the Memory Text for this of valuable farming land "are protected from evening embodies. The reverse view is found | floods by levees, and yet they are so sparsely in the words of the Beloved Disciple: "Perfect | settled that any increase in taxes would be love casteth out fear." John, who wrote these regarded as oppressive." It is estimated words, probably more than any other one of that the floods of the present spring-time, the disciples, had entered into close relations which are said to cover 600 square miles in with Christ, and there had developed in his | Louisiana alone, have wrought a damage of life the highest conception which any of them about \$25,000,000 already. How to meet had attained of the tender relations between the natural tendencies connected with that They see God in everything. They understand the Master and his followers. What he had great river, and to overcome the difficulties, reached we ought to attain, and it is helpful to is one of the most serious engineering prob-

things which are seen, but on the things which of the Beloved Disciple together. Let your Immense storms have swept the Atlan-

about serious damages along the coast of when off duty as well as when on. A double Virginia and at other points. Sand drifts commendation ought to be given to that along the coast near Cape Henry and other order. points have blocked traffic on coast-line raillittle damage.

500 and was closed at \$28,000.

among the speakers.

amount of \$2,000 each.

bers, which played "The Young Brothers, laws of the university." Bank Robbers," before a crowded house, on | Some months ago it was announced that Sunday evening, March 29, were arrested for an engineer, David T. Kenney, had perfected violating the Sunday law. The arrests were an invention for relieving carpets, furniture, secured by the Woman's Christian Temper. and rooms, large or small, from dust, withance Union. The actors were released on out the use of broom or any similar appli-

cent in the state of New York, of which we is disinfected and from which it is emptied at gave some notice last week, passed the As- some proper point outside the room. The sembly by a vote of 84 to 61. The result of | Scientific American speaks enthusiastically of the passage of this bill will probably change the machine, and of its value in point of the political features of the state of New York | health, cleanliness, etc. It said, "Out of an in no small degree within the next year. ordinary rug, twelve by eight feet for exam-Aside from the immense number of saloons ple, the amount of dirt that could be collected which are affected, there are said to be "six after an old style cleaning, would be about hundred grocers who sell liquors, wines and one-half pound. This machine has been beer in the Borough of Manhattan and four | known to take fifteen pounds of dirt out of a hundred who sell them in the Borough of rug of that size, which was supposed to have Brooklyn." It declared that such trade is a been cleaned every day." If the invention necessity, because of the demand for liquors | proves as valuable as it now promises, it will which can be "bought for families, without | work a much to be desired revolution in going into stores where liquors are sold by house-cleaning and health. the glass."

parties on land or water, on Sunday, has salary of public school teachers in that state best of intentions. "Internal evidences" of been before the Legislature of Pennsylvania at not less than \$35. per month. Several of something or other is what he is seeking. In for some weeks past. It was reported on the the best newspapers in the state, notably the order to find them he dissects just as the 3d of April that the bill had been "re-com- Press of Philadelphia, have advocated this surgeon dissects. He pulls apart just as the mitted to the Law and Order Committee, and amendment with great vigor. The Press of botanist pulls apart. And when he gets thus disposed of for this session."

Mr. Fullmore, Passenger Train-Master on the ernor approves, has abolished starvation inspiration for anyone. The spirit of the Reading Railroad, gave positive orders for | wages for the splendid army of talented | book has been sacrificed to its literary conbidding the "Use of cigarettes by those em- | young men and young women who are train- | struction. And a book is a good deal like a ployed in the passenger service on the New ing the children of the state for future lives of man-take out its spirit and it is worth very York Division of the Reading Railroad." The usefulness. The victory thus won is not of little. main reason given is this: "Men who smoke today or tomorrow, but for all time." cigarettes are apt to have lapses of memory, Words of approval for such a step must to consider its spirit. Its purpose may be and it is not safe to trust the lives of pas-come from every one who appreciates the to demonstrate some scientific truth; then a sengers in the hands of persons who have value of the teacher's work.

greatly impeded navigation, and brought that failing." The order applies to men

As we go to press, President Roosevelt is roads. The harbor at Hampton Roads, Va., well started upon his trans-continental tour, has been filled with vessels of all classes, and which promises to be one of unusual signifithe storms have been so severe that many of | cance, so far as expressions of opinion are conthese dragged their anchors and suffered no cerned. His first notable speech was delivered in Chicago on the 2nd of April. He was A great strike among the operators at the guest of the city, and also of the Chicago Lowell, Mass., has been developed during the University. At the latter place the degree o week. Six large mills are idle and fifteen or LL. D., was conferred upon him by Presitwenty thousand operators are out of work. | dent Harper, with attending surroundings It is reported that \$28,000 was paid in well fitted to the occasion. The key note of London for a single copy of William Blake's his speech was the Monroe Doctrine; he said Illustrations of the Book of Job. The vol- "I believe in the Monroe Doctrine with all ume was first published in 1825. It contains | my heart and soul; I am convinced that the forty-three engravings in original designs immense majority of our fellow countrymen and colorings. The bidding started at \$7-, so believe in it." Aside from the question of the relation of the United States to the The dedicatory program of the Louisiana | Western hemisphere, the President spoke of Purchase Exposition will begin on the 30th | the Isthmian Canal, and other great National of April, which is the Centennial Anniversary | interests and enterprises. In conferring the of the cession of the Louisiana territory by degree, President Harper said: "Theodore France to the United States. President | Roosevelt, scholar, soldier, statesman, Chie Roosevelt and ex-President Cleveland will be Magistrate of the Republic, for faithful service in the advancement of the higher life The officers of the trolley company who of the nation, for intelligence, integrity and have been indicted because of the accident by | courage in the discharge of public affairs, for which so many school-children were killed in | tireless devotion in the settlement of grave the city of Newark, were arraigned at New- | questions and the conservation of the vital ark on the 30th of March. The directors interests of sister republics, and especially pleaded "not guilty," and gave bail to the for integrity, fidelity and unselfish devotion to the public good, the University of Chicago, At Council Bluffs, Iowa, on the 30th of upon recommendation of the university March, a theatrical company of fifteen mem- senate, admits you to the degree of doctor of

ance. By means of a vacuum tube the dust The bill raising the liquor license fifty per is withdrawn quietly into a cylinder, where it

After long discussion, a bill has passed the every book. One is that of the critic, who A bill prohibiting the carrying of excursion | Pennsylvania Legislature, which fixes the | picks to pieces. He may do this with the

LOWER LIGHTS. For Christ and the Sabbath. 2 Cor. 4: 6.

SEEKING THE WANDERERS "Have you sought for the sheep that have wandered Far away on the dark mountains cold? Have you gone, like the tender Shepherd, To bring them again to the fold?
Have you followed their weary footsteps?

And the wild desert waste have you crossed. Nor lingered till safe home returning You have gathered the sheep that were lost?"

We are anxious to spread the Sabbath truth, but some of us do not know how to go about it; and some lack courage. All can help on the work by living, however timid they may be about teaching. How many have made especial effort to bring back those who have wandered from the fold? Every effort should be make by pleading with them and praying for them, to induce them to return to God's way. A few words spoken in love may touch the heart, and trouble a conscience not quite dead.

Sometimes in a large church weak ones are neglected, thoughtlessly, by the active workers; such ones sorely feel the neglect. Perhaps having little confidence in themselves, they think what little they can do is not of much consequence, and cease to do even that little, until finally they slide back into worldliness. They should be made to feel that the Master needs workers with one talent as much as those with more. If such are encountered and given work to do, much time and labor will be gained, and much anxiety and grief

Those who have forsaken the Sabbath have a conscience which may be reached if we go about the work in the right way. If they are far away so that we cannot talk with them "face to face," we can write to them and send the RECORDER and other Sabbath literature, -and pray. One girl who had temporarily left the Sabbath, wrote to her aunt, "I have felt the influence of your prayers. I felt so wicked that I couldn't stand it, and have commenced to keep the Sabbath again. I do not intend to give it up again."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:

ANGELINE ABBEY.

THE BOOK OF BOOKS.

There are two ways in which to judge of

April 2nd said: "By the passage of this act, through, there may be a lot of information On the 3d of April it was announced that the Legislature of Pennsylvania, if the Gov- for the critic, but there is very little, if any,

> Then the other way of judging of a book is bit of sentiment would be out of place within

purpose. The reader who takes up a scientific organized industry. treatise and complains because he does not find it exciting as he would find a novel ex- cribe the progress of civilization chiefly or citing would have no cause for complaint; he wholly to some one cause, as, for instance, no weight against its scientific value.

APRIL 6, 1093.7

its original beauty. Suppose a botanist who that is the necessity of something to eat. tion, it could not have been a rose originally. | living by the chase? Then they are savages. part of it does not agree exactly with secular | directly from the soil? Then the tent becomes history, or this part proposes what we can- the house; government, laws, social institunot understand, or this part is mere legend | tions, customs, all these are profoundly and

books Mr. Dana's comment is undoubtedly other civilizations already named. correct. But the spirit of the two books is

ORGANIZED INDUSTRY AND PEACE. JOSIAH STRONG, D. D.

after the advent of the Prince of Peace, the alized, we find a growing interdependence. nations are beating their ploughshares into And as a facility of intercommunication inbeen so great or so costly. In view of this fact, competitor into some other business or

mathematics; then there is no portion of it be as mistaken as possible, for there are to- to produce her own grain. It is not agriculnothing of chemistry or zoology or geology. war and ultimately to destroy its destruction. for her to buy her grain from the Dakotas, The spirit of the book is governed by its | Foremost among these causes is modern and | and to pay for it with manufactured products.

Philosophers of history are very apt to as

has gone to the wrong market. All of his religion, or climatic or physical conditions, reaction of institutions upon each other, or In spite of the plainness of this proposition the embodiment of great ideas in great men. a great many people approach the Bible in a All of these causes have been profoundly manner entirely different from that in which operative. Some have been more effective in they approach other books. This may be some ages and among some peoples than partly due to causes beyond their control, others; some are more influential at certain interdependent national life, so that the instill it is true that the book of books is not stages of civilization than other stages. But terests of one section have become the interests treated as any literary critic would insist | there is one cause which has had scant atten- | of all sections. Suppose a frost kills a co+ton other books should be treated. If it is picked | tion at the hand of the philosopher, which is | crop, or drought greatly injures corn or to pieces, and there is not the beauty in the profoundly effective among all peoples, at separated pieces that was claimed for it as a every stage of civilization, and in every age, whole, too many readers express doubt as to | and every day of every year of every age, and | with the other; they have common interests.

the Bible. They say that this part of it is of life, their domicile are all such as characternot in accord with modern science, or this ize a nomadic life. Do they get their living or story. And then, because of all these vari- | radically changed, and they have all the ous parts, the whole book is to be cast aside | characteristics which belong to an agricultural | when America will be what England is now as a mere tale of some dreamer. The spirit civilization. Do they get their living by traf- the greatest servant in the world's great of destruction is not the spirit of the Bible, fic? Then their merchants and sailors return- household." Even in 1880 that prophecy beand the reader who approaches it in that ing from afar bring back new and stimulating spirit looses that for which the Bible stands. ideas, and these people develop an art, a lit- of the United States that year exceeded those There is no doubt as to the literary beauty | erature, laws, customs, agovernment, virtues | of the Bible. Charles A. Dana used to say and vices as different from those of the plough- million dollars, but the world took no note that a knowledge of the Bible and a knowl- men and the herdsmen as their occupations of the fact because the products were consumed edge of Shakespeare were equally necessary | are different. We must not be then surprised | for a man who would be truly cultured. Yet that the industrial revolution of the past one does not read the Bible as he reads Shake- | century has produced and is producing a new speare. As a literary criticism of the two civilization, profoundly different from the exports exceeded our manufactured imports.

This new civilization, introduced by the in- come alarmed, so that officials of State are absolutely different, and because of that dif- dustrial revolution, has been produced pri- beginning to discuss the question of an inference no one can secure the benefit in them | marily by the steam engine, or, to speak a little | dustrial combination against the United if he approaches both in the same spirit. The more broadly, by man's gaining forces which States. Bible was given unto man for a definite pur- were not muscular, by tapping the great

At the beginning of this twentieth century, | ized and labor becomes more and more specishall no longer lift up sword against nation." | becomes wider and more complete. For in-

its covers. Its purpose may be to teach But if we should draw this inference we should stance, New England does not now attempt reserved for fiction. Its purpose may be to day causes at work in the world which are turally impossible for her to do so, but it is magnify some heart truth; then it requires | destined to wage successful warfare against | commercially impossible. It is much cheaper She brings her sub-tropical fruit from Florida and Southern California: her meats from the West, her cottons from the South; her irons from Pennsylvania; her precious metals from the Rocky Mountains, and she pays for all criticism aimed at fiction failings would be of or the evolution of thought, or the action or these with her manufactured products. And in so doing she receives better service, her workmen get better wages and larger returns for their work.

> Thus we have developed through this organized industry of the nation an intimate and wheat, every industry shares the loss. All the great industries have become allied one

Now, what has taken place in the United picks apart a rose should insist that being | Tell me one thing about a people—namely, | States and in Great Britain and is taking the component parts of a rose the wreck | what is the form of their industry, how they | place in all other nations as the industrial must have the beauty of a rose; and unless | get their living-and I will tell you a hundred | revolution makes its way around the world, it did have that beauty in its battered condi- things about that people. Do they get their is destined to take place in a still larger sense in the organization of a world industry. We would write him down as anything be- | Do they get their living directly from domesti- | Indeed, we have already entered upon this side scientific in his methods, would we not? cated animals? Then their government, their final stage; the world industry life. The Yet that is the way a good many critics use social institutions, their usages, their customs nations are just now entering into severe international competition with one another: and no nation is so well fitted for that competition as the United States.

> Gladstone prophesied some thirty years ago in words like these: "The day will come gan to see its fulfillment, for the manufactures of Great Britain by upwards of six hundred here at home. The year 1898 was a notable one in the world's commercial history, because then for the first time our manufactured

> European manufacturers have already be-

What does this signify? When a manufacpose. Those who read it in that spirit and reservoir of force which has always surround-turer is very much undersold he must do one who seek from it that which it was intended ed him, but which he had never known how of two things; he must either cheapen his proto give, learn by experience that those who to use until a few generations ago. The steam duction or go out of business. The European seek shall find; while those who read the Bible engine deindividualized and centralized power, nation cannot go out of business; they must to prove some scientific truth may come and that is the fundamental cause for the have something to eat. Not one of the four away convinced that it is not what they transition from the individualistic to a col- leading manufacturing nations can produce hoped for. The book of books is to inspire | lective type of civilization. This produced | its own food supply. Food must be imported, men to better things and to point out the the factory, the organization of industry, the and they must exchange their manufactured way by which to attain them.—Westerly Sun. division of labor, the redistribution of popula-products for that food. They must resort tion; in short the social or collective civiliza- to every possible means to cheapen the cost of production, and that means ultimately the As industry becomes more and more organ- destruction of the standing army. I cannot stop to develop that point, however.

The natural result of the international competition upon which we are now entering will swords and their pruning hooks into spears. creases, the area of competition enlarges; the be to drive capital out of the unprofitable Never before in history have the armaments successful manufacturer drives his inferior industries and compel it to seek some more profitable field of investment. Thus the proit would seem as if the progress of the world absorbs him. Thus as industry is progressive- duction of certain articles of commerce will had not been toward that time when "nation ly organized, we find that interdependence become commercially impossible in Western

(Continued on page 221.)

Missions.

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

and Minnesota.

this neglect. One of the potent causes is of the Word of God. chargeable to schools and teachers. Students are trained in classical Latin and Greek, but seldom in Hebrew, and little in canonical Greek. They come out of college with a better knowledge of Roman and Grecian thegods and goddesses than of the lives of the planning for a visit to our friend, Mr. Estes, Bible worthies and the ways of God. This is of the American Friends' mission, whose acabroad the light of the Bible and the religion | were prevented by my illness. This year howof Christ. Colleges, true to their origin, ever we were more fortunate and left here on should put the study of the Bible in its orig- the evening of January 26, taking Anna with dent of the knowledge of classical Greek is gone ten days. that it enables him to read and better understand New Testament Greek. As the fruit is river steamers is very expensive, we took the the crowning of the blossom, so Bible study | plan often followed by missionaries of travelis the crown of classical training. Every ing in first class Chinese cabins. The chief student should value his knowledge of Greek, | disadvantages of this, in addition to the comnot so much that he can read Homer, Thu- pany of more or less desirable Chinese in the cydides and Demosthenes, as that he can saloon, are the necessity of taking one's own read the words of Christ and the divinely- bedding and toilet articles, and the cold, that inspired apostles in their original language. part of the ship not being warmed at all. For What Christian student would not prefer to the up journey we were on board two nights read in the original David, or Moses, or Paul, and one day, and the weather was, I think or John, than Virgil, or Tacitus, or Xeno- the worst we have had this winter. It was phon, or Homer?

some responsibility of this neglect. Students ed by several of our fellow passengers who are thoroughly trained in them in Church were gambling, rattling their dominoes, and History and Systematic Theology, but mea-smoking both tobacco and opium in the gerly in the analysis and interpretation of public saloon just outside our cabin door. the Bible itself; hence they come from these | This was kept up the whole night through. theological seminary with a taste or zest to much and come back foreign first class. But Knapp or some noted theologian, than the unpleasant trip down. chief, if not their only, text-book, and their the pleasant time we had at the "Quakerage." ponds stands an immense stone boat. Not sition of the Word of God; the exegetical sights of the city. than the fountain. The pulpit will not over- the lower deck of the steamer into a sampan in front of the main entrance to prevent come this sad neglect in the reading and and be rowed ashore, an experience not alto- demons getting in, and men must go round greater love for the Bible and diligence in its lings.

study, until it takes a higher stand in that direction itself. Ministers will not be able to | in the scene of a recent disaster where the expound the Scriptures with skill and power, sudden sinking of a portion of the river bank Our evangelists, J. G. Burdick and M. B. until they are themselves better Bible stu- had precipitated a large godown (warehouse) Kelly have been having a little vacation for | dents. We believe the remedy to-day of this | with from one hundred to three hundred rest and recuperation. Mr. Burdick will re- neglect of the study of the Bible lies largely coolies, into deep water, very few of whom sume evangelistic work in the Central Associ- at the doors of our institutions of learning. were saved. It is supposed that the river, ation, beginning at DeRuyter, N. Y. If Mr. | While they shall not diminish classical train- | whose banks there are very steep, had gradu-Kelly does not go to Dodge Centre, Minn., ing in the least, let them rather strengthen it ally undermined the place. The loss of life he will do some missionary work in Iowa by including the study of the Bible in its was the greater as the slip occurred just as a original tongues, secure able teachers, that steamer had arrived and great numbers of our young men and women may acquire in coolies were rushing down to get business. WE presented not long ago some para their school life a love for the Bible and a The Yangtse is a mighty river. I suppose it graphs upon the neglect of Bible reading and taste for Bible study, that they may be ex- is a mile wide there now, two hundred miles study by Christians. There are causes for cellent interpreters, expounders and teachers from the mouth, and wider still at high water

THE SABBATH RECORDER.

A TRIP TO NANKING.

A recent trip to Nanking was taken not so much for the sake of missions as for the pleasure of two of your missionaries, but a brief ogany than of the theos of the Bible. They account of the excursion may none the less be know more of the immoralities and freaks of interesting to our friends. We had long been all contrary to the original design and found- quaintance we made on the journey three ing of colleges. They are the offspring of years ago, and in fact intended to go last the church and the Bible, designed to shed | year at the Chinese New Year vacation, but inal tongue and in English, in their curricu- us and leaving Burdet in the kind care of Mrs. lum. The highest value to a Christian stu- Davis with the amah to help her. We were

very cold and the only snow-storm of the winter fell on the day we were on the river. Our theological seminaries must shoulder On the first night our sleep was much disturb-

Word of God itself. Old-fashioned ministers | Nanking, which means "southern capital," apostolic times and in the first centuries of of different boards who are stationed in Nan-

and expository sermon was the rule. The The landing place is, of course, outside the popular style of preaching now is of another city wall, and is five or six miles from where all the yamens and temples are something type—dogmatic, topical, rhetorical, horta- most of the missions are located inside the dreadful to behold. They usually occupy the tory, sensational. The former will make a city. The landing, (the act, not the place,) whole gate, five or six feet wide and ten or Bible student, the latter will not. The peo- is of interest in itself as, there being no wharf | twelve feet high, and are in the form of a ple will not surpass their leaders in the study or hulk on which to disembark, it is necessary huge warrior with a great knife or other of the Bible. The stream will not rise higher to descend by jump, drop, or tumble from weapon. There is always a high wall directly study of the Bible, or beget in the people gether pleasant on snowy and slippery morn- the end of the wall which the demons are not

Near the landing place we were interested in the summer.

Going up from the landing place it is only a short distance to the city wall which is said to be thirty miles in circumference, enclosing much open country which, I suppose, was mostly thickly settled previous to the Taiping rebellion, at about the time of the American Civil War, when a large part of the city was destroyed. The wall is twice as high as the Shanghai city wall I should say, i.e., it is forty to fifty feet in height. It is made of brick backed with earth fifty or sixty feet wide and is kept in excellent repair. I saw two modern pieces of ordnance mounted on the upriver side. The gates are very imposing being archways through the whole thickness of the embankment and a third as high as the wall. Each of the gates I saw was ornamented (?) on each side by large advertisements As the foreign first class passage on the of rival brands of American cigarettes. might comment on this evidence of the march of progress, but you can do that yourself.

> We called on Dr. Palmborg and her friends, Mr. Ting's family, and were almost compelled by their excessive politeness to remain to a meal there. Some excellent pheasant and fish were served in European style, but Mr. Ting was highly amused because his wife, (or concubine) had a soup-plate full of loaf sugar on the table.

It was by Mr. Ting's courtesy that we were able to visit the garden of the Vicerov. or Governor General. The Viceroy of Nanking is over three provinces, in one of which we live, and is probably the person of most power in the empire outside of Peking. The garden and the "temple of ten thousand gods" we visited in company with Dr. Palmborg and sacred schools lacking in a thorough knowl- By the time we arrived at our destination two attendants from Mr. Ting's yamen (ofedge of the Bible. They do not leave the we were nearly willing to pay five times as ficial residence). The garden at the Viceroy's yamen is quite wonderful in its way, being be Bible students. On doctrinal points they when the time for returning came the weather filled with conventional rock-work, ponds for are more inclined to consult Hodge, Smith, was much better and we really had not an gold-fish and the like, rustic arbors and bridges painted bright red and blue, trees apparently set in huge stone tubs, covered are really better versed in the Bible than min- as Peking means "northern capital." is a walks, a race course or exercising isters of modern make. The Bible was their wonderful city. I shall not try to write of ground for horses, etc., etc. In one of the closet their sanctum sanctorum. In the nor of meeting some of the fifty missionaries the kind of a stone boat we used on Allegany county farms, but a stone model of a fine the church, preaching consisted in the expo- king, but I do want to tell you of some of the house-boat. A pleasant place in summer, I should think, to sit in to drink tea.

The "guardians" painted on the gates of supposed tooknow enough to do. One of the

most incongruous things I learned in coming military officials and two pairs of civil offito China was how the gods required to be cials, each about twelve feet high. protected from the demons.

APRIL 6, 1903.]

burning in many other places.

As we leave there arises a question of casuistry perhaps as difficult of settlement as those Randolph published in the Recorder of December 29. The question is, Shall we visitors, especially from warships, have done. fee the priest who has so kindly shown us around? It would seem to be "the thing to | ped in the "forbidden city" to see a bloody do," but would it not be aiding in idol wor- stone, the legend of which has various forms,

perience in donkey riding, one of the most his ministers was left behind. The usurper common modes of travel in Nanking, and much more comfortable on most of their him and after cutting out his tongue and roads than the Japanese ricsha.

numbers of beggars and other poor people must be made of stone. I should like to see going to the distribution of old ricegiven out it." and accordingly had it taken out and like the soup kitchens of some American cities. other peoples'. The minister, they say, died They seemed numerous enough, but some soon after, but his blood would not washout years they are there in thousands instead of of the paving stones and the usurping Emin hundreds as this year, coming from the peror admired his courage so much that he as well as from the city.

rial of the time, five hundred years ago. when Nanking was the capital of the empire. The tomb, that of the Emperor Hung Wu, who peopled by Tartars or Manchus supported by pensions from the government, for the governthe empire have settlements of Manchus.

The tomb itself is enclosed in a high wall The "temple of ten thousand gods," or which has recently been repaired, it is said, Buddhas, may not contain that many, the because the late Viceroy, Liu Kung Yi, was Chinese word, like our "myriad," being often reproved for his neglect of the place by the used for an indefinite large number, but it ancient Emperor who appeared to him in a certainly would seem to contain gods enough | dream for the purpose. Inside this wall there for any reasonable demand. The temple itself is a newly-built sort of pavilion some distance is a vast place containing a great number of | before the grave, built in the centre of the | rooms, and is attended by more than a hun- foundation of a former structure of much dred priests. The idols are some of them very greater size and which was, I suppose, destroylarge, as much as twelve feet high and are of ed by the Taipings. The grave mound is of which are lined with low buildings containan exceedingly fierce and cruel aspect, and perhaps a hundred and fifty feet in height ing the tablets of ancient scholars and "they that make them are like unto them," and is fronted by a wall probably a hundred H. E. Wu Ting Fang to the contrary not- and fifty feet long and from forty to fifty feet | end of the court, a hundred and fifty feet long withstanding. Most of them, however, are high and the same in thickness. It is pierced and seventy-five deep, reached by a flight of small, less than a foot in height, and one by a gateway in the centre ascending the side room in particular had shelves on the walls of the mound, and on this wall, which can be filled from floor to ceiling, and even along the mounted by stone steps at the back, is yet rafters they were sitting in rows gathering another smaller one enclosing a small space. dust. A large shrine in the middle of the The whole is quite imposing though difficult completely hides the temple to five generaroom also contained uncounted images and to describe, but is evidently not nearly so this was the only place where I observed our grand as it was once, as shown by the ruins propriety requires, on still higher ground at attendants worshiping, though incense was scattered about. The caretakers had pieces of tiles from the former buildings for sale, but I preferred to cut a cane from the bush on the mound as a souvenir. I did not seek fame by scratching my name on the wall as many

On our return trip from the tomb we stopone of them as follows: A certain Emperor That day's trip was Mrs. Crofoot's first ex- had been driven out by a usurper, but one of tried to induce the minister to acknowledge performing various other acts of gentle per-One morning when out for a walk I saw suasion without success, he said, "Your heart from the government storehouses, somewhat found that it was really much harder than surrounding country when the crops are poor, | had the stones put in a sort of shrine, where | they may be seen to this day. The stones The Ming Tombs constitute the chief memo- are there with the red streaks in them all as many of those in the Steinheim at Alfred.

was buried there in 1398, is situated a short Nanking though it is not so much a thing to he who comes with any other plea must come distance outside the city. In going there we see as a thing to think about. It is here that without hope. "Whatsoever ye shall ask the passed through a ruined cross-wall into what the provincial triennial examinations are held Father in my name, he will give it you," said was once the forbidden city. It is still partly for literary degrees which are the only pass- our Lord; and again, "Whatsoever ye shall port to official life—except money. The cells ask in my name, that will I do." It is only in which the candidates sit for three days at when we have a profound sense of dependence ment of China, you know, is not Chinese but a time to write their essays are about seven Manchu, and all the more important cities of | feet high. The width from side to side was | just the length of the ordinary cane I carried and get the blessing of our Father in heaven The tomb is reached by a sort of avenue (dogs are even worse in Nanking than in when we base our supplication upon the work half-a-mile long at the beginning of which is Shanghai) and the depth from front to back and sacrifice of his Son in our behalf. This is an archway over a stone turtle six feet high exceeds the width by less than a foot; say a fundamental fact to the Christian, and it and large in proportion, bearing on its back seven feet high and three by four feet on the finds constant expression in his prayers as he a huge vertical tablet as wide as his body and ground with one side open to the weather. lifts them "for Christ's sake." twelve feet high, elaborately carved at the There is space for one board for sitting and top, and containing a long inscription. On another for writing. As the halls cannot be reciprocal to the one suggested. It is that each side of the way every fifty yards are opened during the examination, it is said that we who ask for all needed blessings for ourstone figures, none less than six feet high, and several dead students are often passed out selves, for Christ's sake, have before us somesome of them twelve or more in height. The over the walls having succumbed in the trial. thing to do for him, that he may receive what first pair is of dogs, sitting, then follows a There are twenty-five to thirty thousand of he wishes and what is his due. Manifestly it pair of dogs standing, then horses lying, the cells. At the time of the examinations is unreasonable that we should be ever basing horses standing, then several kinds of fabled | the missionaries often take advantage of the | our pleas for divine mercy on the person and monsters, two pairs of each, culminating in opportunity to distribute books to so many work of Jesus for us, while we neglect the work camels and elephants which are really quite literary men. The description of the examina- which Jesus bids us do in his behalf. If for life-like. After the beasts are two pairs of tion system in chapter nine of Williams' his sake we ask something for ouselves, we

"Middle Kingdom" is very good and interesting. That whole work, which I have read from contents to index, is worth the careful attention of any one interested in China.

The Confucian temple at Nanking is one of the finest in China and is well worth a visit. It differs much from any other temple I have entered in that it contains no idols or images. It is not open to the general public and the central gates are for the Emperor's use only. It is a very impressive structure at the back of a court one hundred yards deep, the sides worthies. The temple is on a terrace at the marble steps. It has a double roof of yellow tiles of fanciful design showing not only the animals known to the Chinese zoologist. but all the monsters of Chinese mythology. It tions of Confucius' ancestors which is, as the back.

The interior, perhaps from its spaciousness and the absence of the noisy crowd seen in temples, seemed to me more of a sacred place than any other I have seen in China. The lofty roof supported by massive pillars; the wide space on each side; the high throne in the centre on which is the huge painted board containing the characters meaning, "holy teacher Confucius": the immense table or altar for the sacrifice of the ox, the sheep, and the pig; the smaller thrones at the sides containing the tablets of eight of the sage's most famous diciples, Mencius among them, altogether serve to make up a picture majestic in its simplicity, and contrasting strongly with the usual scene in a Chinese temple. A sense of the power this man of twenty-four centuries ago still wields among his countrymen is stronger in my mind than ever before. J. W. CROFOOT.

West Gate, Shanghai, China, Feb. 20, 1903.

FOR CHRIST'S SAKE.

All Christians are accustomed, and for this they have ample warrant in the Scriptures, to conclude their petitions to the throne of grace with the phrase, "This we ask for right enough, but they do not look so bloody Christ's sake." It is in the name and relying upon the merits of our Divine Redeemer that The examination hall is one of the sights of | we may anticipate acceptance before God, and upon him that we can come with assurance of an answer to our petition. We gain the ear

But this phase presents another thought,

are bound for his sake to do what will please him. And it is only when our hearts prompt us to do for Christ what lies within our power that we are in the right attitude to ask from Christ what we need.

216

It is one of the best blessings bestowed upon the followers of Jesus that he may not only bear on his heart a love for his Master, but that there are open to him constantly certain ways in which he may please that Master. Enthroned though he is, and exalted beyond all our conception, he yet looks to us for a service in matters which deeply concern him. Let us keep ever fresh in our hearts the truth that the love for men which brought Christ from heaven to earth, so far from being exhausted, is as deep and constraining as ever, and that his compassionate heart is yearning for the redemption of all whom he once came to earth to save. For his sake, therefore, we should desire and work for their redemption The travail of his soul he is waiting to see The praises of the heavenly host do not prevent him, so the Scriptures tell us, from looking toward earth with longing and expectation for the coming day when the world shall be brought to his feet. These are things which Christ desires, and for his sake we should seek them, and our prayers which are in his name should have reference not alone to our needs but to his desires. We may plead for him as well as for ourselves. That majestic hymn of Watts beginning,

> "Jesus shall reign where'er the sun Does his successive journeys run,'

in one of its stanzas, based upon the Messianic Psalm, the seventy-second, followed strictly the thought of the original when it said. "For him shall endless prayer be made." Some later hymn books have altered the line so that it may read, "To him shall endless prayer be made." Probably this was done because it seemed presumptuous to suggest that men should be engaged in supplications we are right when we sing,

> " For him shall endless prayer be made, And blessings throng to crown his head.

So let there be continual prayer for Christ's sake, both as covering his wishes as well as life. our own needs.—The Missionary Herald.

THE THEOLOGICAL SEMINARY.

We have been highly favored recently in the way of two excellent addresses. Pastor W. L. Burdick, of Independence, N. Y., spoke to us upon "Some Lessons from My Student Life." The address was prepared carefully; in clearness and systematic arrangement it was a model for students; and the thoughts were most practical and helpful. Miss Martha Berninger spoke to us upon the missionary work in China and Japan. She has labored in these countries five or six years, going out under the Woman's Union Mission; and is to return to Shanghai to work among factory girls under the auspices of the World's Y. W. C. A. She believes in China and the Chinese: and the country was never more open-minded to the gospel than now, partly because of martyr-witnesses to its power. The Japanese are the "Yankees of the East," but without the Yankee's conscience and religion. Business dishonesty and impurity are common sins. But Christianity is making real progress, and Japan's hope seems to be in her students. To meet and hear this missionary was a great privilege.

A. E. MAIN. ALFRED, N. Y., April, 2, 1903.

Woman's Work.

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

A HUMBLE PLEA.

De way is da'k an' de win' done blow, I choke in de desert san', I'se blin' an' can't see wha' to go, Good Shephe'd, take my han'l

De los' sheep cry on de mountain side, Dey 'fraid ob de col', da'k night, Dey look fo' de Spirit an' de bride, Good Shephe'd, hol' de light.

De path am dim an' de tho'ns am sha'p, An' we watch fo' de break ob day, When we all gwine play on de golden ha'p, Good Shephe'd, lead de way!

Dey know dat the Lawd gwine set them free, Dev know dat the de Mahsteh's nigh, But de night am black an' deir eyes can't see, Good Shephe'd, soun' de cry!

De wolves ob hell am a prowlin' 'roun', An' de flesh ob de chillun creep Dey cuddle down on de col', col' groun' Good Shephe'd, watch yo' sheep!

De moon done sinkin' behin' de cloud, De stahs from de sky hab gone, Ou' herds in humble pra'r am bowed, Good Shephe'd, lead us on!

When we reach de fol' on de shinin' sho', An' we lav in de sun's wa'm rays, We will dry ou' eyes an' we'll weep no mo' But we'll sing de Shephe'd's praise.

-Missionary Tidings.

FANNY CROSBY, the blind hymn writer, has recently celebrated her eighty-fourth birthday and is in such strong and vigorous health that she says she expects to be one hundred and six, the age of her grandmother when she died. She was born at Southeast, Putnam County, New York, and now lives in Bridge- tumes and ornaments of their grandmothport, Conn.

An attack of scarlet fever in babyhood left the eyes of Fanny Crosby so weak that blind ness was the result. She was educated at the Institution for the Blind in New York, when she later became a teacher in Greek, Roman and American history, grammar and rhetoric Her marriage to Mr. Van Alstyen, who was for Christ. But no! the Scriptures say it, and also blind, in 1858, terminated her connection with this institution.

> She wrote her first poem when she was seven years old, a bit, as it seems out of her own

> > "O, what a happy soul I am, Although I cannot see! I am resolved in this world Contented I will be. How many blessings I enjoy, That other persons don't; To weep or sigh because I'm blind, I cannot nor I won't."

When about fifteen years old she began hymns that have been familiar to us in recent | new year and the new moon; feasts at birth vears have been from her pen. A great num- and at marriage; feasts in honor of snakes words; "Blessed Assurance," "Rescue the feasts in the family and in the temple. Perishing," "Safe in the Arms of Jesus." So Pure Gold," "Bells at Evening," or almost | quent famine. any of the collections of hymns published in her name, and you will see how large a debt marks on their foreheads are too obscene to we owe her. F. J. C., Lizzie Edwards, Ella look upon; their religious processions gro-Stirling, Carrie M. Wilson, are a few taken at reek with the vilest immorality and basest random from a long list. Fanny Crosby has idolatry.

"Music in the Air" and "Rosalie, the Prairie Flower," were from her pen.

Her wonderful memory seems in some measure to have compensated for her loss of sight. She seems never to forget. It is said that she has kept over forty different hymns in her mind at one time before she had the opportunity to dictate them.

The story of how "Safe in the Arms of Jesus" came to be written shows that she has a head and heart full of poetry. Dr. W. H. Doane had written the music of this hymn, but had no words to fit it, so he went to Mrs. Van Alstyen and told her he wanted some words for a tune that he hummed to her. That was not all. He must catch a train in twenty minutes and the hymn must be ready before train time, and it was

In person she is rather small, quick in her movements, a rapid walker, and one would never think of her as more than sixty years of age. She always wears colored glasses to conceal the sightless eyes. She is of cheery disposition and always ready with words of help and encouragement. She has never allowed herself to be unhappy because of her blindness, and says that very affliction has been her greatest blessing.

HINDU MANNERS AND CUSTOMS.

MRS. D. E. TITSWORTH. The wheels of time move slowly in India. Ancient customs still prevail; the camel bears his burden, young women wear the cosers and more remote ancestors, and are in the latest fashion.

Even the grand Durbar, recently celebrated at Delhi, with its outlay of \$5,000,000, was but a repetition of the pomp and splendor borrowed from the Persian court 2,600 years ago, and hardly outrivals that of 1665, when the grandees of the empire offered gifts valued at \$6,000,000.

Still the wheels do move. Machinery has snatched the shuttle from the hand of the weaver; over the country the iron-horse outruns the trotting bullock; in these twentieth century festivities the trollevcar spins along the avenue; and the blazing electric light enhances the brilliancy of the glittering splendor, whose crowning glory and charm to us is the chief lady of all this magnificent pageant, our American sister.

The life of the Hindu appears to be made writing hymns and since then has labored up largely of striking contradictions; of fasts continually in that line. The number of and feasts, of sacrifices and festivals. of outhymns written by her is estimated at six ward purity and inward defilement. of povthousand, and it is a fact that many of the erty and wealth. Feasts to celebrate the ber of her hymns have become like household and ancestors; feasts, general and local;

Sacrifices are equally abundant. Sacrifices many hymns has she written that she has to gods; to planets and to monkeys: sacrimade use of nearly a hundred pen names, lices of fire, of water, and of blood. The rich rather than have her own appear so fre- roll in wealth and indolence; the poor eke quently. Look through your hymn book, out a miserable existence in poverty and fre-

Strict to observe all the outward forms of the last fifty years and see how often you find religion, they are often but a hollow mock-Fanny Crosby and the many equivalents of ery. The shrines by the roadside, and the Dale, Grace I. Frances, James M. Black, Julia tesque and absurd, and their temple services

also many sweet songs, all familiar to us. | Kipling suggests that with their frequent

ablutions, they ought to be the cleanest peo- not be known. He has invented numberless thirty years.

water which causes mud, and it is water that anything containing a germ of life. Henever removes it. It is your will that makes you carries a handkerchief, and always uses a commit sin, and it is by your will alone that new green twig in place of a tooth-brush, as you can be purified." Looking upon sin as the latter becomes defiled by saliva. they do, it is not surprising that they should rinses his mouth after every action tending They are instinct with life, the heralds of consider mere ablutions of the body sufficient | to defile, twelve times after taking food and to wipe it out. Ablutions performed in sacred rivers or tanks purify both the body and soul from any defilement they may have are not so strenuous, and for this reason are contracted. It is even possible for a person living at a distance to obtain the advantages conferred by their sacred waters without leaving his home, as he has only to transport himself in intention, and to think of the place while bathing, to obtain the necessary result.

"This poor, benighted Hindu, He does the best he kin du— He sticks to his caste from first to last, And for clothes, he makes his skin do.'

While this is not a Hindu epic, it does, nevertheless, contain a grain of truth; for, like religion, the iron-clad system of caste pervades everything in India. Various theories are given for its origin, for all of which there may be some foundation. The Brahmin rests content in the thought that through Brahma, his creator, he becomes fitted to be the intellectual and spiritual governor of his

The theory of the economic division of labor is borne out in the warrior spirit of the Kshatriya, or Rajah, the Vaisya trader, and the Sudra cultivator. It has been claimed that the Kshatriyas no longer exist; that they became so powerful and tyrannical that Vishnu caused them to be exterminated; and again, that they, with the Vaisyas, have J. W. Crofoot, Shanghai, China. become absorbed into the other two castes; but we find the Kshatriyas appearing in the Mrs. L. A. Hutchinson, Plainfield, N. recent durbar in Delhi, clad in the mail armor Mr. and Mrs. Luther S. Davis, Riverton, N. of the Raiputs, while the Vaisvas are prominent as traders in the northern part of India.

Besides these four distinct castes, the Pariahs, or Outcastes, form a very large part of the inhabitants—these, with the Sudras, comprising nine-tenths of the entire population. They are in reality the most useful, as they are employed largely by the higher castes in cultivating the soil and in all kinds of menial servitude.

These four main castes are divided into numerous subdivisions, the highest number being 108 in the Sudra caste. In addition there are other mixed castes formed largely by intermarriage. The Hindu never fails to | E. & O. E. recognize the distinction, as the failure to do so would cause him serious trouble.

Expulsion from caste is one of the hardest things he has to endure, as it entails not only the loss of property and friends, but often the loss of family, his own wife and children preferring to leave him rather than share his disgrace. Intermarriage, eating or drinking with one of an inferior caste, change of the sins which are punished by expulsion.

Of all Hindus, the Brahmin is the most rigid | -Syracuse Herald. in the observance of all the outward forms of religion and customs as to food, frequent abluany rules, he takes great care that it shall | him!—George MacDonald.

ple in the world; Dubois declares them to be and ridiculous precautions to prevent the one of the filthiest. The former but halted possibility of coming in contact with anyamong them, while the latter adopted their thing which would defile his person, clothing, customs and costumes and dwelt with them furniture, temples, etc. For this reason he likes best to wear garments of silk, as silk is One of their own poets has said: "It is not easily defiled. He does not eat meat or twice upon retiring.

> The lower castes, especially the Pariahs. much used in European households, where light the heart of the appreciative observer. they are obliged to prepare meat, and do many other things unclean in the eyes of a

> The priesthood is divided into two classes the Guru for the temple service, and the Purchita for domestic affairs. The Puorbita séttles which are lucky and unlucky days, shades of yellow and brown of the white averts evil influences, purifies unclean persons, names newly-born children, presides at marriages and funerals, and a thousand other things. He must learn the mantrams, which are used in connection with all ceremonies. These are known only to the priests and are taught by father to son from generation to generation. They are guarded with iealous care. lest others should step in and share the profits which accrue from these religious exerciess. For all these services they expect presents; those best liked are clothing, gold and silver, money, lands and cows. These priests do not hesitate to appropriate to themselves gifts offered to the gods.

> > (To be continued.)

TRACT SOCIETY-TREASURER'S RECEIPTS.

Mrs. M. G. Townsend, 1/2 coll. & traveling exp., Jr. C. E. Society. Sabbath-School General Fund.. Dodge Center, Minn. Welton, Iowa..... New Market, N.

E. B. Clarke, Agent, acct. sale Reuban D. Avers' farm...... F. J. HUBBARD, Treasurer.

"Do you mean to say," she said indignantly

PLAINFIELD, N. J., March 31, 1903.

keep a secret?" "Oh, not at all," he protested earnestly 'To the contrary, there was Lot's wife, who never, up to the present day, has revealed my dear? I'm glad to hear it. You see the of faith, drunkenness and murder are some what she saw when she stopped to take a farewell glauce at the town she was leaving."

What man can judge his neighbor aright tions, abstinence of all kinds. If he transgresses | save he whose love makes him refuse to judge

Education.

SPRING COLOR. H. M. MAXSON, A. M.

Autumn is the season of brilliant color in masses; but it is color without life. We know that it is the farewell of the leaves before they fall; the herald of bare trees, brown earth and dull skies. Though the colors of spring are less brilliant, they are full of delicacy and charm for him who loves natural beauty. wakening nature, of the riotous flood of upspringing vegetation that is soon to take possession of the landscape. Every day brings its new shade of color and its new charm to de-

Yesterday it was the white of the pussy willows peeping out of their brown covers. To-day it is the brilliant green of the grass showing its first color in the damp swales of the meadow. To-morrow it is the beautiful scarlet of the red maple blossoms. Then the maple, the elm and other trees that use the first run of sap to break into blossom.

The weeping willow, usually suggestive of death and sadness, now suggests life and joy, as it heads the procession in opening its leaves. One can love even the weeping willow in spring as its fresh green stands out against the landscape of bare trees. The tulip tree, conspicuous on the mountain side in fall with its full robe of bright yellow will soon stand again conspicuous with its robe of fresh green to be followed later by its beautiful cups of

Do the willow shoots along the brooks take on a brighter yellow as spring approaches, or is it only a fancy that comes with the stirring of the blood under the tonic of spring? Does the green of the pine and the spruce look duller and more rusty or is it only that the eye turns from them with gladness at sight of the colors fresh from nature's laboratory.

Then the new colors and strange forms that the young shoots display! Many a time have I pushed my way through the brush at sight of a bit of color, thinking to see a new blossom, but only to find that my sombre friend, the oak, had sent up a new shoot from the ground and clothed it in pink. The basswood clothes its new shoots with leaves of double size and the young Panlownia seems almost another species with its leaves a foot in diameter.

The browns and reds of the blossoms change their hues and give way to green, then the shad bush and the dog-wood bring their sheets of white: the orchards close the pageant with their clouds of rosy tints, and nature settles down to the solid work of the vear in sober garb of green.

PLAINFIELD, N. J.

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"I'm getting painfully careless, my dear. "that there never was a woman who could I've just found a portrait of George Washington in my coat pocket that has been there for the last ten days." "Well, I don't see anything serious about that." "Don't you, portrait is a part of the stamp on that letter you gave me to mail last week."—Cleveland Plain Dealer.

> THE most momentous truth of religion is that Christ is in the Christian.—Henry Drummond.

for this department.

Young People's Work.

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

COMMITTEE WORK IN Y. P. S. C. E. SOCIETIES. (Paper by Ivanna J. Palmer read at the Semi-Annual Meeting of the Western Association, and requested

What is a committee? Webster defines it as "one or more persons elected or appointed, to whom any matter or business is referred, either by a legislative body, or by a court, or by any collective body of persons acting together."

Why do we have committees? Because it is much easier for a few, to whom authority is given, to decide certain questions, or arrange some plan of action, than to attempt to decide them in a large society. Inasmuch as the committee really acts for the society, how necessary it is for the members to use their best judgment and make an earnest, conscientious effort to work for the greatest benefit to the society, financially, socially and spiritually. In selecting a committee great care should be exercised. As a general thing small committees are better than large ones. It is much easier for them to come together and every member is more apt to attend the meetings and to feel that he is responsible for something, while if the committee is large there are always some members who feel that their absence will make no difference and if they do not do their share of the work there are others who will do it for them.

In appointing the chairman, the question always arises, who is the best one for the position. He must be enthusiastic, seek for the best means of carrying on the work, have the faculty of maturing plans and to this must be added, good, executive ability; but how powerless the most capable chairman is if his committee will not support him. So | individuals of one idea. But society needs there is much to be considered in appointing young men and young women who have the members of the committee as well as the caught a glimpse of life in its totality, and chairman. Each must feel some responsibility. who are consecrated to the realization of this in the matter, must be willing to co-operate growing vision. The crying need of the day with the chairman and to consult with him is for men and women who have wisdom to and not only assist him in planning, but in discern the permanent ends of society, justice doing the work. Of course the work of the to adjust its conflicting claims, courage to various committees differs, somewhat, with endure the incidental pain, and temperance the size of the society, but their general plan to cast off whatever pleasure is inconsistent of work would be the same. I think many with the attainment of these ends. The times a committee fails for the reason that it | greatest servants of mankind have this ideal. does not fully understand what is expected of | It may be said, "no one outside of the minit. It should be the business of the chairman | istry can be found who, having such an ideal. to inform himself of this immediately upon is serving society." If anyone thinks this is his appointment and to acquaint the other so, let him open his eyes and look at things members of the committee with the facts. as they are. There are thousands of men When a chairman finds it impossible to take and women who are consecrated to the bettercare of the work or has not sufficient interest | ment of the race. And they are not all to be to do it (which I am sorry to say is some- found in one learned profession. Every vocatimes the case), he should resign, for while he | tion in which an individual is compelled by | is chairman no one else will take the lead and | force of circumstances to gain a livelihood is | to realize the difference between the ideal of the work simply drags.

are various plans which might be followed. | benefactors to the race?" Christ's commands I know of one society that has a "Committee- and example are sufficient reasons for an afmens' Social." Soon after the election of firmative answer. If we are to obey his preofficers, they, with the members of the various | cepts and example we had better begin at committees, meet and discuss a general plan once to take stock in wisdom, justice, courage of action for the ensuing year, and each one and temperance, each of which is always puris invited to suggest ideas for his own or chasable at par. Not one of them can be some other committee, then the members of induced to abide with us by a process of pas- of personal contact with the people whom we each committee consult together in regard to sive acceptance of what some one else condaily meet. Nature, art and literature are their work. A good plan to follow in a siders as the essence of true faith and prac- powerful forces to influence men, but the livcommittee meeting, especially if it is a com- tice. We shall taete of eternal life here to the ing current of personal sympathy is the most mittee that has a great amount of work to same extent that we discern and live eternal potent to accomplish results. False estimates do, is to appoint one of the members secre- truth. New truth and the deeper realization of wealth, birth and position still retard tary and have a record kept of the meetings, of already known truths will necessitate a progress toward the social ideal. Simple con-

THE SABBATH RECORDER

characters on right lines.

help keep up the interest of the meeting.

We must remember that the life of a society depends, to a great extent, on the activity of its committees and they must be ever pushing

Oliver Wendell Holmes says, "To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail and not drift nor lie at anchor."

A PHASE OF ETERNAL LIFE.

Society still has uses to which she may put

a divine opportunity for service.

In regard to the committee meetings, there | The question comes to us, "Are we to be

plans discussed and work done. It is a great | modification of our faith and practice. The aid to the chairman in making his report. process of adjustment of one's life to the One help to the effectiveness of the work of growing vision of truth will end only when a committee is punctuality. It is said that | existence here is closed. When we become enit is the busy people who have the work to do, | tirely satisfied with our creed, let us beware, and we all know from experience that it is for Christ said, "who findeth his life shall lose seldom the people of leisure who make the it." If Christ had not commanded that we best committee-men. The active members of serve mankind, every wide awake person a committee usually have only a limited | would see enough reasons why he is under obamount of time to devote to a committee ligation to do something for somebody else. meeting and when they have to wait half of | Who is there whose parents or friends have that time for tardy members, it spoils the not done for him that for which he can never spirit of the meeting as well as the results. make adequate returns? Reason says, "Pass Not only is punctuality necessary for the suc- it on, enrich the race by adding to the legacy cess of a committee meeting, but if one forms of the past the sum total of our highest powthe habit of being on time there, it is much ers." If the present generation does not easier to be so elsewhere, and, as our Christian | cherish higher and more clearly defined ideals Endeavor Societies are for our help in a Chris- than those of the past generation had, it is tian life, they should help us to form our recreant to its opportunity and duty. The conceptions of wisdom and justice of the A committee must not consider its work present generation should be loftier and keener finished when it has brought one new member | because of the achievements of the past. The into the Society, or arranged for one social, achievements of the past point the way to or appointed the leaders for the prayer-meet- loftier ideals for the present. Our concepings, but must keep on working. For in- tions of wisdom, justice, courage and temstance, the Prayer-meeting Committee is not perance should day by day become clearer, only to appoint the leaders of the prayer- but should never be considered as complete, meetings, but also to assist them during the and our fidelity to these visions more mastermeetings by being prompt to take part and ful. Thus, both we and the world will "have life. and have it more abundantly."

SOCIAL CHRISTIANITY.

Some powerful and striking truths are conveyed by the Scriptures in regard to the social duties of the Christian church. In the Gospels, Christ condemned the world for failure to perform social duties. "For I was an hungered and ye gave me no meat. I was thirsty and ye gave me no drink. I was a stranger and ye took me not in." The cause for rejection was the omission of social duties. This has a significant and almost startling meaning. If social obligations have so great a place to fill in the mission of the Church of Christ, then it is high time we awoke to the fact that we as Christians are failing in a verv important duty.

A sociological study of modern conditions reveals the fact that there is a vast gulf between the Church and the masses. Her sceptre of power among the common people has slipped from her hand. There is no space in this article to show the causes of this result: it is sufficient to say we are confronted with the fact. Many of the working classes even. regard the church as hostile to their interests and substitute economic panaceas for the religion of Jesus Christ. It cannot be denied that the Church is open to just criticism along this line. It is also true that there has been much unjust criticism because of the failure Christians and what they have actually accomplished. Granting that a great deal has been done, it still remains to be said, that the line drawn between the working masses and those who profess to be followers of Christ is still distinct enough to be of the greatest

To bridge this gulf between the Church and the masses there must be the uplifting power the principles we profess with those whom we much as I can. daily meet.

and intellectual conditions of the masses. time. Never before have people been so receptive to the truth. Let us enter the fields that are white with the harvest and gather the grain in the Master's name.

WHY I KEEP THE SABBATH. 🍇

I have been pleased to see the discussion going on in the "Mirror." Of course we cannot all expect to agree exactly with each other, but such friendly conflicts of ideas can- better to aspire and to gain the broader out-I keep the Sabbath.

be my duty to God, to myself and my fellow- home, in business, in positions of public trust men to keep it. The first two of these reasons | Great was the responsibility of Joshua after are very closely allied, the second growing the death of Moses. "As I was with Moses so I out of the first. Since I am a child of an all- will be with thee," said God to him. "This consider it my duty to do whatever he asks mouth." me to do, believing, if I cannot always see his reasons, that he knows all and is lead- a man of sorrows, and acquainted with grief. ing me by the best path. Looking at it in | 3. Burdens of care. Anxious care is sin-That is the cold logic of my position on the he careth for you." great developer of moral muscle to stand up gospel is into the wide and safe harbor of for conviction under adverse circumstances. perfect and everlasting peace. It is needful gain moral strength.

be my duty to my fellowmen. I feel that by safely outride the storms. keeping it I am conferring a benefit upon mankind. God didn't give the world a Sabbath just to see if they would keep it. It is no arbitrary test with no other purpose, but | teaches its own lesson: finds its sanction in the nature of a man and ficence of a Sabbath for physical and mental as she did so, her wing struck an old goose, recuperation, and the "logic of events" is that stood close by. feeding the spiritual nature. Mere education and she flew at the duck; but as she did so, tute for morality which is dependent on one's then in the yard. spiritual nature. Why should men and women spend years in specially preparing body and she started for the goose; but as she did so, mind for life's trials and leave their sublimest | her claw caught in the wool of a sheep.

us. The very simplicity of the solution of its development, while social conditions show the problem deceives and baffles us. Thought- the general lack of it. The Sabbath is the di- jumped at the sheep; but as he did so, his leg ful students say that the commercial world | vinely instituted opportunity for its educa- | struck an old cow that stood by the gate. has not vielded to the swav of Christ. If this | tion and development, and since the Seventhelbow, it is because we have not been true to service by spreading and establishing it as tree.

I wish I had space in which to outline more rushed at the cow. At present the outlook for the extension of of the beautiful things which the Sabbath Christ's kingdom to the very humblest mem- means to me, like the relation of the Sabbath the cow, and the cow at the dog, and the bers of the social body is encouraging. The to the future of Protestantism, and the per- dog at the sheep, and the sheep at the cat, industrial revolution in the last century has sonal blessings of Sabbath keeping, but I and the cat at the goose, and the goose at the wrought a tremendous change in the physical | may have another chance at some future | duck, and the duck at the hen. What a tuss

> BURDENS, AND WHAT TO DO WITH THEM. Abstract of a sermon preached by S. S. Powell at Adams Center, N. Y., March 21, 1903.)

righteous to be moved." Psa. 55: 22. Obstacles are oftentimes no hindrances. It

is easier to slide than to climb, but it is not help clearing up our views. It was im- look higher up. Hindrances call out the possible in my reference to the Sabbath, a better qualities in us for their overcoming. week ago, to say much about it, so I propose Burdens are given to us by the mighty hand to expand a little on what was said then, and of God. (see 1 Peter 5:6,7), that we may tell a few of the more important reasons why give them back to him. Jesus is the great burden-bearer.

I keep the Sabbath because I believe it to | There are burdens of responsibility, for the

2. There are burdens of sorrow. Jesus was

relations to my God. We poor mortals are of Bunyan's Pilgrim's Progress. Our sins prone to believe one thing and do another, were all laid on Jesus. God does not design Ethelinda Hadwin in "Chambers' Journal." not merely in relation to the Sabbath, but | that we shall fluctuate. We can rely on his | also to other convictions which we may have. promise that we shall not. The waves are in their intercourse with each other, for dis-If we do not avail ourselves of our oppor- indeed, for a season, that we stand the shock let Time, is planted the lighthouse which

"I'LL PAY YOU FOR THAT.""

This little parable by an unknown author

A hen trod on a duck's foot. She did not

"I'll pay you for that!" cried the cat, and

gifts to be educated by chance? It is em- "I'll pay you for that!" cried the sheep, share of trouble and responsibility."

formity to the principles of Christ's life would inently reasonable that the latter should be and she ran at the cat; but as she did so, her eliminate many factors that are now troubling developed. We have individual examples of foot hit the foot of a dog that lay in the sun. "I'll pay you for that!" cried he, and

"I'll pay you for that!" cried she, and she is so it is because we have not been true to day Sabbath is the only hope for a real Sab- ran at the dog; but as she did so, her horn the Master in dealing with the fellows at our bath for mankind, I am doing humanity a grazed the skin of a horse that stood by a

"I'll pay you for that!" he cried, and he

What a noise there was! The horse flew at there was! and all because the hen accidentally stepped on the duck's toes.

"Hi! hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove "Cast thy burden upon the Lord, and he the duck to the pond, the goose to the field, shall sustain thee: he shall never suffer the the cat to the barn, the sheep to her fold, the dog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

> "A little explained, A little endured A little forgiven, The quarrel is cured."

-The Christian Advocate.

RESPONSIBILITIES OF FATHERS.

"The influence of a good, manly, upright man is great on his young daughters, who look up to him with reverence, in leading them to noble aims and teaching them to avoid petty scandalmongering and uncharipowerful, all-wise and all-loving Father, I book of the Law shall not depart out of thy tableness. May I suggest that the fathers should take their share in the writing of letters to their children at school? Fathers have no right to complain bitterly that their grown up daughters only come to talk to this light I should not be doing my duty to ful. It is our privilege to give them all to them when they want money if they have myself if I refused to comply with his requests. Jesus. "Casting all your care upon him for taken no interest and active part in their upbringing. Love creates love, and the parents Sabbath question as it bears on my personal 4. Burdens of sin. The opening paragraph must show their love if they wish to invoke response on the part of the children," says

"The parents must also curb their tempers We excuse ourselves by saying that it is chasing one another in unrest on the high peace in the home plays havoc with children's "good theory but impossible practice" (as if seas of life where there are perturbation, nerves and tempers. If you wish children to such contradictions were possible). It is a drifting, and death. The invitation of the be good tempered, see that their nerves are not overstrained and overexcited. Children especially little children—should live very calm and uneventful days, and the persons tunities to so stand, we lose many chances to of many storms, but yonder, on the little is- who surround them should be of quiet, sunshiny dispositions. The children's pleasures I keep the Sabbath because I believe it to never varies or veers, and in its light we shall should be simple and inexpensive, no matter how wealthy the parents may be. They should be kept in the background when visitors are present, and in no way brought forward and shown off, else they become filled with selfimportance. They should be encouraged to make their own amusements, and should by his needs. He needs a day for spiritual uplift | mean to do it, and it did not hurt the duck | mo means be given everything for which they and meditation, as well as for physical and much; but the duck said, "I'll pay you for ask, whether reasonable or unreasonable. If mental rest. The world admits the bene- that!" So the duck flew at the old hen; but the request be unreasonable the reason for the refusal should be given, and if the request be such as may be granted it is not always well to give the coveted article at once, as in later forcing on it the necessity for educating and "I'll pay you for that!" cried the goose, life we cannot have all we want, even though our wants seem very reasonable. The disin the ordinary sense is a failure as a substi- her foot tore the fur of a cat that was just cipline of drudgery should not be forgotten. The modern tendency is to do away with drudgery almost entirely, but I think that a mistake. Certainly let the parents guide, help and direct their children, but do not make life too easy for them; let them take their fair

Children's Page.

220

AUTOBIOGRAPHY OF A BROOK TROUT. A NATURE STORY.

HENRY THOMAS.

The first thing I remember was of having a feeling of being very much crowded. The next, that I could see. I began to wonder where I was, and what would become of me. As I became accustomed to open my eyes, I found that I was encased in a very thin trans-

see them at this time. fallen from all the trees except the hemlocks. of them. Some fell into the water and disappeared, I could not tell where. Others fell upyear old it came again and I knew that it me from within a shell just like the one in home for safety, when chased by enemies. which I was encased, and they seemed to say, "Oh, I am so squeezed, won't you come and eaten anything. I did not know how to eat, cleared, we found this mud bath had killed let me loose?" But I couldn't help them. or what to eat, nor how to get it, nor where our enemies, the parasites, and we were Neither did I then know that they were my to look for it. But daily I went to the riffle free again. I tell you we had a great jubrothers and sisters, for my father and moth- where it was not frozen over, and kept my bilee celebrating our deliverance. When I er did not care for us to pay us any atten- head up stream, and had my frolic with the was almost ten months old there appeared tion. They simply hid us in between the rocks laughing rippling water. One day as I was upon my body several rows of yellow spots and left us to our fate.

three white round things the size of myself. I crushed and swallowed it. Oh, how good to our beauty. My home was in a brook But out from them grew the most delicate, it tasted. Now I knew what to do, so I which, above where I was born flowed beautiful white, almost transparent needles. as fine as the finest spider's web, and they were all intertwind together. They grew rap- until the warm spring rain melted the ice trees grew in patches on the banks. Between idly in length and beauty. About an inch from the brook, and the snow from the trees. and beneath these, the daisies, buttercups,

with the two eyes looking straight at this ry and shade trees blossomed in the wood: growing beauty. Nearer and nearer it came the leaves covered the trees and Nature until it could almost touch the eyes. Then it laughed in her glorious beauty. But this grew to it, and over it, and wrapped it in its was not all. Spring brought me many kinds folds, and its embrace was death. The beau- of food-bugs, flies, worms, millers, bees, tiful silky tracery, bewitching to look at was shrimp, and the larvæ of many kinds of ina poisonous fungus growth, called by botanists sects, especially of the mosquito, which was "Saprolegnia," or "water mould," and death | very toothsome. to all live fish eggs.

shone in. Water, clear and sparkling was convulsions. The eyes moved from one side ran low and my movements slow and running around, and over me and passing on, of the case to the other; the body wriggled lazy, I did not suffer, but a sleepy, drowsy I did not know where. The tops of these and squirmed as if in great agony, when lo! feeling came over me; but in the hot summer mountains of stone reached above the water | the case broke open and a beautiful tranpar- | days my pulse ran high and I became faint and their sides were covered with beautiful ent thing emerged from the case. It was and giddy. Then I would seek the deepest green moss, which to my childish eyes looked | about half an inch long and seemed to be all | pool to cool myself off again. In after years and seemed like great endless forests. In the head and eyes. Soon another and another this fact led to my observing some of the branches of the moss and about their roots I of my neighbors broke their shells and queer freaks of my neighbors. Not that I was could see many forms of animal life-water- emerged into a new life. I said why cannot intimate with them, for I was not. Their bugs, shrimp and other things which I after- I get out of prison too, and with one mighty food consisted almost entirely of worms. ward learned were good for fish to feed upon, effort I broke my shell and I was free. No, which I considered coarse food, and only ate and as I grew up I had many a rare meal not free, for I was attached to something them myself when I could get nothing else. which I hunted out from the moss-covered larger than my body. I could not move it. Bssides they lived in the deep holes in the rocks and banks of the stream in which I was I could not swim for I had no fins. Neither creek where there were muddy bottoms, while born. There was a hemlock tree on the could I balance myself on top of it. I could I preferred the laughing riffles. But what bank and its branches covered with rich only stand on my head and watch it and surprised me most was that as the cold green leaves spread out over the brook wish it was gone. Upon looking about me I weather came on, each hammerhead and wherein I lay. It was one of many trees near | discovered that all of my neighbors were | sucker lying on these mud-bottomed pools by, for we were in the woods, but I could not gracefully standing, like myself, upon their began to dig graves for themselves, by workhead. I wondered how I should live and ever | ing their body from side to side, until they It was early in December. The leaves had get anything to eat. I was not hungry and were below the surface of the bottom, then I couldn't tell why. But day after day, as I going to sleep, while the creek covered them spruces and pines. The wind whistled drear- studied this great round thing, I was aston- up with mud. The bullheads, a variety of ily through the forests, sighing a requiem ished to find that it was attached to my catfish, dug for themselves caves in the sides over the fallen leaves. But on sunny days heart. That it was composed of many small of the deep holes under some overhanging the hemlock tree above me seemed warm and globules, each with a tiny vein emptying in- sod or clump of bulrushes, and then following inviting, and the crows, hawks and sparrows to one of three larger ones, and these in turn their leader a hundred or more would pack which had not followed the great mass of into one main vein running to my heart. In themselves close together and fill each cave birds to their winter home in the southland, front of where each of these three veins empland sleep for four or five months. The crab found shelter in its branches. But one day I | tied into the main one which emptied into | and lizards went straight down in the mud to saw something white coming gracefully down | my heart, there was a little valve, making | rest for the winter. through the air—little flakes, many thousands | three in all. Every time my heart beat each | When about seven months old, I found myof those three valves opened and what was behind each moved forward one space. As it on the hemlock, and its branches became passed through the first valve it was colorloaded with the white fluffy stuff, until they less like water. As it passed through the secbent low down to the water. When I was a ond, it was of a pinkish cast. As it passed through the third and into my heart, it was was snow. Then before I gained my liberty | red blood. As each day passed I discovered a beautiful, solid, transparent cover formed | that the sack grew smaller, while I grew largon the still places in the brook and kept the er. At the end of thirty-five days it was water from freezing, so I did not mind the nearly gone, and I could balance myself a cold one bit. I noticed that I was lying upon | little in the water, my fins now having grown. a sandy, gravelly bed, with pebbles near me At the end of forty days it had entirely disas large as myself. Also lying about in differ- appeared. I felt so glad and free. I could ent directions were some round, transparent swim anywhere. I left my prison to explore things with two great eyes looking right at my surroundings, but coming back to my pity Philadelphians as they tried to use the

Below me in the stream 1 noticed two or shrimp accidentally came into my mouth. bright red spots. These seemed to add much watched for more shrimp, and found and through a meadow. Alders, sumach, pussycaught enough to keep me alive and growing, willows, birches and many varieties of small

from them lay one of the transparent things As spring advanced the dogwood, wild cher-

I was so happy, living upon the fat of the Since then I have learned that, as men land and no care. As the summer advanced parent shell, I could look right through it, measure time, I was forty days old and that and the water in the brook grew warm I and saw that I was lying between what twenty more passed before I found any re- came near fainting, for my blood, either seemed to me to be two great mountains of lief. One day while looking intently at my in summer or winter, is always two degrees stone, so high was it up to where the light neighbors I saw one and another in great warmer than the water. In winter my pulse

> self attacked by a little parasite that had twenty tentacles or mouths to each body. These multiplied rapidly on me and began sucking my blood. Whatever should I do? I could not shake them off. My brothers and sisters were also attacked, and the older fish whom I supposed to be my father and mother, uncles and aunts. We were in a dreadful way, and thought every one of us would be murdered in cold blood, and so we would had not a heavy thunderstorm, washing the clay from the plowed fields into the brook, make it so roily and muddy that we were almost suffocated, and we knew how to water from the Schuylkill. But when the Soon I became very hungry. I had never storm passed away, and the brook had pumping the water through my gills, a tiny tinged with pink, and upon my brothers

clover, dandelions and many varieties of more love to the Lord of the Sabbath, an said Attorney Albert P. Masey. "At our grasses, grew in luxuriant abundance. These abiding faith and a buoyant hope, with a boarding house a new waitress was employed, dipped towards the water, as much as to say, good mixture of grit will drive these doubts and a young chap asked her what he should we would like to kiss you or slake our thirst and fears all away. as you pass by. But this was not all, these flowers and grasses by their sweet odors from these columns a short time ago reflected

APRIL 9, 1903.]

for the time in fairy land.

you laugh by the hour, for being a very bright

sunny maiden I was much sought after. I

have already had two husbands. My first

lost his life soon after we were married by

playing with a worm he found dangling in

lifted him out upon the bank, and I saw him

Our Reading Room.

In the Jefferson County Journal of the cur-

"The Green Settlement None Such Literary

music and singing. A tempting repast was

the society. Certain it is that such literary

work, rightly managed, is of untold value to

the intellectual, social, and moral life of the

young people in any community. It is un-

a pleasant time."

rent week, we find the following notice:

—The Baptist Commonwealth.

That "*" which shone out so brilliantly drew to themselves the many varieties of our views exactly. We, of course, are inter-asked. humming birds, which charmed us by their ested in what is being said concerning indusbright plumage and quick airy flight; also trial enterprises for Seventh-day Baptists. the Pearl that was cast before the swine." swarms of flies, bugs, bees, butterflies, and | We would like again to call attention to the millers gathered to suck the honey from the Gentry Canning Company, which was instiflowers, and while thus engaged, it gave us tuted for this express purpose. Information inspires me.—Dwight L. Moody. trout great fun to jump and catch them, on that subject will be gladly given. We are and still greater pleasure to eat them, as impressed that enterprises of this kind are they were to us what ice cream is to a hungry the only bonds that will hold our young peoboy. All these things made my tiny scales ple together, and make our churches permasparkle in the sun, and added beauty and nent and attractive. We must concentrate grace to my person. I was living in enchanted our forces and this can be done successfully, waters. The gorgeous sunsets made the only by establishing centers around which our clouds look like great hanging curtains of young people can secure homes and employgolden lace, through which the sky appeared ment, either on the farm or in the town, and as a sea of glass, and shining upon the water have good Seventh-day Baptist religious inmade the riffles laugh and sparkle with silvery | fluence. About one in ten of those who isospray, and the great round moon and stars late themselves from such influences will reflected in the waters, assured me that I was | maintain their loyalty.

Gentry is, and Fouke is destined to become Thus living, I grew to be three years of age. such a center. Our young people should in-But the story of those three years would fill vestigate these points before they give up in a volume—my love adventures would make despair.

March 24, 1903.

(Continued from page 213.)

countries, precisely as it has become commercially impossible to raise wheat in New Eng- 400, village incorporated. Address the Seventh-day the water at the end of a string. He had no land. England and Germany, for instance, Baptist Employment Bureau at once. sooner taken it into his mouth than the string will discover in time that they cannot com- 6. A draftsman, with experience as draftsman, depete with the United States in producing iron | signer; technical graduate; will be open for work and steel. When the world's industries are about June. fully organized we shall make most of the steel and iron for the world.

Thus, by reason of natural resources, or of climate, or of some peculiar skill on the part of the people, the great industries will be localized and divided among the various to J. Bawden, Box 122, Kingston, Ontario. nations, just as our national productions, for 9. Employment for unskilled and skilled laborers in similar reasons, are divided between the vari- machine shop and foundry in New York state. About Society with a large company of neighbors ous States. And as we have developed a met at L. A. Crandall's on the evening of the | national life in which the various States are twenty-fifth. A fine program was rendered dependent on each other, there will in time ferred to any one else. under the direction of Mrs. Herbert White, be developed a world life in which the various consisting of select readings, recitation, nations will be dependent on each other. When that time comes, a nation will no more good, honest single man. One who would take interest served and games were indulged. All report think of making war upon another nation upon which it is dependent for the necessaries be appreciated and given steady employment and good Green Settlement is a part of Adams Centre, of life than would Massachusetts think of wages. so far as its intellectual and its religious life making war on the source of her wheat or her is concerned. We have lately had the pleas- cotton supply. All this means that the proure of noting the existence of a Literary So- gressive organization of industry is developing ciety at Adams Centre, and we call attention a world-wide brotherhood. It means that to this at Green Settlemens, that we may | notwithstanding racial antipathies, and not- | employes, let us know. Inclose 10 cents in stamps with again commend such societies. If there be in withstanding the prejudices of religion, not- requests to employ or to be employed. Address, any given community, a Christian Endeavor | withstanding international jealousies, not-Society, the same ends might be reached by withstanding the selfishness of human naintroducing literary programs at meetings of | ture-

For a' that, and a' that: It's coming yet for a' that; That man to man the world o'er Shall brithers be for a' that.

fortunate that the old style of Literary So- that "force and right rule the world-force old time "Debating School" is no longer in religious considerations aside, it does not rereason, to see Right putting on her royal shall they do? How can they live and keep where will be committed to her the sceptre of to cure. Send for list of Testimonials. the Sabbath? These are questions that are peace with which forever she shall rule and troubling the minds of many bright young bless the world.

wild honeysuckle, violets, white and red people who love God's Sabbath. A little "IT does not always pay to be smart," call her.

"' Call me Pearl,' she said.

"'Are you the pearl of great price?' he

"'No,' answered the girl, 'I guess I am

I know that the Bible is inspired because it

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

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

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

\$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 pre-

10. Wanted at once by single man living with his parents on a pleasant farm in southern Minnesota, a in doing the farm work while the awner is away on a business trip during part of summer. Such a man would

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

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

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh It was one of the sayings of Matthew Arnold | Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. ciety, the advance guard of which was the until right is ready." It seems to me that, Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. thereby destroying the foundation of the disease, and quire the eye of a prophet, but only the eye of giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that GENTRY, ARK.—Our young people, what robes and making ready to ascend her throne they offer One Hundred Dollars for any case that it fails

F. J. CHENEY & CO., Toledo. O. Hold by Druggists, 75. Sall's Family Pills are the best.

Sabbath School. CONDUCTED BY SABBATH-SCHOOL BOARD

Edited by REV. WILLIAM C. WHITFORD, Professor of Biblica Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903

SECOND QUARTER.

1116			
April 4.	Paul's Farewell to Ephesus	Acts 20: 28-38	٠,
April 11.	The Resurrection	1 Cor. 15: 20, 21, 50-58	f
April 18	Paul's Farewell to Ephesus The Resurrection The Law of Love	Rom. 18: 7-14	
A ppill 95	Paul's Journey to Jerusalem	Acts 21 : 3–12	1
Mon 9	Paul Arrested	Acts 21: 30-39	
Mary 2.	The Plot Against Paul	Acts 23: 12-22	(
May 9.	Paul Before Felix	Acts 24: 10-16, 24-26	
May 10.	Taur before renx	Acts 26 19-29	
May 23.	Paul Before Agrippa	Pom 9:1-14	
May 30.	The Life-giving Spirit	A a+a 97 · 99-44	
June " 6:	Paul's Voyage and Shipwreck	ACLS 27 : 00-44	•
June 13.	Paul at Rome	Acts 28: 10-24, 30, 31	
June 20.	Paul's Charge to Timothy	1 inn. 0. 14_x. 0 l	(
June 27.	Review		
		· '	1

THE LAW OF LOVE.

LESSON TEXT.—Rom. 13:7-14.

For Sabbath-day, April 18, 1903.

Golden Text.—Love worketh no ill to his neighbor: therefore leve

INTRODUCTION.

The Epistle to the Romans was written from Cenchree probably a short time before the time of the first lesson of this quarter in the early part of the year 58. (Perhaps in February). It is Paul's great epistle, the one in which he sets forth his Gospel with greatest fullness and clearness. His theme is, "The just shall live by faith." Although Paul speaks slightingly of the law and of works, we are not to understand that Paul teaches that the law is not to be obeyed, or that good works are of no consequence. Quite the contrary. He means to emphasize the fact that obedience to the law is of no consequence in earning salvation: we gain that by faith. Good works are of use as expressing faith, and not as a substitute for faith

This Epistle is not completely taken up with a discussion of the fundamental doctrines of the Christian religion, but has also a very practical section. It is from this section that our lesson for this week is taken. The passage that we study is appropriately chosen for Save to love one another. Here is a debt of a different a temperance lesson, not only because drunkenness is character. Paul does mean that we are not to try to mentioned in verse 13, but also because the lesson teaches the duty of self-control, the principle that lies at the foundation of all true temperance in conduct.

The paragraph which opens the chapter from which our lesson is taken has no immediate connection with the preceding context, and sets forth the duties of Christians to the state. The Christian convert rendering absolute allegiance to his Master Jesus Christ might easily | the law. Paul is speaking of the law of Moses. When fall into the error that he owed allegiance and obedience to no other. But Paul would teach the Romans and all others who may chance to read this epistle that Christians are to be the truest citizens of the earthly government to which they happen to belong.

TIME.—In the early part of the year 58.

PLACE.—Cenchreæ, the eastern seaport of Corinth. PERSONS.—The Apostle Paul, writing to the Christians at Rome.

OUTLINE:

- 1. The Christians' Obligation to the State. v. 7.
- 2. The Christians' Debt of Love. v. 8-10.
- 3. The Christians' Conduct in View of the Coming of Jesus. v. 11-14.

- 1. Let every soul be in subjection to the higher powers, etc.. Thus Paul urges upon Christians the duty of obedience to existing authorities. Every constituted authority is in some sense representative of the power of God, and the governments of this world, good, bad, and indifferent owe their existence to his providence. Modern monarchs use appropriately therefore the phrase, "by the grace of God" in connection with their claims to authority. There is then such a thing as the divine right of kings, although this doctrine has
- eth the ordinance of God. Since the magistrates and officers of the Roman Government (or of any other government) have their authority through the providence of God, those who resist this authority are in general resisting God. Paul does not stop here to limit his statement by saving that the Christian should resist the authority of the civil government when its demands are will be unknown till suddenly it is here; but it will alspeak of the right of the Christian to choose in the shape their conduct as if it were almost at hand. The upon the ground, when hissing through the

the same nation, nor of the divine right of men to rebel | the beginning of this verb. Perhaps it is do: "And do against tyranny. But by his silence Paul does not deny | this." Knowing the season. That is, the particular these rights: for these matters are not within the scope opportunity. That already is it time for you to awake of his argument. The Christian is bound by his conscience toward God to be on the side of government and of the dawn. As it is now almost morning it is approorder rather than on the side of anarchy. Here as well | priate for us to awake and arise. No longer let us be as in his teaching concerning slavery Paul was speaking | slothful about our Christian duty, nor be acting as if we in view of existing conditions. Judgment. This is much | are asleep when we ought to be showing love to our better than "damnation" of the Authorized Version; fellow Christians and rendering justice to all. For now for the reference is not to the loss of eternal life. Those is salvation nearer. Paul is talking of that full and who foolishly resist the civil magistrates will bring upon themselves merited punishment, and are not to re- of Jesus. First believed. The Revised Version inserts gard the selves as persecuted for the sake of Christ.

3. For rulers are not a terror to the good work. The good work and the bad work are personified. If Christians resist rulers, they will class themselves along

- 4. He is a minister of God, etc. That is, the personified power of the government. The particular good secured is the moral good order of society. The sword. for the Christian now that he is looking for Christ's The symbol of authority. One of the most conspicuous functions of any government is the punishment of evil- | sloth, and to get ready and go to work. The armor
- are two reasons then for obedience to the civil government: that we may escape the wrath of the magistrate (that is, the punishment), and because we recognize than "honestly" of the Authorized Version, for that that such obedience is a duty to God.
- 6. For this cause ye pay tribute also. It is really a matter of conscience that we should pay taxes, for thus | decorum of conduct. Just as every man who pretends we are helping to support the civil government which we recognize as ordained of God. This very thing. That | time, so let the Christian do that which is morally fitis, God's service. In view of what precedes Paul thinks | ting to the great day of salvation which is just dawning it appropriate to speak of the administration of government by the same word "service" that would be used in regard to the work of the priests in the temple.
- 7. Render to all their dues. This verse serves to sum up the conclusion of the first paragraph of this chapter | Compare a similar grouping in Gal. 5: 21. Strife and and to introduce the next.
- our Christian duty to meet all our obligations to others, are the tokens of the lack of love. not only debts of money but the honor and veneration due to magistrates and others commanding our respect. pay this debt: quite the reverse. But this is a debt which from the very nature of the case we cannot wholly discharge. The others are external objective debts; the debt of love is subjective. With the consciousness of this debt of love toward our fellowmen our sense of obligation to pay the other debts is made more forcible. For he that loveth his neighbor hath fulfilled we really love our neighbor we can not help but obey the precepts of the law in regard to our treatment of him. If we ignore his rights as set forth in some commandment it is evident that we do not love him. The expression translated "his neighbor" is literally "the other"—the one with whom we have any sort of rela-
- proven from the fact the command "Thou shalt love thy neighbor as thyself" lies at the foundation of all commands concerning our duty to fellowmen. The precepts quoted in this verse are quoted from the second table of the Ten Commandments, but all are not mentioned and they are not given in the usual order. Paul is simply choosing a few laws as illustrations. The command "Thou shalt not bear false witness." found in King James' Version of this verse, has to be omitted on account of lack of manuscript authority.
- 10. Love worketh no ill to his neighbor. The prohibitions of the law are all directed against the injuring of was passed, with neglect and scorn, and only our fellowmen, they are the very precepts that love would once in a while did the foolish traveler stop dictate. We must conclude therefore that if we have love we will be fulfilling the law. For the action of love toward others compare 1 Cor. 13: 4-7.

11. And this. Paul now adds a conclusion to all that he has said from the beginning of the twelfth | cold and chill. The leaves were falling around often been pressed much further than there is warrant chapter. An especial reason for presenting our bodies the traveler's feet; the birds had ceased to as a living sacrifice, for seemly conduct, for loving our 2. Therefore he that resisteth the power withstand- | fellow Christians and for rendering unto every one exact justice, is found in the fact of the imminence of Christ's Coming. Some would say that Paul is mistaken in regard to the time of our Lord's Coming; but Jesus himself taught his disciples to watch for his coming as servants for their master at an unexpected hour. Luke he shuddered, as he spelled out the dreadful 12:35-40. The precise time was unknown and always contrary to the will of God, (Acts 5: 29), nor does he ways be impending till then, and Christians do well to Shuddering, and almost fainting, he sank

sight of God between two conflicting governments in | construction requires some verb to be understood at out of sleep. The coming of the Lord is like the coming complete salvation that we acquire at the coming again the word "first" for the sake of clearness.

- 12. The night is lar spent. A repetition of the idea of the preceding verse in another form, thus paving the way for the exhortation to do that which is seemly for with the bad work which properly stands in fear of the the day-time. Let us cast off therefore the works of darkness. Just as when dawn approaches it is fitting to lay aside nightrobes and put on the working garments suited for the day's employment, so is it fitting coming to put away all deeds of evil, injustice, and of light. Not shining armor, but the armor of clothing 5. Wherefore ye must needs be in subjection. There | suited for the day. Perhaps the word "armor" is used to suggest that a part of a Christians' work is conflict.
- 13. Let us walk becomingly. This is much better word has lost the sense of "fittingly" which it had three hundred years ago. Paul is appealing for moral to respectability does that which is fitting in the dayfor him. Not in revelling and dylunkenness. Paul alludes to a few of the evil practices that are appropriate only for the night-time of sin and uncleanness. Drunken carousals are classed with the sensual crimes. iealousy. Some may be a little surprised to find these 8. Owe no man anything. The same injunction as in | faults classed with the preceding grave evils; but really the preceding verse put in another way. It is a part of these sins also are by no means insignificant, for they
 - 14. But put ye on the Lord Jesus Christ. Still continuing the figure of getting ready for the day, our author by a bold comparison suggests that we above all else put on Christ. We put on Christ by baptism and identify ourselves with him. We put on Christ every day as we attempt to have his spirit show forth in us. And make not provision for the flesh, etc. Of course Paul would not forpid a wholesome care for the human body, but what he would warn us against is in the making the flesh an object of care for its own sake and not as the home of the soul. Such a care can not but lead to lusts.

OPPORTUNITY.

There is a legend of a youth who started down the avenue of life with bounding step and laughing eye, and as he tripped along the shining way, there met him from time to 9. For this, etc. The proposition of verse eight is time an angel form bearing upon his brow the name "Opportunity," and who, holding in his hands a vase of lovely flowers, bade the wayfarer accept them, telling him that they contained the pledge of deepest spiritual blessing. But the reckless youth hastened on, for the way seemed long and bright and he thought, "There will be other opportunities: why should I linger now?" And so the vears rolled by. A score of times the angel to notice that in his left hand the angel held a shining dart concealed under the folds of his mantle. At last the air began to grow sing, and many a warning seemed to say that his journey was reaching a crisis. Suddenly he found his way obstructed. Reaching out his hand, a cold gate stood across the path, and as he looked at the inscription upon it word. "Death." The end had come at last.

THE OLD RELIABLE



APRIL 6, 1903.]

THERE IS NO SUBSTITUTE

air there struck him a dart, followed by another and another, and as he lav wounded and dying in agony, he noticed that these darts were flung by the angel forms that he had scorned in the years gone by. They were the opportunities he had despised and wasted, and now they were visiting him with the bitter retribution.

FOR LARGER LIVES.

In heaven, they say, is undisturbed and perfect peace;

Along our heart-strings, even there a tremor of regret Must sometimes wander into pain, if memory survives-A grief that in this good, great world we lived no larger | Christian woman.

God moves our planet gloriously among the starry

And nobler movements for our souls, through these our In widening orbits toward Himself eternally H

We creep and rust in treadmill grooves—we will not be made grand.

He sent us forth His Children, of His inmost life a part, His breath, His being, each a throb of His deep Father He shaped us in His image, suns to flood His worlds

Alas! we stifle down His light and deaden into clay. Meant to be living fountains—not little stagnant pools

Stirred aimlessly from shallow depths, walled round Drying away to dust at last, to Him we might ascend. And with the river of His life in crystal freshness blend To share His freedom—sons of God! there is no higher

Can kindle any human hope to an immortal flame! It is the keenest shame of these mean, fettered lives we

We choose the weights that drag us down, refusing to

Yet souls that win immortal heights unclogged, with self must move!

The only thing that we can take from earth to heaven To make us great like Thee. O God! Thy Spirit with up

Enlarge our lives to take Thee in! O, give us nobler

MARRIAGES.

BABCOCK—ROGERS.—In the Seventh-day Baptist church, Brookfield, N. Y. March 31, 1903, by the Rev. B. C Davis, assisted by the Rev. T. J. Van Horn, Dr. Ralph W. Babcock, of 120 W. 116th street, New York City, and Miss Muriel F. Rogers, of Brookfield.

DEATHS.

Nor 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 \iven.

Pierce.—Joseph Edwin Pierce, son of the late Deacon of Thomas Wilkinson, the church and its endowment Lewis and Eliza Pierce, was born in Colins, Erie county, N. Y., and died in Shevlin; Minnesota, on the 23rd of March, 1903.

He leaves a wife and three sons and other relatives, to

mourn their loss. He was a kind husband, a devoted father, and a dearly beloved brother.

> "Dearest Brother, thou hast left us." Here thy loss we doubly feel; But 'tis God that has bereft us, He can all our sorrows heal.'

м. J. н. Davis.—Samuel A. Davis was born June 7, 1821, in Redfield. N. Y., and died at his home in Adams Center, N. Y., March 20, 1903, in the 82d year of his

He was the youngest in a family of six children, and the last of them to depart out of this life. His father died when Samuel was an infant, and at the age of fifteen he came with his mother to Adams Center, and lived in that vicinity for nearly sixty-seven years. In November 1875, he was married to Lucy M. Stevens Mr. Davis, at the age of eighteen, became the subject of saving grace and was baptized, with about one hundred others. When past fifty years of age, after careful study and reading, he became convinced that the Seventh-day is the true Sabbath, and united with the Adams Center Seventh-day Baptist church, of which he was a faithful member until death. Mr. Davis was a man of great integrity, very active through life and will be missed by large circle of friends. A loving wife, son, and daughter bow in humble submission.

RAISH.—Mariah Catharine Scherer Raish, was born in Germany in 1834, and died at her home in Hartsville, N. Y. Feb. 25, 1903.

When she was two years of age her parents came to America and settled in Dansville, N. Y. In her youth she was married to John S. Raish and together they came to Hartsville township and made their home on the farm on which they both passed away. Mrs. Raish was reared a Lutheran, but about two years ago she began keeping the Sabbath and became a member of the Hartsville church during the pastorate of Rev. I. L Cottrell. Her friends and neighbors speak in high terms of her exemplary Christian life. A large family of children, and many relatives and friends miss this noble

Hubbell.—Charles Hubbell, was born in East Canada.

Mr. Hubbell was twice married. His second wife was Cornelia Coon, to whom he was married Aug. 4, 1866. and who died Feb. 25, 1898. Mrs. E. A. Langworthy his daughter by his first wife, resides at Dodge Center, Minn. Mr. Hubbell was baptized by Eld. O. P. Hull, and in 1845 became a constituent member of the Berlin. Wis. church. At the time of his death he was a member of the church at Nile, N. Y.

FOSTER.-J. Wellman Foster, was born in the town of Wirt, Allegany Co., N. Y., Sept. 13, 1826, and died within a few rods of his birthplace, on Feb. 2, 1903.

In 1859 he was married to Mrs. Lydia Woodard. To them were born two sons, who are living in Wisconsin His wife died in 1869. His second wife, Miss Jemima Ann Gillett, survives him. Mr. Foster never made a public profession of religion, but he found much pleasure in talking with his friends about the teaching of the W. D. B.

GREENE.—Susan Allen Greene, was born in Hopkinton. R. I. Dec. 3, 1821, and died in Westerly, R. I. March 26, 1903. Aged 81 yrs., 3 mo., 22 days.

She was the daughter of Jedediah and Elizabeth Burdick Kenvon and the eldest of seven children. She was married to Joseph R. Allen, March 28, 1852; he died June 1853. One son, Franklin P. Allen, was born of this union. She was married the second time to Halsey Greene. July 1865, he died Nov. 22, 1877. She was converted and united with the Rockville Seventh-day Baptist church in 1842, and retained her membership with that body at the time of her death. Her funeral services were held at the home of her son in Westerly, conducted by Rev. O. U. Whitford. She was a good woman, respected by all who knew her.

WILKINSON.—Rev. Thomas Wilkinson, was born in 1823, and died at Tewkesbury, Gloucestershire, England, Feb. 9, 1903, aged 80 years.

For over thirty years Brother Wilkinson has been pastor of the Natton Seventh-day Baptist church, one of the earliest of that faith founded in England, it being now about two hundred and fifty years old. Thomas 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting Wilkinson succeeded the late Rev. John Francis, at Nat- the preceding evening. An invitation is extended to all ton, at a time when Natton was passing through deep and especially to Sabbath-keepers remaining in the city trials and her enemies were seeking to declare the over the Sabbath, to come in and worship with us. church extinct and thus secure its endowment. The membership did not want to disband, and with the help were saved. For about eighteen years he has been nearly "bed-ridden" with spinal trouble, and his duties as pastor have been performed by proxy.

Garden Seeds

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Literary Notes.

First door below Market Street.

THE COSMOPOLITAN for April is just at hand. One of the most practical papers contained in this number is, Health Made and Preserved by Daily Exercise." The article is finely illustrated by excellent cuts of positions and movements. With the growing overwork which pervades American society, greater need as well as reater appreciation of the value of scientific exercise is felt. The article here noted, is the second of a series under the general subject "How to Administer a Household" Among the beautiful and interesting pictures contained in this number, are a series illustrating "The Americanization of the Canadian Northwest." One April 29, 1822, and died at Angelica, N. Y. March 9, must have the number in hand to appreciate its excellence. \$1.00 a year. Irvington, N. Y

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 Bibleclass 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

> 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, \$1,81 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

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

516 W. Monroe St.

TABLE OF CONTENTS.

EDITORIALS.—What of the Future Life?; The Fighter's View; The Sunset View; Folk-song and Classical Music; Cherish Your Longings; Not When, But How; Pennsylvania Sunday Law Re-amended?; A Forward Step; Good Tidings; Socwell...

PRAYER-MEETING TOPIC -Wholesome Fear....211 News of the Week Lower Lights.... The Book of Books ... Organized Industry and Peace..... Missions.—Paragraphs; A Trip to Nanking; . The Theological Seminary...... WOMAN'S WORK.-A Humble Plea, Poetry; Paragraphs: Hindu Manners and Customs...216 Tract Society—Treasurer's Report.....217 EDUCATION.—Spring Color.... YOUNG PEOPLE'S WORK.—Committee Work in Y. P. S. C. E. Societies; A Phase of Eternal Life; Social Christianity; Why I Keep the Burdens, and What to do With Them... "I'll Pay You For That." Responsibilities of Fathers... CHILDRENS PAGE.—Autobiography of a Brook EMPLOYMENT BUREAU NOTES..... SABBATH-SCHOOL LESSON.—The Law of Love..222

The Sabbath Recorder. Milton College. . . .

LITERARY NOTES ..

A. H. LEWIS, D. D., LL. D., Editor.

W. B. Mosher, Acting Business Manager.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....

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THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath-school Board, by the American Sabbath PLAINFIELD, NEW JEBSEY.

TERMS. Ten copies or upwards, per copy... CORRESPONDENCE.

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

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VOLUME 59. No. 15.

APRIL 13, 1903.

spirit in which men have entered upon their the work of those who have gone before, thus

WHOLE No. 3033.

THE WORD OF GOD. M. B. CLARKE.

Through the dark night of ages past, A single star appears, Whose steady, heaven-appointed light Illumes the gloomy years. A star which brightens like a lamp The path by mortals trod, And marks the way for human feet-It is the Word of God.

When earth was young, and sinless man In Eden beauty dwelt, The voice of God within his soul In quick response he felt. When evil came, and right and wrong In ceaseless conflict strove. That voice proclaimed the law of God And told a Father's love.

But steeped in sin the way grew dark, Man no redemption saw When Sinai's lightning glare revealed The tables of the Law. The sacrificial blood of lambs For sin could scarce atone, The promise of the Coming One Was Israel's hope alone.

A cloudy pillar and a fire Led Israel night and day, In token of a present God Along this devious way. And all a-down the centuries Were prophet, priest and king, Who walked with man, and talked with God. His messages to bring.

When in the fullness of the time Came Christ, the Promised One, The Word made flesh to dwell with men, The well-beloved Son. Then in completeness was revealed l'he Father's will and love. The Truth, the Life, the Way alone, To endless life above.

The ancient Scriptures prophesied Of Him who came to share A great world's sorrows, and its load Of sin and grief to bear. The newer Testament is sealed In blood of Him who gave Himself a willing sacrifice Each penitent to save.

Search then, the Scriptures, for in them Eternal life we find. Through Him who died and rose again The Saviour of mankind-His gracious words, his wondrous works, Which on those pages shine, Reveal the matchless love of God And prove a Christ divine.

On another page will be found a communication from Dr. Post. Chairman of the Advisory Coun-Unum.

thought should be given. In brief, but clear and forceful manner, he has placed the underlying questions involved in the demand for the re-adjustment of our denominational forces. We ask especial attention to the third paragraph from the close of his article. What he says of concentration and organization is illustrated in the history of all religious movements. Whether in the earlier or the later history of the Jewish people, or in the various stages of the history of the Christian Church, power to accomplish good results in the cause of religion has been determined, first, by the threads of influence, weaving their work into lished, we think, at Lowell as late as 1850-

work, and secondly, by the concentration and making the influence of the paper an un-

Keep the Line Other matters, says, incidentally, | ness, temperance, purity and peace. We are of writing you personally, thank-

ing you for your editorials. They are fine. Long may you live to yield such an influence | Changed man younger than the Editor of the Record ER, and we repeat his words because they give occasion to say that the influences which one man, or one generation of men, are concerned. Life passes so quickly, and is so

organization of their united efforts. These broken force. The same thing must happen in facts are illustrated in the history of each the case of those who now have the Recordlocal church as well as in the work of churches | ER in charge. Its correspondents, and those when combined. No concentration and con- who may have charge of its various editorial servation of forces, through organization, departments must aim at the highest ideals came by a natural law. As the germ of life, which make for righteousness, in order that starting out to create any given thing, be it the current of helpful and uplifting influences man, animal or plant, begin at once to con- | may be kept at flood tide, and steadily incentrate its forces and its materials, that a creasing. Passing words of encouragement, still greater organized force may be devel- | like those which our correspondent sends, have oped, so must churches and denominations more than a personal bearing. We would not do. If the history of religious denominations repeat them if they did not. Every life is made be noted, with a view to their efficiency in better and stronger by being led to apprepromulgating their views and accomplishing ciate how each is a part of a common whole, their purposes, the most successful and effi- and how all lives weave in and out to make cient are always found to be the most care- | the fabric of existence complete. It is well for fully organized. An infinite distance lies our readers to consider the question of perbetween a man, with his unlimited capaci- sonal influence, and of their individual relaties, both as to extent and variety of execu- tion to every cause which makes for righttion, and a jelly fish, or even the highest and eousness. A newspaper is, in a certain sense best of the animal creation. Minor details impersonal. Many hands and many minds as to re-adjustment will come by the natural | contribute to it. Nevertheless, each newspalaw of development and experience; but it | per ought to have distinct characteristics will remain true that no great work can be and a definite personality. The Sabbath accomplished by us without concentration, RECORDER aims to make all words and influorganization, and wise adjustment of forces ences point toward the exaltation of truth and efforts. First and foremost, must come | and the advancement of the cause of Christ. clear-cut and intense convictions and pur- | We appeal to those who are younger to poses as to our place and mission. Why do strive earnestly for the best attainments and we exist? What place has God assigned us the best gifts, that, whether in the immein the world and among religious denomi- diate circle of their lives, or in the larger nations? To such questions we must give circles of influence represented by churches and newspapers, each life may furnish much and more toward the fulfillment of all that is A CORRESPONDENT, writing of | highest and best for the world in righteous-"I have thought for several weeks | workers together with each other and God.

Nothing shows more clearly the radical change which has taken as yours." The writer of these words is a New England. place in New England than the labor question connected with the

cotton mills to-day, as compared with half a century ago. An extensive strike among the cil, to which more than a passing make for good are all too brief, so far as any mill operatives at Lowell, Mass., at the present time shows that 13,000 of the wageearners now out of employment are Greeks, crowded with many things, that the threads | Syrians and Portuguese. When we add to of influence for good must be picked up daily this the fact that the greater part of the presby some new hand, else, falling from the ent operatives are French Canadians, and hands of those whose work is done, the consider the fact that half a century ago the fabric will be broken and the influence will be operatives in the mills of New England were stayed. If the Recorder has been able to native-born New Englanders, of a high-class contribute something to the general influ- of intelligence and character, the extent of ences which make for righteousness, it is be- the change can be seen in outline, but not cause those who have preceded the present | fully realized as to its deeper results. We re-Editor, one after another, have taken up the member well a valuable literary paper—pub-