

## The SabBath RECORDER. <br> 

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Yesterdir a man came, with mercy begets overcome fear and shrinking, Psalm; analyze it. The Psalmist says, God








 field into which we are entering, and conern-
ing which we know w very little-concerning
 over the body, and of one individual mind
over other minds.
The interesting
point over other minds. The interesting point
wax, that the faith awakenent thin mants
mind that he was in imeinate tonch ith jas, that hhe wase in imediaite touch with
mind that he
the other life and the unknown world, had awatened in him longings for something
better, and a desire to reform, so far as his own life was eincerned. In that particular
the result of his experienee was excellent, and
 with the attitude of humanity toward the luture ine. That and reliplous thought, or
whatever grade, and in all time, has been connectetwith a more or less clear concep.
tion of ments relation to the future lite, is
 derelop in proportion as men come into con-
sciononeses of their relations to the tuture life and the other world. It poes without say-
ink, that the Bible, both the old and New Testaments, emphasizizest the tact of our close

 den of thoughtin the New TTestament. In somem Torm or orher, that thoght appears in the
question of future rewards and punishments, question of future revards and panishmente,

in the intermediate state of porratory on the | one hand or of temporary unconseio ounese |
| :--- |
| on the other, in the doctrinio of the eseond | coming of Chritt, etc.,.etct. It has been a

nent teature in all Christion history.
Pays
Christian
ALivive
Apeath. Ve


shrinking. Lack of faith and of or roper iews
of God sidiove have intensififed such s striniingr.
On the other hand, clear faith and the brav.
ory which reliance upon God's love and
 which is closely allied in all the best thingysto
the ancient poetry of the Hebrewss- the same
 Whittier, Longefllow and Tenysoon. No one
poem comes with reater beanty as an illuse poom comes with greater beanty, as an inlus
tration of the sunset view of the tuture life tration of the sunsee view of the fature life,
than Tennyson's "Crossing the Bar." Ouy readers are, doubtless, familiar with it, but it
will do their hearts good to put it alongside will dother hearts good op put it aloggige
the piet tre given above, and let Browning fighter's riew stand by the side of this sumset viev, with its combination pieture of earth
vand sea and sky. Here it is:
"Sunat and evering tar tar



For 'han tomatriz oror bourra o Time and Place

Can we analyze this? Not wholly. The Crtainty of our going hence, at sunget, is set
orth in that second verse of the frest stanza
"And one clear call tor re .
The restrul peace with which we may hear
he call is unfolded in the seocond stanza, in:
"Sueph a tide as moring seens aleop."

he
The joy of the Anal farewell is in the third
anza, when the poot says

-Why no eadianes? Why can one go out into
the future, half unknown, upon a tide that he future, half unknown, upon a tide that moves so
Beause:

And so our readers have got some of the
reenults of that man＇s visit．yesterday．His
newly－awakened faith that the next life and tewly－awakened
this were minglig in his own experience，
although founded upon a mistake，had pro－ although founded upon a mistake，，adad pro－
duced pood results in him，for the time，at least．．Let us，rising still higher，send out
the fighter＇s triumphant defiance to the fear death brings，to the＂drifting for in the
throat，＂＂and to the phantoms which ignor－ ance＂，and unfaith have begotten．Better
atill，let us enter into the sunnet scene，until still，let us enter into the sunget scene，until
every look toward the futuru life is a joyous
one and every expectation of what that one，and every expectation of what that life
will bring is filed with the promise of better things．To such it it not a misiorortune that
this life must find its end，because ite end this life must find its end，because its end is
the begininin of that higher life in which
every loving child of the Father will＂meet every loving child of the Father win
the Pilot face to face＂as he crosses over
moanless bar into the everlasting rest．
＊＊
A most interesting discussion of
the primary sourcese of classical music，appears in the Internation－
al Quarterly for March－June
1903 ；it is a paper by 1903；it is a paper by Louis C．
The author bring out the fact that 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
ing 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 ben 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 ry and song；the favorite theme speeds irou
mouth to mouth，perhaps somewhat amor phous at first，but gradually reaching its most fitting shape by a process of evolution sometimes even assuming more than
shape，as for example，the Russian so
＂Troika，＂which is sung differently in Petersburg and in Moscow，although ther
is quite enough of resemblance between th two versions to prove a single parentage．＂，
It is eesy to follow this thought of Mr．Elson， through the various types of poetry，national
and local and notably through the poetry of the Old Testament．Those who love sucb themes will be benefitted by reading the ar－
ticle entire．We can only add that poetry ticle entire．We can only add that poetry
on the better side，as well as music，has al ways been born from some form of religiou
conception，or from some of the higher senti closely upon the religious sentiment，if not a part of it．It is not inapt to say that
music is the language of Heaven，and surely music is the anguage of Heaven，and
it is not incorrect to say that the highes poetic conceptions are divinely inspired．
What interests the writer in this connection is the fact that，the beginning of such concep
tions．which result in the grand Oratorios like the Mesiah，the Creation，etc．，have the common people．No better argument
needed to show the the divine germ is in ua needed to show that the divine germ is in u
even at the lowest and crudest point of ou
existence existence．Nothing better expresses the in
tent but developing hunger after higher and better thinge，than do theee facts concernin
folk－lore and folk－music．Commonplace expe toin－lore of common－place people are the start
riences ing point of the highest and richest exprese
ions of thought of which w $\epsilon$ know．There ions of thought of which we know．There ie
a counterpart to this in the fact that the

Master，the divine one who lived and apoke
as men never lived and spoke，was a carpen－
ters

 $\begin{aligned} & \text { soul reaches，any longing，deep }\end{aligned}$
and irrepressible，for something now far be－
oond your touch，cultivate it che yond your touch，cultivate it，cherish it，
watch over it，and pray for divine help that
it may unfold until，from your preent com－ it may unfold until，from your present com－
paratively low ground of life，you rise，step
ay gte by step，to the higher lands of intellectual
and spiritual glory．If Bethoven＇s sympho－ and spiritual liory．In Bethoven＇s sympho
nies，and Mozart＇s grandest passages have
crown from the simplest folk crown from the simplest folk－songs and
crude musii，your life，led by your better
longings，may rise even here to heights of longings，may rise even here to heights o
which you have yet sacarely dreamed．I
God has piven you the wondrous gift of song God has given you the wondrous git of soon
or the corresponding pift of a performer on
musical instruments，if your soul has been touched by that which awakens true pootr and gives expression in wor 1s to the deeper
experiences of the human sool，be thankifl
doubly thanktul．Seek in every way to fol ow these longligs， ，anding every call to higher，better and boiier living．and seems
bulb in autumn is without beauty，and
worthless．But when it has been buried，and the spring time has breathed upon it：when
the dark mould that forms its tomb has be come instinct with the touch of life，it burets， unfolds，and blossoms into matchless beanty．
Thus folk－song and folk－music have done in Thus folk－song and folk－music have done
the realm of music and pootry．Thun human
souls may do in the realm of religion where souls may do in the realm of religion where
obedience，love and faith，uplifting，guide us obedience，love and
into the divine life． sending check for the Sabbath of Christ，says，
＂I hope ＂I hope your circular letteir will wake up the
sleepy or uninterested ones，and that enough
will be subscribed to thres oud will be subseribed to throw out a good circu－
lation for the next volume．It certainly i
 your Recoonder and Sabbath of Christ work，
and praying for continuanci of good results
from the same from the same，I am，most truly your brother
in Christ．＂The first correspondent lives in in Christ．＂The first correspondent lives in
New Jersey．The last in Californiai．Blees－
ings come to faithful servants of the Master． New Jersey．The last in Cailifornia．Mases
ings come to faithulu servanto of the Master，
whether on the Atlantic or Pacifc coast，in the crowded city，or the less crowded country，
It is not time or place，but rather the hearts
of men，and their effiorts to extend the king
dom of Christ，which decides who are his and
and how they can serve him bees
 ＂SEcrion 1．Be it enacted by the Senate
and Houee of Representatives of the Common－
 met，and it is hereby enacted by the author－
ity of the same，That hereafter it hhall be
lawful to sell drugg，mediciese，soda and tawful to sell drugs，medicines，soda and
mineral waters，milk，and other harmless
non－intoxicating drinks，bread，meat，osg
 sell newspapers on the first day of the week，
commonly called Sunday；Provided，that
nothing herein contained shall be construed
to nothing herein contained shall be construed
to allow the sale on said first dav of the week
of any nonintoxicating or other drinks of any non－intoxicating or other drinks
whatooever in any saloon，inn or travern
licensed by law for the sale of intoxicating Whatsoever in any saloon，inn or tavern
licensed by law for the sale of intoxicating
beverages． beverages．
＂SEction 2
＂SEcTion 2 ．That all acts or parts of acts
nconsistent herewith are hereby repealed．＂

| A Forward |
| :--- | :--- |
| Step． | \(\begin{aligned} \& This week we are able to announce <br>

\& the opening of a new column，for <br>
\& our readers，under the general head <br>
\& of\end{aligned}\) our readers，under the general head
of Edication．The Recorver has Asked a number of educators to write upon
various themes for this column．We seek various themes for this colum．We ser
thus to secure papers of more than ordinary
value，especially for young people who are value，especially for young people who are
at shoolol or Colege，and for all our adult
readerg as well．Since we are unable to readers as well．Since we are unable to
make any peceniary remuneration to those
whom we have invited to write，the REcorobr and its readers will be paraced under renewed
obligation to such writers．Prof．H．M．Max－ son，who was President of the last General
Conference，and has been Superintendent of Conference，and has been Superintendent of
the Public schools of the City of Plainfild tor
many years opens the column by a paper， many years，opens the column by a paper，
all too brief，on Spring Color．If our expec－
tations are realized，the readers of the Recon tations are realized，the readers of the Recorn－
ER，will find reason to commend this new de－ parture． $\xrightarrow{\text { and }}$


Goob．Tidings is the nameof a new church paper，dated atSalem，West
Virginia．March， 1903. Volume
Number 1，is upon our table It 1 Is Wished overy month，and edited by Rev．E．
．Witter，pastor of the Salem Seventh－day

|  | Prayer－Meeting Column． |
| :---: | :---: |
| 4 pages， 10 by 12．It is devoted to the inter－ |  |



West Virginia．A directory of each church
giving names of officers，etc．，etc．，appeare
toper together with notes concerning churches and
Christian work from each of the neighbor Christian work from each of the neiphbor
hoods where churches are located．In the opening number the editor says，＂We are a present suffering a dearth of ministerial wort
ers．Iu sime respects the interest seems
ther bes．waninge among our people．．＇The world
bthe flesh and the devil＇seenn to be exerting the flesh and the devil＇＇seen to be exerting
mighty influence over some lives．WWhat
feltt that through the medium．of a char felt that through the medium，of a．ehurc
paper，
whistly ploanned and wisely handere，in
which some hel things might be said alon which some helpful things might be said alon
needed lines of improvement and work，an needed lines of improvement and work，an
coming to all the churches each month as
as letter，it might help to reach the end desire
To this end we have launched Good Tiding To this end we have lannched Good Tiding
nd have a department in the paper for eas church in which may be found，not orly the the
church directory，but varions matters of in church directory，but varions matters of in
terest conneeted withe each ehurcc．．By yean
of this we tope to strengthen the tie of fe of this we hope to strengthen the tie of fe
lowsin that exist between all of out
churches．＂The Reconder welcomes this ne churches．＂．The RECORER welcomes this ne
reresentative，and trusts that much goo
will will come to the chur
the paper is published．

| socwell． | $\begin{array}{c}\text { Rev．E．E．S．} \\ \text { Minecemell，of New Auburn } \\ \text { Minesota，has become pastor o }\end{array}$ |
| :--- | :--- |

the church at Berlin，N．Y．，ente
ing upon his work the 1st of April．He rem

tuests his correspondents to address him | thatst place． |
| :--- |

Our Lord upbraided the Pharisees of hi
day because of their blindness．They could not see afar off，nor could they see things nigh
at hand．The old prophets were called seer
been because they could see things which were hid
den from others．Johu Ruskin says：＂$T$ ， den from others．Johu Ruskin says：＂The
more I think of it I find this conclusion more impressed upon me，that the greatest thing
muman soul ever does in this world is to human soul ever does in this world is to see
something and tell what it saw in a plain was． Hundreds of people can talk for one who can
think，and thousands can think for think，and thousands can think for une who
can see．To see clearly is poetry，prophe can see．To
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 men do not see things distinctly even whe
they are clearly pointed out．The great lack
of this age and of every age is spiritual vision We see egrough a a qlass darkly．We look on
the things which are material，but fail to pene trate the veil and see things spiritual．Because
we lack spiritual visiou we lack reverence als
We we lack spiritual vieiou we lack reverence also
We trifie witt serious thing becuase we do
not understand them．When we shall be able
no
 hear a voice saying unto ue wherever we mo，
＂The platee whereon thou standest is holy
ground．＂
Men are not born with spiritual vision．T T
gee clearly it is necessary to be born agai



 things which are eeen，but on the thin
are not seen．Christian Advocate．

（Memory Text，the 10th verse of Prelm 3．）
Fear plays a large part in our experiences
com childoood to old age．In all the lower rms of religion it is an important factor－ The writers of the Old Testament，notably
of the Psalms and Proverbs，had reached a cood heightit in their conceptions of Goolly
ear，although there is evidence that they vere struggling against the lower，slavish anerally at that time．$\cdot A$ A simila of fact pop
ears in－their conception of foolishness．Th
 counterpart in the Proverb，＂＇The fool hath
aid in his heart，there is no Goo．＂Through id in his heart，there is no God．＂Through
ut the wisdom books of the lhald Testament，
ignore God or doubt his exisence rep o ignore God or doubt his existence，rep
eesents the height of folly，hhile to fear God
ad believe in him，represent，the height o nd believe in him，represent，the height
wisdo．But then，as now，a proper def．
ition of fear must be had，otherwise me me will be misled．Such fear as the Memory Tex tivate，is the fear that we may fail to to under
stand the will of God，or may fail to obey that will when it is known．There is every
easoon why we，with the light of the Gospel
and the knowledge we have of the love of od，should put a way all slavish fear，and all ar of God as one who can or will do any scape such fear by understanding that God＇s
attitude toward all men is one of love，com－
assion，forroiveness and belp passion，forgiveness and helpfuluness．It is at
reat mistake to suppose that such an at titude takes anything away from the char
acter of God，or removes any incentive to righteous living．On the contrary，all best
ncentives toward righteous living spring
rom such fear as the text inculcates．That from such fear as the text inculcates．Tha
can seareely be called righteoungess whicl
obeys God reluctantly，for the sake of escap ng his wrath，or the p
ollow disobedience．
Perhaps no one of us is conscious of the
ower types of fear，but it may be doubted hether any of us have risen as high as w
ought toward the best conception of such fear as the theme for this evening involves
Note，also，that the Psalmist declares tha is the＂beginning＂of wisdom，that is，
proper fear of God，leads into large and ye arger fields of ubedience，and hence of at
tainments in righteousness，and of com nunion with God．The path，upon which such
an one enters is the path described by th Proverb when it is said of wisdon，＂Her
ways are ways of pleasantness，and all her
paths are peace．＂ $1 \mathrm{it} \mathrm{will}$,therefore be paths are peace．＂It will，therefore，be
helpult thing if frequentl｜we dwell upon t
thought which the evening embodies．The reverse view io foun
in the words of the Beloved Diseiple：＂Perfect
love casteth out fear．＂John who wrote ve casteth out fear．＂John，who wrote the words，probably more than any other one o
the discippes，had enteredinto close relations
with Christ，and there had developed in his ife the highest conception which any of them
had attained of the tender relations between the Mast
reached
pot the w
oft the B
thinking reached wo
put the wor
of the Belo
thinkiug b
of the Lord is the beginning of wisdom，and
let it culminate in that other trath，that
when when our love for God and our communion
with Christ have reached something like ful development，perfected love will cast out al ear，and that both wisdom and sanctitied
ear find their fullest and final expresion in
all－abounding love，which is proven by glad odience．

NEWS OF THE WEEK．
On，the 28th of March the Treaty of Reci oocity between Cuba and the United States
隹 eing approved by the Cuban Senate，the vote
ene 13 to 9 It was approved as sent from d United States．There were no conditions and the questionable time limit amendmen
as eliminated．It is hoped that this action ill secure an harmonious，and as nearas as possi
beat arrangemt of the relations be－
ween the United Stantes and Cuba．It is said at the Cuban Government highly appre antes the action of President Roosevelt in
Conection with this treaty．Reports from
ashaington on the 1st of April indicate that the necessary lepielation approving he Caban Treaty wil be passed promptly on
the assembling of the ppecial esesion of Con
greas next November．＂This will make the ress next November．＂This will make the
relations between Cuba and the United State much mo．
Reports from the island of Porto Rico in
dieate that the quention of organizing the land as a territory of the United States，
th a possibility of future statehood，$i$ i nder consideration．There seem to be two
parties on the island，one favoring such arties on the island，one favoring such a
novement and the other opposing it．Those who oppose it claim that the present politi
cal status of Porto Rico is higher in every re pect than the thatus of a territory in the
nited States．So far as we can see，such a tep is not well advised．It seems seo，nu that
tis better that Porto Rico should be devel－ ped under the present arrangement，and
tat the interests involved will be served by such development better than by any move
ment looking toward making it one of the ment looking toward making it one of the
United States．At all erents，any such move ent would seem to be premature at this
time． President Roosevelt set out on his lon
Tourney westward on Wed nesday，A pril 1．： The continued high water in the Missi－
ppi，with the disastrous results which have opi，with the disastrous results which have
ome artifferent points from the breaking of he artificial banks，increases the problems iver for many years past．Various projecte
ive been suggested for overcoming thes年fellties，and preventing the serious re－ stace which are likely to be repeated at every
sis said thigh water，in that river nearly
so It is said that nearly 30,000 square river．
of valuable farmingrand＂are protected from of valuabye farming land are protected rirom
foods by leves，and yet they are so parsely
settled that any increase in taxes would be garded as oppressive．＂It is estimated hat the floods of the present spring－time
hich are said to cover 600 square miles in douisiana alone，have wrought a damage o
bout $\$ 25,000,000$ already．How to meet oout $\$ 25,000,000$ already．How to meet
he natural tendencies connected with that
竍 great river，and to over
is one of the most gerio
lems of the presert ems of the present day．
Immense storms hav




 the storms have
these oragead
little damage.
 Lowel, Mass., has been developed during tho
week. Six
Sixre mills are idie end twenty thousand operators are out of work.
ti is reported that $\$ 28,000$ was paid in London for a a ingle ocpop of William Bliake's
Illustrations of the Book of Job. The ver ume mas frrt published in 1825 . It contains forty.three engravings in original deiegne
and colorings. The biddoing started at $\$$ \$T,
 The deaieatory roporam of the Loxiiana
Purchase Exposition will begin on the 30 th Purchase Exposition will begin on the soth
of April which is the contanial anivarary
of the cesion of the Louisiana territory by France to the United States. - Presiden
rooserelt and ex.President Cleveland will be amongt the speakers.
The offifers of the trolley company who
have bean indicted because of the accident by

 pleaded "not guilty,
amount of $q 2$, ,oo each
 March, a theatrical company of fitten mem.
bers, which played ""The Youns Brothers


 secured
anee
bail.
b.
The bill raising the liguor licenee fity pe
cent in the state of New York, of which we cente some notice last wek, passed the A8
 in no small degree within the next year. Aside fromit the immenee number of galionn
which are afiected, there are said to be "six Whind ared grocers, who sell liguors, wines and
beer in the Borough of Manhattan and four hundred who sell them in the Borough
Brooklyn."
It declared that such trade is
 which can " " "bought for families, without
going into, toroses where $i$ iquours are sold by Moing
the glases,
$\Delta$ bial prohibiting the carrying of excurrio
parties on land or water, on Sundar, ha parties on land or water, on Sunday, ha
been before the Legeisilature of Pennaylvanis for some weeks past. It war reported on the the
3 d
3 of Aprilt that the bill had been "receom mitus disposed of tor this session."
On the zod of A Arrili it tas andounced that Mr. Fullmore, Pasesger Train. Master on th bidding the " Use of cigarettes by those em

 cigaraetes ara ap apto have lapese of memory
and it it is not ate to trust the ivese of pas

| that failing." The order applies to men when off duty as well as when on. A double commendation ought to be given to that | LOWER LIGHTS. For Christ and the Sabbath. 2 Cor. 4: 6. |
| :---: | :---: |
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|  | mome |
| which promised |  |
|  |  |
| canee |  |
| edin Chicago on the '2nd of April. He was |  |
| the guest of the eity, and allso of the Chicago |  |
| University." At the latter place the degre |  |
| LL. D., was conierred upon him b |  |
| , |  |
| vell fitea to the oc |  |
| Speect was th |  |
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| Western hemishere, the President spoke o |  |
|  |  |
| interests and enterprisies. In conierring the |  |
| 速 |  |
|  | they think what little they can do is not of |
| cgistrate of the |  |
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| devotion in the settlemen |  |
| s and the conservation of the vital |  |
|  |  |
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|  | Those who have forsaken the Sabbath have |
| te, admits you to the degree of doctor of |  |
| of the universit |  |
| me months ago it |  |
|  |  |
| an invention for relieving carpets, furnit ur |  |
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|  |  |
| By means of a va arawn quitly into |  |
| Sider |  |
| proper point outside the room. The |  |
| fic American speaks enthusiastica |  |
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| wn to take fitteen pounds of iritt out of a |  |
|  |  |
|  | Angeline abekr. |
| prork a much to be desired revolution in |  |
|  |  |
| long diseuss |  |
| Ivania, Legiele | pieks to pieese. He may do |
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|  |  |
| jith rreat vigor. The Prea |  |
| pasagas of this livania, if the Gor- |  |
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| young meen and young women who are train- | struction. And a book is a good deal like a |
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|  |  |


| its covers. Its purpose may be to teach mathematics; then there is no portion of it reserved for fiction. Its purpose may be to magnify some heart truth; then it requires nothing of chemistry or zoology or geoology. The spirit of the book is governed by its purpose. The reader who takes upa ascientific treatise and complains because he does not find it exciting as he would find a novel ex- citing would have no cause for complaint; he has gone to the wrong market. All of his criticism aimed at fiction failinge would be of no weight against its scientific value. In spite of the plainness of this a great many people approach the Bible in a manner entirely different from that in which they approach other books. This may be partly due to causes beyond their control, still it is true that the book of books is not treated as any literary critic would insist other books should be treated. If it is picked to pieces, and there is not the beauty in the separated pieces that was claimed for it whole, too many readers express doubt as to its original beauty. Suppose a botanist who picks apart a rose should invist that being the compt must have the beauty of a rose ; and unless it did have that beauty in its battered condition, it could not have been a rose originally. We would write him down as anything be- side scientificin his methoas, would we not? Yet that is the way a good many critics use the Bible. They say that this part of it is not in accord with modern science, or this part of it does not agree exactly with secular history, or this part proposes what we cannot understand, or this part is mere legend or story. And then, because of all these various parts, the whole book is to be cast aside as a mere tale of some dreamer. The spirit of destruction is not the spirit of the Bible, and the reader who approaches it in that spirit looses that for which the Bible stands. There is no doubt as to the literary beauty of the Bible. Charles A. Dana used to say edge of Shakespeare were equally necessary for a man who would be truly cultured. Yet one does not read the Bible as he reads Shake- speare. As a literary criticism of the two books Mr. Dana's comment is undoubtedly correct. But the spirit of the two books is absolutely different, and because of that difference no one can secure the benefit in them if he approaches both in the samespirit. The Bible was given unto man for a definite pur- pose. Those who read it in that spirit and pose. Those who read it in that spirit and who seek from it that which it was intended to give, learn by experience that those who seek shall find; while those who read the Bible to prove some scientific truth may come away convinced that it is not what they hoped for. The book of books is to inspire men to better things and to point out the way by which to attain them.- Westerly Sun. <br> organized industry and peace. <br> At the beginning of this twentieth century, after the advent of the Prince of Peace, the nations are beating their ploughshares into swords and their pruning hooks into spears. Never before in history have the armaments been so great or so costly. In view of this fact, it would seem as if the progress of the world had not been toward that time when" "nation shall no longer lift up sword against nation." | But if we should draw this inference we should be as mistaken as possible, for there are tobe as mistaken as possible, for there are to- day causes at work in the world which are destined to wage successful wairfare against war and ultimately to destroy its destruction. Foremost among these causes is modern and organized industry. <br> Philosophers of history are very apt to ascribe the progress of civilization chiefly or wholly to some one cause as, for instance, religion, or climatic or physical conditions, or the evolution of thought, or the action or reaction of institutions upon each other, or the embodiment of great ideas in great men. All of these causes have been profoundly operative. Some have been more effective in some ages and among some peoples than others; some are more influential at certain staces of civilization than other stages. But there is one cause which has had scant attention at the hand of the philosopher, which is profoundly effective among all peoples, at every stage of civilization, and in every age, and every day of every year of every age, and that is the necessity of something to eat. what is the form of their industry, how they get their living-and I will tell you a hundred things about that people. Do they get their living by the chase? Then they are savages. Do they get their living directly from domesti- cated animals? Then their government, their social institutions, their usages, their customs of life, their domicile are all such as characterize a nomadic life. Do they get their living directly from the soil? Then the tent becomes the house; goverament, laws, social institutions, customs, all these are profoundly and characteristics which belong to an agricultural civilization. Do they get their living by traffic? Then their merchants and sailors returnideas, and these people develop an art, a literature, la ws, customs, a government, virtues and vices as different from those of the ploughmen and the herdsmen as their occupations that the industrial revolution of the past century has produced and is producing a new civilization, profoundly different from the other civilizations already named. <br> This new civilization, introduced by the industria 1 revolution, has been produced primarly by thesteam engine, or, to speak a little were not muscular, by tapping the great reservoir of force which has always surrounded him, but which he had never known how to use until a few generations ago. The steam and that is the fundamental cause for the transition from the individualistic to a collective type of civilization. This produced the factory, the organization of industry, the division of labor, the redistribution of popula- tion in short the social or collective civilization. tion. <br> As industry becomes more and moreorganized and labor becomes more and more specialized, we find a a prowing interdependence. And as a facility of intercommunication increases, the areit of competition enlarges; the syccessful manufacturer drives his inferior competitor into some other business or ly organized, we find that interdependence becomes wider and more complete. For in- | stance, New England does not now attempt to produce her own grain. It is not agriculturally impossible for her to do so, but it is commercially impossible. It is much cheaper for her to buy her grain from the Dakotas, and to pay for it with manufactured products. She brings her sub-tropical fruit from Florida West, her cottons from the South; her irons from Pennsylvania; her precious metals from the Rocky Mountains, and she pays for all these with her manufactured products. And in so doing she receives better service, her workmen get better wages and larger returns for their work. <br> Thus we have developed through this organized rdustry of the ional life, in thate and interdependent national life, so that the in- terests of one section have become the interests of all sections. Suppose a frost kills a co ${ }^{+}$ton crop, or drought greatly injures corn or wheat, every industry shares the loss. Ans the great industries have become allied one with the other; they have common interests. Now, what has taken place in the United States and in Great Britain and is taking place in all other nations as the industrial is destined to take place in a still larger sense in the organization of a world industry Indeed, we have already entered upon this final stage; the world industry life. The nations are just now entering into severe international competition with one another; and no nation is so well fitted for that com$\underset{*}{\text { petition as the United States. }} \underset{*}{*}$ <br> Gladstone prophesied some thirty years ago in words like these: "The day will come when A merica will be what England is nowthe greatest servant in the world's great gan to see its fulfillment, for the manufactures of the United States that year exceeded those of Great Britain by upwards of six hundred million dollars, but the world took no note of the fact because the products were consumed 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 become alarmed, so that officials of State are beginning to discuss the question of an industrial combination against the United States. <br> What does this signify? When a manufacturer is very much undersold he must do one of two things; he must either cheapen his production or go out of business. The European have something to eat. Not one of the four leading manufacturing nations can produce its own food supply. Food must be imported, and they must exchange their manufactured products for that food. They must resort to every possible means to cheapen the cost of production; and that means ultimately the destruction of the standing army. I cannot stop to develop that point, however. <br> The natural result of the international competition upon which we are now entering will industries capital it to the unprontabl profitable field of investment. Thus the pro duction of certain articles of commerce will become commercially impossible it (Continued on page 221.) |
| :---: | :---: | :---: |

 us to do for Christ what lies within our power
that we are in the right attitude to ask from Christ what we need．
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 that there｜are open to him constantly certain
ways in which he may please that Master． ways in which he may．please that Master
Enthroned though he is，and exalted beyond
all our conception 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 ex－
hausted，is as depp and constraining as ever， and that his compassionate heart is yearring
for the redemption of all whom he once for the redemption of all whom he once came 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 pre
vent him so the Scriptures tell us，from look ing toward earth with longing and expecta－ tion for the coming day when the world shall
be brought to his feet．These are things which 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 reierence not alone to our needs
but to his desires．We may plead for him but to his desires．We may plead for him aat
well as for ourvelves．That majestic hymn of Watts begining，

Jeasu shall reign where er the sun，
Does hiis succeasive journegs run，
in one of its stanzas，based upon the Messi－
anic Psalm，the seventy－second，followed anic Psalm，the seventy－second，foilowed
strictly the thought of the original when it
said，＂For him shallendless prayer be made．＂ Some later hymn books have altered the line
so that it so that it may read．＂To him sball endless
prayer be made．＂Probably this was done
beceuse it pracause it seemed presumptuous to suggest
beeat
that men bhould be encraced in that men should be engaged in supplication
for Christ．But no！the Seriptures say it，and
＂For him shall nenleses praver be made
And bieesings throng to crown hie bead． So let there be continual prayer for Christ＇e
sake，both as corering his wishea as well aad
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
usome Lessons from My Student us upon＂Some Lessons from My Student
Life．＂The address was prepared careunlly，
in clearnees and systematic arrangement it in clearness and systematic arrangement
wae a model for students；and the thoughts
were most practical and helpfil．Miss Martha Berninger spoke to us upon the missionary
work in China and Japan．She has labored in these countries five or six years， ， ，ing out
under the Woman＇s Union Missiun；and is to return to Shanghai to work among factory
girls under the auspices of the World＇s 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
miartyr－witneesees to its power．The Japan－ miartyr－witneses to its power．The Japan－
ese are the＂Yankees of the East，＂＂but with－
out the Yankees out the Yankee＇s conscience and religion．
Businees dishonesty and impurity are Business dishonesty and impurity are com－
mon sins．But Christianity is making real mon sins．But Carisianty is making real
progress，and Japan＇s．hope seems to be in
her stodents To meet and hear this mig－ progress，and Japan＇s hope seems to be in
her students．To meet and hear this mis－ ALfred，N．․，April 2，1903

## Woman＇s Work．

A HUMBLE PLEA．








Fanny Crosby，the blind hymn writer，has recently celebrated der eighty－fourth birthday
and is in such strong and vigorous healt and is in such strong and vigorous health
that she says bee expentts to be one hundred and six，the age of her grand mother when she
died She was died．She was born at Southeast，Putnam
County，New York，and now lives in Bridge County，，ew
port，Conn．
An attack of scarlet fever in babyhood left
he eyes of Fanny Crosby so weak that blind he eyes of Fanny Croobby yo weak that bind－
ness was the result．She was educated at the Ines was the result．She was educated at the
Institution for the Blind in New York，when
she later became she later became a teacher in Greek，，oman
and A merican history，grammar and rhetoric and American history，grammar and rhetoric．
Her marriage o to Mr．Van Alstyen，who was Her marriage to Mr ．．an Alstyen，who was
also tind，in 1858，terminated her connection
with this institution． with this institution．
She wrote her first poem when she was seven
years old，a bit，as it seems out of her own
lif yeart
life．

##  <br> 

 hen about writing hymms and since then has laboredcontinually in that line continually in that line．The number of
hyms written by her is estimated at six
thonall thousand，and it is a fact that many of the
hymns that have been facmiliar to usin recot hymns that have been familiar to us in recent
years have been from her pen．$A$ g great num． years
ber of her been from her have become．A great num．
words．＂Bousehold words；＂Blessed Assurance，＂＂Rescue，the
Perishing，＂＂Safe in the Arms of Jesus．＂So many hymns has she written that she has
made une of naerrly a hundred pen names rather than have her own appear oo ofre－
quently．Look through your hymn book，
＂Pure Gold，＂＂Bells at Evening，＂or almost any of the collections of hymns，published in the last fifty years and see how often you find
Fanny Crosby and the many equivalents of
her name，and you will see how large a deb hany Crosby and the many equivalents of
he name，and you will see hoo large a debt
we ow．
Dale we owe her．F．J．C．，Lizzie Ed wards，Ella
Dale，Grace I．Frances，Jamess M．B．ack，，nulia
Stirling，Carrie M．Wilson，are a few taken at
random from random from a long list．Fany Crosby has
alaso many sweet songe，all fayiliar to us． She seems never to forged．It is osid of sight． has kept over forty different hymns in her
nind at one time mind an one time befor
tunity to dictate them
The story of how＂ s ， The story of how＂Saie in the Aris of
Jesuu＂＂came to be written
e heatows that she has Jesus came to be written etows that she has
a head and heart full o pooery．Dr．W． H ．
Doane had written the music of this．hymn． Doane had written the music of this hymn，
but had no words to fit it，so he went to Mrs． but had no words to fit it，so he went to Mrs．
Van Allstyen 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 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 in ir rather small，uuick in her
movements，a rapid walker，and one would movements，a rapid walker，and one would
never think of her as more than sixty
years of years of age．She always wears colored
glasses to conceal the sightlees eyes．She is of plasses to conceal the sightless eyes．She is of
cheory disposition and always ready with
words of help and encouragement．She has ever allowed herself to be unhappy．because
of her blindness，and says that very affiction of her blindness，and says that
has been her greatest blessing．

## hindu manners and customs．

The wheels of time move slowly in India． Ancient customs still prevaill；the camel bears
his burden，young women wear the cos tis burden，young women wear the cos－
tumes and ornaments of their grandmoth－ ers 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
goo，and hardly outrivals the go，and hardly outrivals that of 1665 ，when
he grandees of the empire ofiered giitt valued at \＄6，000，000．
Still the whell do move．Machinery has
snatceded the shuttle from the hand of the satched the shuttle from the hand of the
weaver；over the country the iron－horse out－ runs the trotting bullock；in these twentieth
century eestivities the trolleycar spins along
the century festivities the trolleycar spins along
the avenue；and the blazing electric light
enhances the brillianey of theglittering splen－ enhances the brilliancy of the glitering splen－
dor，whose crowning glory and charm to us is the chief lady of all this magnificent pa－
geant，our American sister．
The life of the Hindu appears to be made
up largely of striking contradictions ；of fasts
up largely of striking contradictions；of fasts
and feasts，of sacrifices and efitivals，of out－
ward purity and inward deflement，of por－ nnd feasts，of sacrifices and festivals，of out－
ward purity and inward deflement，of por－
erty and wealth．Feasts to celebrate the erty and wealth．Feasts to elebrate the
new yeear and the new moon；feasts at birth
and ate and at marriage；feasts in honor of sakes
and ancestors；feasts，general and local；
保 feasts in the family and in the temple．
Sacrifices are equally abundant．Sac． to godices are equally abundant．Sactifitces and to monkeys；
ficerri－
fies of fire，of water，and of blood．The rich roll in wealth and indolenece；the poor eke
out a miserable existence in poverty and fre－ out a misera
quent famine
Strict to
Strict to observe all the outward forms of
religion，they are often but a hollow
eligion，they are often but a hollow mock－
ery．The shrines by the roadside，and the
marks on their foreheads are too obscene to maok on their foreheadd are too obscene to
look their religious processions gro－
tesque and tesque and absurd，and their temple services
reek with the vilest immorality and basest
idolatry reek wry．
idolipling
Kip
ablutions，they onght to be the cleanest peo－
ple in the world ；Dubois declares them to $b e$
one of the tllthiest．The former but halted oneog them，while the latter adopted thei customs and costumes and dwelt with then
thirty years． thirty years．
One of their Wne of their own poets has said：＂It
water which causes mud，and it is water that
removes it．It is your will that mes removes it．It is your will that makes you
commit sin，and it is by your will alone that you can be puritied．＂．Looking upon sin as you can be purtea，Lispisiog that they should
they do，it is int surporen
consider mere ablutions of the body sufficient consider mere ablutions of the body sufficient
to wipe it out．Ablutions perooried in
sacred rivers or tanks purify both the bod and soul from any defilement they may ha contracted．Iis in even．possible for a person
living at a distance to obtain the advant
apees conferred by their agee conferred by their sacred waters without
leaving ibis ome，as he has only to transport
himel in intent himself in intention，and to think of the plac
while bathing，to obtain the necessary result．

## 

While this is not a Hindu epic，it does，nev－
ertheless，contain a grain of truth；for，like ertheless，contain a grain of truth；for，like
religion，the iron－clad systeu of caste per－ religion，the iron－clad system of caste
vades everything in India．Various theories
are given for its origin，for all of which ther are given for its origin，for all of which there
may be some foundation．The Brahmin 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 people．
The
labor is borne out in the warrior spirition of the Kshatriya，or Rajah，the Vaisyaltrader，an
the Sudra cultivator．It has been claimed the Sudra cultivator．It has been claimed
that the Kebatriyas no longer exist；that
they became so powerul they became so powerful and tyrannicial that
Vishnu caused them to be exterminated；and Vishnu caused them to be exterminated；and
again，that they，with the Vaisyas，have beoome absorbed，into the other two castes；
but we find the Kshatriyas appearing in the but we find the Kshatriyas appearing in the
recent durbar in Delhi，clad in the mail armor
of the recent durbar in Delhi，cadad ine the main armor
of while the Vaisyas are promi－ nent as traders in the northern part of India
Besides these four distinct castes，the riaesides these four distinct castes，the 1 Pa the inhabitants－these，with the Sudras，com－
prising nine－tenths of the entire population． prising nine－tenthe of the entire population．
They are in reality the most useful，as they They are in reality the most useul，as they
are employed largely by the higher castes in
cultivating the cultivating
servitude．
These four main castes are divided into numerous subdivisions，the highest number
being 108 in the Sudra caste ．In there are other mixed castes formed largely by intermarriage．The Eitindu never fails to recognize the distinction，ans 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
cibldren preferring to leave him rather than share his diegrace．Intermarriage，eating or drinking with one of an inferior caste，change
of faith，drunkenness and murder are some of the ening whichen arese punished by by expulsion．：
Of all Hindus，the Brahmin istbe mostrigid in the observance of all the outward forma of
religion and customs as to food，frequent ablu－


，meme：


＂Do you mean to say，＂she said indignantly，
that there never was a woman who could
teep a secret？＂
＂Oh ，not at all，＂he protested earnestly．
To the contrary，there was Lot＇s wife whe no the contrary，there was Lot＇s wiie，whe
nhat she saw when she day，stopped to revealed arewell glavee at the town she was leaving．

Whit man can judge his neighbor aright
ave he whose love makes him refuse to judge

Education． $\underset{\substack{\text { SPRRING COLOR．} \\ \text { н．．м．мaxson，A．м．}}}{ }$
Autumn is the season of brilliant color in
mases； but it is color without life We就期；but it is color without life．We know fall；the herald of bare trees，brown earth and dull skiies．Thaugh the colors of spring
are legs briliant，they are full of delicacy and arearis for him who loves natural beanty．
They are instinct with life，the heralds of They are instinct with life，the heralds of akening nature，of the riotous flood of up－
pringing vegetation thatissoon to take pos－ epriging vegetation thatiissoon to take pos new shade of color and its new charm to de
light the heart of the appreciative observer． ght the heart of the appreciative observer
Yesterday it was the white of the puss willows pesping out of their brown covere o－day it is the brilliant green of the gras
owing its first color in the damp swales o showing its．trst color in the damp swales of
ho meadow．To－morrow it is the beautiful scarlet of the red maple blossoms．Then the
chade of yellow and brown of the white shades of yellow and brown of the white
naple，the elm and other trees that use the irst run of sap to break into blossom． The weeping willow，usually sugreestive o
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 itt fresh green stands out against the land－ scape of bare trees．The tulip tree，con－ spicuous on the mountain side in fall with its fill robe of bright yellow will soon stand
again conspicuous with its robe of fresh green again conspicuous with its robe of fresh green；
to be followed later by its beautiful cups of Do the willow shoots along the brow Do the willow shoots along the brooks tak
a a brighter yellow as spring approaches or is it only a fancy that comes with theachestring
of the blood under the tonic of spring he green of the pine and of spring？Does he green of the pine and the spruce look
duller and more rusty orisit only that the eye tarns from them with gladness at sight of the
colors fresh from nature＇s laboratiory Then the new colors and strange forms that
Then then 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 pushed my way through the brush at sight
of a bit of color，thinking to see a new blos a bit of color，thinking to see a new blo
som，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 bass－ ood cothes its double eize and the young Panlownia seems
almost another species with its leares a foot in diameter．
The browns and reds of the blossoms change
their huese and give way to green，then the their hues and give way to green，then the
shad bush and the dog－wood bring their
sheets of white；the orchards close the pa－ sheets of white；the orchards close the pa－
geant with their clouds of rosy tints，and
nature settles down to the solid work of the

＂I＇m getting painfuly careless，my dear
＇ve just found a portrait of George Wash ington in my coat poocket that has been there or the last ten days．＂＂Well，I don＇t see aything serious about that．＂．＂Don＇t you，
y dear？I＇m glad to hear it．＇You see the ortrait is a part of the stamp on that lette ou gave me to mail last week．＂－Clevelan The most momentous truth of hat Christ is in the Christian．：－Henry Drum

Young People's Work COMMITTEE WORK IN Y. P. S.C. E. SOCIETIES,

 either by a legislative body, or by a court, o by any collective body of persons acting to
gether." gether do we have committees? Because it
is much easier for af few, to whom authority is much easier for a few, to whom anthority
is given, to deeide eortain questions, or or-
or


 scientious efirift to work for thegreateet bene.
fit to the society, financiallys, socially and and

 It is much easier for them tyyeme together
and overy member is more apt to attend the meetitegs and to feel that he is responsille for
gomething while if the committe is large
 their abesece will make no diiterenee and ir
thay do onot do their shar of the work there
are ot thers who will do it for them.

 the faculty of maturing plans aud to thic
moust be eaded, good, executive abilty; but hour powereses. hhe enotst capabie chairinan io
if his committee will not support him. So
 ther mem bers of the committee as well as the
chairman. Each must feel someresponsibibity.
. inimenan.ter, must be willing to coo.operate
with the chairman and to consalt with him and not only assitst him in planinip, but in
doing the work. of course the work of the doing the work. Od course the work of the
orious ocmitteen difirs, bomenhat, with
the size of the sociely, but their peneral plan of work would be the same. I thiok many
times a committee tailis for the reason that it
 to inform himeel of this immediately
his appoin
uppor
 card oit (wich I am sorry to say is some.
to times the case), he should resign, for while he
is chairman
ne the work simply drags.
In reagra to the committee meetiogs, there
are various plans which might be followed.
 meny'social." Soon after the election of
offteress, they, with the members of the varions committees, meet and diecuss a general plan
of action fol the ensuing year and aeach one
one ois action for the engung year, for his onw oo
 committee meeting, especillly if it it a $a$ com

inently reasonable that the latter shoud
nently reasonable that the latter should be
developed. We have ind she ran at the cat; but as she did so, her
dexamples of
foot hit the foot of a dog that lay in the sun
formity to the principles of Christ's life would
eliminate many factorsthat arenow troubling
us. The very simplicity of the solution of us. The very simplicity of the solution ot
the problem deceives and baftles us. Thought ful students say that the commercial world
has uot yielded to the sway of Christ. If this has not yielded to the sway of Christ. It thit
is so it is because we have not been true to is so it because we have not been true to
the Master in dealing with the fellows at our
elbow, it is because we have not beens true to elbow, it is because we have not been true to
the principlese we profess with those whom we daily meet.
At present the outlook for the extension of
Christ's kingdom to the very humblest mem Christ's kingdom to the very humblest mem
bers of the social body is encouragiag. The industrial revolution in the last contury cong has
wrought a tremendous change in the phe wrought a tremendous change in the physical
and intellectual conditions of the maseses
Nes. 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 ocurse we can-
not all expect to not all expect to agree exactly with each
other, but such friendy conflicts of ideas cannot help clearing up our views. It was im-
possible in my reference to the Sabbath, a week ago, to say much about it, so I propose
to expand a little on what was said then, and toll a few of the more important reasons why 1 keep the Sabbath.
I keep the Sabbath
I keep the Sabbath because I believe it to
be my duty to God, to myself and my fellow-
men to keep it. The first two of these reat men to keep it. The firrt two of these reasons
are very closely allied the second are very closely allied, the second growiog
out of the frits.. Sincei I am a child of an all powerful, all-wise and all-loving Father, I
consider it my duty to do whatever he asks me to do, believing, if cannot always see
his reasons, that he knows all and is leading me by the best path. Looking at it in
this light I fsould not be doing my duty to inyself if r refused to comply with his requests
That is the cold logic of my position on the Sabbath question as it bears on my personal relations to my God. We poor mortals are
prone to believe one thing and do another
not not merely in renetion to the Sabbath, but
also to other convictions which we may have also to other convictions which we may hat
We excuse ourselves by baying that it
"good theory but impossible practice" good theory but impossible practice
such contradictions were possibe). for conviction under adverse circumstancee If we do not avail ourselves of our oppor tunities to so stand,
gian moral strength.
I keep the Sabbath because I believe it to
be my duty to my fellowmen. I feel that by
ben
keeping it I am conferring a benefit upon
mankind. God didn't give the world a Sab. bath just to see if they would keep it. It is
no arbitrary teest with no other purpose, but no arbitrary test with no other purpose, but
finds its sanction in the nature of a man and
his needs
He needs a day for spiritual uplit his needs. He needs a day for spiritual uplift
and meditatition, as well as for physical and
and mental rest. The world admits the bene
ficence of a Sabbath for physical and mental
recuperation, and the "logic of events" is
forcing on it the necessity for forcing on it the necessity for educating and
feeding the spiritual nature. Mere education Ieding the spiritual nature. Mere education
in the ordinary sense is a failure as a a substi-
tute tute or or moraryility whenich is dependenten on oneti-s
tupiritual nature. Why should men and women
spit spend years' in specially preparing body and
mind for life's triails and leave their subbilimest
gitts to be sed
its development, while social conditions show
the general lack of it. The Sabbath is the di-
inely instituted opportuaty form Vinely instituted opportunity for its educa
tion and development, and since the Seventh day Sidbbath is the only hope for a real Sab bath for mankind, Iam doing bumanity a
service by spreading and establishing it service by spre
much as $I$ can.
$I$ wish $I$ hadd
I wish I had space In which to outline more
of the beeatitiful things which the Sabbath
nieans to me, like the relation of the S mieans to me, like the relation of the Sabbat
to the future of Protestantism, and the per
sonal blessings of Sabbath keeping but sonal blessings of Sabbath keeping, but
may have another chance at some futur BURD
BURDENS, AND WHAT TO DO WITH THEM.
Centecter of a sermon preached by S . S . $\mathrm{Cowellat} A \mathrm{Ad}$.

hall sustain thee: he shall never suffer
righteous to be moved." Psa. 55: 22 .
Obstacles are oftentimes no hindrances.
is easier to slide than to climb, but it
better to aspire and to gain the broader out
ook higher up. Hindrances call out th
better qualities in us for their overcoming.
Burdens are given to us by the mighty hand Burdens are given to us by the mighty hand
of God, (see 1 Peter $5: 6$, 7 ), that we may
give them back to him. Jesus is the great ive them back
burden-bearer.
There are burdens of responsibility, for the
ome, in business, in positions of public trust Great was the responsibility of of osinua anter
the death of Moses. "As I was with Moses will be with thee," said God to him. "Thi Hok with thee," said God to him. "This
book of the Law shall not depart out of thy
nouth."
2. There are burdens of sorrow. Jesus was
a man of sorrows, and acquainted with 3. Burdens of care. Anxious care is sin ul. It is our privilege to give them all to
Jesus. "Casting all your care upon him for he careth for you."
4. Burdens
4. Burdens of sin. The opening paragraph
of Bunyan's Pilorim's Progress. Our sing
were all laid on Jesus. God does not desig that we shall fluctuate. We can rely on hic promise that we shall not. The waves ar shasing one another in unrest on the hig
saif where there are perturation,
difting, and death. The invitation ôf the drifting, and death. The invitation of
rospel is into the wide and safe harbor
errieet perfiect and everlasting peace. It is needf
indeed, for $a$ season, that we stand the shock
of many storm, but of many storms, but yonder, on the listle is
let Time, is planted the lighthouse which never varies or veers, and in its light we shal aever varies or veers, and
safely outride the storms.
"'Ll pay you for that."
This little parable by
A hen trod on a duck's foot. She did no
nean to do it, and it did not hurt the duct nuch; ,but the duck said, "I'll pay you for
that !" So the duck flew at the old hen; but
s she did as she did so, her w
hat stood close by.
" r "ll pay
"Ill pay you for that!" cried the goose
and she flew at the duck; but as she did so her foot tore the
then in the yard.
then in the yard.
"I 111 pay you for
her clarted for the goose; but as se shat, idid
"I 1 ill pay the wool of a \&heep.
man is great on his young daughers, who
ook up to him with reverence, in leading
them to noble aims and teaching them to void petty scandalmongering and unchari-
tableness. May I suggest that the father should take their sagerest in the writing of tet
ters to their children at school? Fot ave no right to complain bitterly that their grown up daughters only come to talk to
hem when they nant money if they have taken no interest and active part in their up-
bringing. Love creates love, and the parents
must show their love if they wish to invoke ust show their love if they wish to invoke
eesponse on the part of the children," saye, "The parents must also curb their temper their intercourse with each other, for dis-
eace in the home plays havo with childrent erves and tempers. If you wish children to e good tempered, see torat their nerves are cespecially little children-should live very who surround them should be of quiet, sun-
shing dispositions. The children's pleasures hould be simple and inexpensive, no matter how wealthy the parents may be. They should
be kept in the background when vieitors are hown off, else they become filled with sel mportance. They should be end euraged to
make thie own amusemente, and
no meano buld by be given everything for which they
 cha as may begranted it is notalways well to
sive the coveted article at once,
as in late





RESPONSIBLLITIES OF FATHERS. "The influence of a a good, manly, upright
nan is great on his young daughters, who

## Children's Page. RAPHY OF A Brook A NATVRE sTony Henry tromas.

The first thing I remember was of having a
feeling of being very much crowded. The next, that I could see. I began to wonde
where I was, and what would become of me Where I was, and what would become of me
As I became accustomed to open my yeves, I
found that I was encased in a very thin trans Aound that I was encaesed in apery very thin tranes
parent shell; I could look right through it, parent shell, I could look rig
and saw that I was lying b
seemed to me to be two oreat seemed to me to be two great mountains of
stone, so high was it up to where the light
shone in. Water, clear and sparkling was running around,and over me and passing I did not know where. The to
mountains of stone reached above mountains of stone reached above the wate
and their sides erere ocrere with beautifu
green moss, which to my childish eyes looked green moss, which to my childish eyes looked
and seemed like great endless forests. In the
branches of the moss ad and seemed like great endless forests. In the
branchese of the moss and about their roots I could see many forms of animal life-water-
bugs, shrimp and other things which $I$ aftebuge, shrimp and other things which I after-
ward learned were good for fish tó feed upon, ward learnee were pood many a rare meal
and as $\begin{aligned} & \text { Irew up I had man } \\ & \text { which I hunted out from the moss-covered }\end{aligned}$ born. There was a hemlock tree on the bonk and its branches covered with rich
green leaves spread out over the brook green leaves spread out over the broat
wherein I lay. It was one of many trees near
by for we were in the woods, but I could not by, for we were in the
see them at this time.
It was early in December. The leaves had
fallen from all the trees except the hemlocks spruces and pines. The wind whistled drear-
ily through the forests, sighing a requie. ily through the forests, sighing a requiem
over the fallen leaves. But on sunny days
the hemlock tree above me seemed warm and inviting, and the erows, hawks and sparrow which had not followed the great mass od
birds to their winter home in the southland birds to their winter home in the soothland,
found skelter in its branches. But one day saw something white coming gracefully down
through the air-little flakes, many thousand through the air-little flakes, many thousands
of them. Some fell into the water and disap. peared, I could not tell where. Others fell up. on the hemlock, and its branches became
loaded with the white flufiy stuff. until they bent low down to the water. When I was a year old it came apain and $I$ knew that it
was was suow. Then before 1 gained my liberty
a beantiful, solid, transparent cover formed a beatituil, solaces in the brook and kept the
on the etill paces
water from freeziug, so I did not mind the cold one bit.
a sandy, gravelly bed, with pebbles near $m$ a sandy, gravely, bed,
as large as myself. Also lying about in differ
ent $d$ irections were son ent directions were some round, transparen
things with two great eyes looking right a things with two greateyes lo like the one in
me rom within a shell just
which I was encased, and they seemed to say "Oh, I am so 8queezed, won't you come an
let me loose?", But I couldn't help them Neither did I then know that they were my brothers and sisters, for my facter and moth
er did not care for us to pay us any atten er did not care for us to pay us any atten.
tion. They simply hid us in between the rocks
and left us to our fate. and left us to our fate.
Below me in the stream 1 noticed two or
three white round things the eize of myself three white round thinge the eize of mysell
But out from them rew the most delicate,
竍 beautiful white, almost transparent needles,
as fine as the tinest spider's web, and the as fine as the finest spider's web, and they
were all intertwind together. They grew rap-
idly in length and beauty. About an inch

| from them lay one of the transparent things | As epring advanced the dogwood, wild cher- |
| :--- | :--- | :--- | Tith the two oyes looking straight at this

wis
growing beauty. Nearer and nearer it came growing beauty. Nearer and nearer it came
until it could almost touch the eyes. Thene it
und gnew to it, and over it, and wrapped it in its
gres not all. Spring brought me many kinds
olds , and its golds, and its embrace was death. The beau- $\begin{aligned} & \text { of food-bugs, flies, worms, millers, bees, } \\ & \text { fiful silky tracery, bewitching to look at was } \\ & \text { shrimp, and the larve of many kinds of in- }\end{aligned}$ tiful siliky tracery, bewitching to look at was
a poisonoustung s.asiowth, called by botanists
"Saprolegnia," or "water "Saprolegnia," or "
to all live fish eggs.

caught enough to keep me alive and growing,
until the warm spring rain melted the ice
from the brook, and the snow from the trees.
trees grew ines and matches on varieties of the banke.
and beneath these, the daisies, buttercen
 grasses, towards the water, as much as tosay
dippe we would like to kiss you or slake our thirst as you pasi by. But this wass not all, these
fiowers and grasees by their seweet odors drew to themselves the many varieties
humming birds, which charmed us by the humming birds, which charmed us by
bright plumage and quick airy flight; bright plumage and quick airy fiight; al
swarms of fies, bugs, bees, buterfies, a
millers gathered to suck the honey from millers gathered to suck the honey from the
flowers, and while thus engaged, it pave flowers, and while thus engaged, it pave us
trout great fun of jump and catch them,
and still greater pleasure to eat them, as trout great fun to jump and catch en,
and still greater pleasure to eat then, a
they were to us what ice cream is to a hungry boy. All these things made my tiny scalees
aparkle in the sun, and added beauty and grace to my person. I was living in enchanted waters. The gorgeous sunsets made the
clouds look like great hanging curtains of clouds look like great hanging curtains of
golden lace, through which the sk appeared
as a sea of glass, and shining upon the water as a sea of glass, and shining upon the water
made the riffes laugh and sparkle with insivery spray, , and the great round moon and serars
reflected in the waters, assured me that $I$ was spray, and the reaters, ase
rofeted in the time in fairy land.
Thus living, I grew to be three years of age.
But the story of those three years would fill a volume-my love adventures would make
you laugh by the hour, for being a very bright you laugh by the hour, for being a very bright
sunny maiden I was much sought after. I sunny maiden 1 was much sought after. I
have already had two husbauds. My frst
lost his life soon after we were married by lost his life soon after we were married by
playing with a worm he found dangling in playing with a worm he found dangling in
the water at the end of a string. He had no sooner taken it iuto his mouth than the etring
lifted him out upon the bank, and I saw him
no more.

The Baptist Commonwealth.
Our Reading Room.
Is the Jefferson County Journal of the cur
rent week, we find the following notice : Society with a largent None Such Literary met at L. A. Crandall's on the evening of the
twenty-fifth. A fine procram was rendered twenty-fifth. A fine program was rendered
under the direction of Mrs. Herbert White, under the direction of Mrs. Herbert White,
consisting of select readings, recitation,
music and singing. A tempting repast was music and singing. A tempting repast was
served and games were indulged. All report a pleasant time."
Green Settlementis a part of Adams Centre,
so far as its intellectual and its relipious life
so far as its intellectual and its religious life
is concerned. We have lately had the pleasis concerred. We have lately had the pleas-
ure of noting the existence of a Literary So-
ciety at Adma Centre, and we call attention ciety at Adams Centre, and we call attention
to this at Green Settlemens, that we may to this at Green Setllemens, that we may
again commend such societies. If there be in any given community, a Christian Endeavor
Society, the same ends might be reached by
S Society, the same ends might be reached by
introducing literary programs at meetings of the society. Certain it is that such literary work, rightly managed, is of untold value to
the intellectual, social, and moral life of the the intellectual, social, and moral lire of the
Young poople in any community. It is un-
fortunate that the old style of Literary so ciety, the advanee guard of which was the
old tim9 "Debating School" is no longer in vogue.
Gentrr, ARK. - Our young people, what
shall they do? How can they live and keep
the Sabbath ${ }^{\text {the }}$ These are question that are the Sabbath? These are questions that are
troubling the minds of many bright young
more love to the Lord of the Sabhath, an
abiding faith and a a buogant hope, with
good mixture of grit will drive these doubts Yood mix ture of grit will drive these doubts
and fears all a way. That "*" which shone out so brilliantly
from these columns a short timeago reflected our viems exactly, We, of course, are inter-
eeted in what is being said concerning indus.
triel in trial enterprises for Seventh-day Baptists.
We would like again to call attention to the Gentry Canning Company, which was insti.
tuted for this express purpose. Information ated for this ax press purpose. Ynormation
on that subject will be clady given. We are
mpressed that enter prises of this kind are impressed that enterprises of this kind are
the only bonds that will hold our young peothe only bonds that will hold our young peo
pe together, and make our churches perma-
nent and attractive. We must concentrate our forces and this can be done successfully,
only by eatablishing centers around. which 0 only by establishing centers around which our
young people can secure homes and employ young people can secure homes and employ-
ment, iether on the farm or in the of own and
have good Seventh.day Baptist religious inAuence. About one in ten of thtote who ino-
ate themselves from such influences will maintain their lovalty.
Gentry is, and Fouke
Gentry is, and Fouke is destined to become
such a center. Our young people should in. such a center. Our young people should in-
yestigate theese points before they give up in despair.
March 24. 1903.
(Cotinued from page 213.)
countries, precisely as it has become commer-
cially impossible to raise wheat in New Eng
cially impossible to raise wheat in New Eng-
land. England and Germany, for instance, will diseoverin in time that they cannot com-
pete with the United States in producing iron and steel. When the world's industries are
ully or fully organized we shall m
steel and iron for the world.
Thus, by reason of natural resources, or
climate, or of some peculiar हkill on the part
of the people, the great industries will be of the people, the great industries will be
localized and divided amoug the various
oatiod ations, just as our national productions, for
similar reasons, are divided betwen the vari ous States. And as we have developed a national lifif in which the various Statoes are
dependent on each other there will tin time dependent on each other, there will in time
be developed a world life in which the various
nations will be dependent on each other. When that time comes, a nation will no more think of making war upon another natio
upon which it is dependent for the necessaries opon which it is dependent for the necessan
of the than woul M Massachasets think of
making war on the source of her wheat coton wapply. All this means that the pro. aressive organization of industry is developing
a world-wide brotherhood. It means that notwithstanding racial antipathies, and not-
withstanding the prejudices of relipion, not Withstanding the prejudices of religion, not
withstanding international jealousies, not
withstanding the selfishness

It was one of the 'sayings of Matthew Arnold
hat "foree and right rule the that force and right rule the world-force
until right is ready.! It eeem, to me that,
religious considerations aside it itos not quire the eye of a prophet, but only the eye of reason, to see Right putting on her royal
robes and making ready to ascend her throne robes and making ready to ascend her throne
where will be committed to her the eseptre of
peace with which forever she shall rule and
besess the world.
"IT does not always pay to be smart,"
sid Attoneyy Abert P. Masey.. "At our
boarding.house a new waitress wasemploged, and a young chap asked her what he should "' Call me Pearl,' she
he
all

Call me Pearl,'s she said.
Are you the pearl of
Are you the pearl of great price?' he "'No, answered the girl, I guess I a,
the Pearl that was cast before the swine." I kNow that the Bible is inspired because. it
inspires me.-Dwight L. Moody.

Employment Bureau Notes.
Give ns your ideas on how to acomplish the most gool
with the
int

 5. put a patentright on the market.
2. Wanted, a farm-hand at once, near Walworth, Wi.







 2. J. Buwden, Box 122, Kingston, Ontario.
9. Emplogment tor unakilled and ekilled



 be apereciated and given steady emplosment and good
waze.






## Sabbath School.



the law of love.
$\xrightarrow{\text { LReseor rexr._Rum. } 1 \text { ss }: 7-14 .}$























































































 opportunir.
There is a legend of a youth who started
down the avenue of life with bounding tep
 The sining way, there met him trom time to
time an angel for beariog upon his brow
and the name "Opportunity," and who, holding

 he thought, "There will he onther opportuni-
ties why should Ilinger now? And so the





 he found his way obstructed. Reaching out
lis hand, a oold aqeete stod acroses the path,



## THE OLD RELABLE

 there is no substitute

## air there estruck him a dart, followed by an. other and another, and as he lay wounded


 were the opportunitites he had despiead and and
wasted and now they were visiting him with wasted, and now they
the bitter retribution.
for larger lives.

God moper our planet gloriouty among the starry






 We cho toead the wedights that drag us down, refusuing
 The oniy tivest that we can take from earth to beave.


## MARRIAGES.

##  <br> DEATHS. <br>  <br>  <br> 


















 nd in 1845 became a constituent member of the beril
Wi.s. church. $A t$ the time of his deatt he was a memb the church at Nile N. Y.





 Freene, July 1865, he died Nov. 22, 1877. She was con-



 ot the earilient of that faith founded in England, it, being
ow about two hundrata and fitry years old. Theme





Literary Notes.





Special Notices.

 C. Maxan. 22 Grant St. Other Sabbathe, the Bibl
lase alternates with the rarious Sabbath-keepers in the Ie Tuin Seventh-day Baptite church of New York
Sity holdd services at the Memorial Baptist church

E. F. Loorbono, Acting Pasto
326 W .33 d Street.









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welcomed

THE SABBATH RECORDER
APRIL 6, 1903.


The Sabbath Recorder.

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DE Boopgaippri

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## ALFRED UNIVERSITY

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Spring Term
Milton College.




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Salem College


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## The Sabbath RECORDER. <br> a seventh-day baptist wrekly, poblished by the american sabbath tract societr, planinfilid, y $\downarrow$.

Volume 59. No. 15. APRIL 13, 1903. $\nearrow$ Whole No. 3033.


 facts are iliustrated in the history of each
local church as well as in the work of churches
when case of those who now have the Recorn
En in charge. Its correspondents, and thos when combined. No concentration and con-
servation of forces, through organization, $\begin{aligned} & \text { who may have charge of its varions editorial } \\ & \text { departments must aim at the highest ideal }\end{aligned}$
${ }^{6}$ is















found a


Chairman of the Advisory Coun-
ciol, to which more than a pasiing
should be given. In brief, but clear

$\left\lvert\, \begin{aligned} & \text { g } \\ & m \\ & o \\ & c \\ & c \\ & c\end{aligned}\right.$ servation of forces, through organization,
came by \& natural law... As the germ of life,
starting out to create any given thino be be it starting out to create any given thing, be it
man, animal or plant, begin at once to conman, animal or plant, begin at once to con-
centrate its forces and its materials, that a
till greater organized force may be still greater organized .force may be devel.
oped, so must churches and denominations oped, so must churches and denominations
do. If the history of religiousdenominations
be noted with be noted, with a view to their efficiency in
promulgating their views and accomplishing
their parposes the most suceesful and effitheir purposes, the most successful and effi-
cient are always found to be the most care-
and fully organized. An infinite distance lies
between a man, with his unlimited capacibetween a man, with his unlimited capaci
tieie, both a a to extent and variety of execo-
tion, and a jelly fish, or even the highest and bent of the ane animal or cevention. Mingor highest and
betais
as to re-adjustment will come by the natura


 organization, and wise adjustment of forces
and deforts. First and foremost, must come point toward the exaltation of truth
cleard the advancement of the cause of. Christ.
and clear-cut and intense convictions and pur-
poses as to our place and mision. Why do appeal to those who are younger to
ve exist? White


 and more toward the fulfillment of all that is
highest and best for the world in righteousKoep the une other matters, says, incidentally,
Unbroken. "I have thought for several weeks
U
wo
wis. nees, temperance, purity and peace. We are
workers together with each other and God.
g of writing you personally, thank- $\qquad$
 as yours." The writer of these words is a cotton mills to-day as con compeced with wed the cotton mills to-day, as com pared with half a
century ago. An extensive strike among the century ago. An extensive strike among the
mill operatives at Lowell, Mass., at the presmill operatives at Lowell, Mass., at the pres-
ent time shows that 13,000 of the wage-
earners now out of employment are Greeks, earners now out of employment are Greeks,
earners.
Syrians and Portuguese. When we add to to
this the fact that the graeter part of the pres
ent operatives are French Canadiane, and ent operatives are French Canadians, and
ennider the fact that half a century ago the
coperatives in the mills of New. England were operatives in the mills of New. England were
native-born New Englanders, of a high-class
of intelligence and character, the extent of of intelligence and character, the extent of
the change can be sean in outline, but not
fully realized as to its deeper reaults. We refully realized as to its deeper results. We re-
member well a valuable literary paper-pub-
lished, we think, at Lowell as ate as 1850 -

