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

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TERMS:
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Ten copies or upwards, per copy.....50

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THE SABBATH RECORDER.

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

VOLUME 59. No. 15.

APRIL 13, 1903.

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
The 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 Council, to which more than a passing 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

spirit in which men have entered upon their work, and secondly, by the concentration and organization of their united efforts. These facts are illustrated in the history of each local church as well as in the work of churches when combined. No concentration and conservation of forces, through organization, came by a natural law. As the germ of life, starting out to create any given thing, be it man, animal or plant, begin at once to concentrate its forces and its materials, that a still greater organized force may be developed, so must churches and denominations do. If the history of religious denominations be noted, with a view to their efficiency in promulgating their views and accomplishing their purposes, the most successful and efficient are always found to be the most carefully organized. An infinite distance lies between a man, with his unlimited capacities, both as to extent and variety of execution, and a jelly fish, or even the highest and best of the animal creation. Minor details as to re-adjustment will come by the natural law of development and experience; but it will remain true that no great work can be accomplished by us without concentration, organization, and wise adjustment of forces and efforts. First and foremost, must come clear-cut and intense convictions and purposes as to our place and mission. Why do we exist? What place has God assigned us in the world and among religious denominations? To such questions we must give heed.

A CORRESPONDENT, writing of other matters, says, incidentally, "I have thought for several weeks of writing you personally, thanking you for your editorials. They are fine. Long may you live to yield such an influence as yours." The writer of these words is a man younger than the Editor of the RECORDER, and we repeat his words because they give occasion to say that the influences which make for good are all too brief, so far as any one man, or one generation of men, are concerned. Life passes so quickly, and is so crowded with many things, that the threads of influence for good must be picked up daily by some new hand, else, falling from the hands of those whose work is done, the fabric will be broken and the influence will be stayed. If the RECORDER has been able to contribute something to the general influences which make for righteousness, it is because those who have preceded the present Editor, one after another, have taken up the threads of influence, weaving their work into

the work of those who have gone before, thus making the influence of the paper an unbroken force. The same thing must happen in the case of those who now have the RECORDER in charge. Its correspondents, and those who may have charge of its various editorial departments must aim at the highest ideals which make for righteousness, in order that the current of helpful and uplifting influences may be kept at flood tide, and steadily increasing. Passing words of encouragement, like those which our correspondent sends, have more than a personal bearing. We would not repeat them if they did not. Every life is made better and stronger by being led to appreciate how each is a part of a common whole, and how all lives weave in and out to make the fabric of existence complete. It is well for our readers to consider the question of personal influence, and of their individual relation to every cause which makes for righteousness. A newspaper is, in a certain sense, impersonal. Many hands and many minds contribute to it. Nevertheless, each newspaper ought to have distinct characteristics and a definite personality. The SABBATH RECORDER aims to make all words and influences point toward the exaltation of truth and the advancement of the cause of Christ. We appeal to those who are younger to strive earnestly for the best attainments and the best gifts, that, whether in the immediate circle of their lives, or in the larger circles of influence represented by churches and newspapers, each life may furnish much and more toward the fulfillment of all that is highest and best for the world in righteousness, temperance, purity and peace. We are workers together with each other and God.

Nothing shows more clearly the radical change which has taken 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 mill operatives at Lowell, Mass., at the present time shows that 13,000 of the wage-earners now out of employment are Greeks, Syrians and Portuguese. When we add to this the fact that the greater part of the present operatives are French Canadians, and consider the fact that half a century ago the operatives in the mills of New England were native-born New Englanders, of a high-class of intelligence and character, the extent of the change can be seen in outline, but not fully realized as to its deeper results. We remember well a valuable literary paper—published, we think, at Lowell as late as 1850—

which was edited by an operative, and filled with literary productions written by operatives. The paper would hold a place by no means inferior to similar papers of the present time. The contents of that paper furnished many of the incentives which came to the writer between the age of fifteen and twenty, toward literary work, and aspirations for higher and better things. That the New England of other days is gone, that the original native population is dwindling, and that the business, social and political life, including prevalent manners and customs, has been swiftly transformed within fifty years, are serious facts which must have a definite and far-reaching influence during the present century. A New England, filled with French Canadians, Greeks, Syrians and Portuguese, will be wholly unlike the original New England, wherein character and conscience and Puritanic Protestantism were prominent features.

Lost
Girls.

A pathetic incident is reported from Pittsburg, Pa. A few days since, a young woman was taken to St. Francis' Hospital in that city, in a semi-conscious condition. Seeking to identify her, the authorities announced the case. Within two or three days twenty-five anxious parents called at the hospital to see this girl, all of whom had daughters missing. It is sad and strange that so many girls, in a single city, had left home under circumstances of secrecy, designed or undesignated, and that from so many families a daughter had gone out into the unknown. It is only necessary to chronicle such a circumstance, for it carries its own warnings, as well as its own pathos. There is an age at which both boys and girls are likely to become restive under the restrictions of home. At the same age, they are easily lured from the paths of obedience. In great cities the causes which draw children away, and the evil influences which may be thrown about young girls, are numerous, one might almost say, endless. All parents will do well to take notice of this incident, and all girls will do well, indeed, if by reading this, there shall be awakened in their hearts a deeper love for home, a deeper regard for the ways of righteousness, and more earnest determinations that no circumstances shall ever bring to them or their parents experiences so pathetic as this we have noticed.

A Colored
Orator.

Eugene J. Marshall, a colored student from Detroit, will represent the University of Michigan in the thirteenth annual contest of the Northern Oratorical League to be held in Minneapolis, May 1, 1903. Mr. Marshall secured this honor by winning first place in the final contest among the students of the University of Michigan, March 13. The subject of his oration was "Hamilton and the Constitution." This is the third year that Mr. Marshall has entered the preliminary contests and striven for the opportunity of representing his fellow students in the contests of the Northern Oratorical League. In expressing his gratitude, after the announcement of his victory at the recent contest he said: "Two years ago when I tried for this honor I had to rent the clothes that I appeared in on the platform; but I believed that at the University of Michigan worth would get fair treatment regardless of color, creed, or financial

condition. I am thankful that the University is the institution that it is." In the matter of intellect and character God knows neither sex nor color.

It is a well known fact that the large canals and most of the smaller ones along Salt River in Arizona take out all of the normal flow of the water of this river, leaving its channel dry immediately below the headgates of the canals. This condition of the river bed continues sometimes for many miles and then water again appears in it, increasing in quantity until it becomes great enough to be diverted into another canal, when the same condition of the channel again obtains. Similar conditions exist along Gila River, as along many other rivers of the arid region where irrigation is practiced. It is thought that a large portion if not all of the water that appears in the river channels below points where all of the water is diverted for irrigation purposes is seepage water from the irrigated land. For several years the Hydrographic Branch of the United States Geological Survey has been making investigations and collecting data in different parts of the arid region for the purpose of determining the relation existing between the quantity of water diverted for irrigation and the quantity that returns to the channel of the stream by seepage. Such investigations were made in Salt River Valley during the summer of 1902, to supplement data obtained in previous years.

A correspondent says, Two years ago or more, a lady, whose name I have forgotten, inquired through the SABBATH RECORDER for the old poem entitled, "The Family Bible," the first stanza of which begins

"How painfully pleasing the fond recollection,"
The one who made the inquiry can probably obtain the information she desired by corresponding with R. Newton, Manchester, North Carolina.

Some months since the readers of the RECORDER were granted the privilege of reading a valuable address by Rev. S. H. Davis of Westerly, R. I., upon the "Indefinite Week, and Movable Sabbath" theory of Rev. S. W. Gamble of Kansas. In the February number of the Sabbath of Christ this address is printed, and we have preserved an extra number of copies of that issue which we will gladly send to any of our pastors, or others, who desire to use them upon fields in the West or elsewhere, where Mr. Gamble's notions have been presented. Orders for that number will be filled so long as the supply of extra copies lasts. We shall be glad if, in ordering, those who desire them can remit at the rate of three cents per copy to cover cost. Send in your order.

It is not until the soul has learned a better wisdom, learned that the human race is one, and that none can really rise by treading on his brother men, learned that true art is not the slave of luxury, but the servant of humanity, learned that happiness is born, not of the lust to possess and enjoy, but of the desire to give and to bless—then, and not till then, when she brings others with her, can the soul find true rest in her palace.—Henry Van Dyke.

Prayer-Meeting Column.

Topic.—Sanctifying Worldly Goods.
(Memory Text.—Mark 14: 3-9.)

The incident reported by the Evangelist, in our memory text, is a bright example of personal love for Christ, and the ready giving of a choice earthly treasure for his sake. The box in which that ointment was kept was costly, and the ointment itself was "very precious." Undoubtedly the ointment thus preserved, was the choicest earthly treasure of this woman. It may have been a gift from some friend. It may have been secured at great sacrifice, for some other purpose. Whatever it was, her love for the Master had become so intense, that the gift of her most precious earthly treasure was the best way in which she could express her devotion to him. That alabaster box, with its precious contents, has embalmed this woman, unnamed, but by no means unknown, in the Everlasting Word.

It is difficult for us in our worldliness to appreciate the truth that the service of the Master includes earthly gifts and treasures as directly as it does prayers, worship, and other acts which we consider those of special devotion. We do not appreciate as we ought, how divine love waits to turn all earthly gifts into everlasting treasures, which neither moth nor rust can corrupt, whenever and wherever such treasures are given for the sake of the Master. It is this want of appreciating the true nature of money which leaves the Lord's treasury comparatively empty. It is the same want of appreciation that makes men talk of the "financial burdens" connected with the work of Christ and the extension of his kingdom. In the same spirit men make a wide and untruthful distinction between things "worldly," and things "unworldly," and consider the business side of the Kingdom of Christ something different from those forms of service we call religious. Whether we give the choicest we have, as in the case of this woman, or whether we give of our ordinary earnings, in such proportion as the Master requires, such gifts made in the true spirit, are as genuine service, and as truly a part of Christian duty as any service can be.

The right spirit must attend the giving, for God does not measure the worth of a gift by earthly standards. All are familiar with the story of the Scotchman, who by mistake, placed a piece of gold in the church collection, and sought to have it returned to him at the close of the service because he intended to give "only a sixpence." When the sexton refused to return it, he consoled himself by saying, "Well, I'll get credit for it anyhow." The clever sexton answered him wisely, "Na, mon, ye'll hae credit for only the sixpence ye intended to give."

The purpose in choosing this theme is to awaken in all minds a higher and better conception of the use of money. When sanctified by a right purpose, and given in the true spirit, it is as acceptable a form of worship and as important a part of the work of Christ, as any other duty a Christian can perform.

God hath provided a sweet and quiet life for his children, could they improve and use it; a calm and firm conviction in all the storms and troubles that are about them, however things go, to find content and be careful for nothing.—R. Leighton.

E. PLURIBUS UNUM.

GEORGE W. POST, M. D.

In union there is strength. We Seventh-day Baptists deplore our weakness. What do we lack? Is it consecration, or enthusiasm, or conviction, or energy, or money, or wisdom?

It is the purpose of this paper to show that we lack system. One hundred years ago our General Conference was organized. It was a social and religious church union, devotional, introspective, sectional. At first it did not attempt aggressive, centrifugal effort. In 1818 the Conference appointed its first evangelists. From that time until the middle of the century the missionary, publishing and educational ideas gradually materialized into societies. These originated in Conference, but separated themselves by the process of gemination. For the last half century they have been, as now, distinctly independent bodies. In later years Conference began to crystallize other lines of work, and societies for women, and young people, and Sabbath-school work, and the Memorial Board has resulted.

At the present time Conference is a confused mixture. It is a social and religious meeting of our people, at which, for convenience, the Missionary, Tract and Education Societies hold their annual meetings; and to which the Women's, Young People's, Sabbath School and Investment Boards report in a somewhat perfunctory way.

Conference proper is a nonentity. It is merely a voluntary association, unchartered, irresponsible, futile. Its work is desultory, its results fragmentary.

The United States has the highest type of political organization yet evolved. Let us compare its framework with our present religious structure, beginning in each case with the people, as follows:

People,	People,
Town,	Church,
County,	Quarterly Meeting,
State,	Association,
Nation,	Conference,
House of Representatives,	None,
Senate,	None,
Departments of State,	Societies, Tract,
Interior, War, etc.,	Missionary, Women's, etc.,
Cabinet,	None,
President,	None.

This comparison shows our weakness in three directions:

1. We have no head, neither one man, nor a group of men, nor a Society such as our Conference might be.

2. We have no deliberative body to consider denominational questions as a whole, to decide problems, or to decide upon plans for action.

3. Our machinery for performing denominational work is imperfectly adjusted.

For if we consider the denomination to be represented by Conference, then the bulk of our working machinery is outside the denomination. This is an abnormal condition and bad for both parties. It breeds apathy among the people and makes the societies too secure.

The absence of any one of the above-named factors would be fatal to a civil or commercial organization. What has saved us?

If we confine ourselves to individual and church work, our present arrangements may be as good as any. But if we, as an organic whole, aim to enter upon and develop out-reaching enterprises, there are three prime preliminary necessities, viz.:

1. The union of all the societies in the Conference, and on an equal footing before the people.

2. A deliberative body, representing all our interests, to pass judgment on the details of denominational policy.

3. A central intelligence, either single or multiple, which shall be responsible to the people for the carrying out of their wishes properly and promptly, and which shall see that each denominational unit does its share either in work or by contribution.

Concentration and organization are making a new era in the world's history. They are being eagerly seized upon and applied to every branch of human industry. The results are magnificent. Our Saviour said, "Let your light shine." But the time of the tallow dip has gone by. This is the age of arc-lights. The Outlook was an arc-light.

With the lessons of the past and the demonstrations of the present before us, it should not require extraordinary sagacity to form a religious organization which shall be better than any now in existence.

We have great need of God's blessing upon us at this juncture, not to miraculously solve this problem for us, but to enable us to use our faculties in formulating a plan for united action, which shall be pleasing in His sight and effective in His work.

CHICAGO, April 3, 1903.

SOME CORRECTIONS.

TO THE EDITOR OF THE SABBATH RECORDER:

As the writer of the historic sermon appearing in the RECORDER of December 29th, 1902, I beg leave to have printed in your columns two corrections.

1st. I find that I have followed a common mistake of giving the name "Squam" to the church that was organized in Monmouth county, N. J., in 1745. Rev. James Bailey in his history of the General Conference, says: "In 1745 a church was organized at Squam, Monmouth county, N. J." Right here, like many other amateur historians, I jumped at a conclusion. The facts are that Seventh-day Baptists lived at a number of places in Monmouth county, and that the name of the church was the "Seventh-day Baptist Church of Christ in Shrewsbury and Middletown," commonly called the "Shrewsbury church."

The evidence for this is the original church record, at present in the possession of Corliss F. Randolph, of Newark, N. J.

2d. An error for which there is less excuse is that of placing the name of Eld. Sweet for that of Eld. Daniel Babcock as joint pastor with Eld. Richard Hull, of Alfred, N. Y. This correction comes from our venerable brother Rev. H. P. Burdick, a part of whose letter I quote: "Eld. Daniel Babcock and Eld. Richard Hull held the relation to each other that you credit to Elds. Sweet and Hull. I think Eld. Sweet did not come into the denomination till about 1830. He baptized me in May 1832. Eld. Babcock preached a great deal more than both the others. He frequently went out on missions. Before either was ordained, Elds. Babcock, Hull and Abraham Crandall went over to Troupsburg to preach. The first two preached ordinary length sermons. Mr. Crandall roared for two hours. At dinner and on the way home he frequently referred to his sermons. After one service this conversation took place. 'Brother Abraham!' 'Well, Brother Richard.' 'That was one remark connected with your sermon

today that struck me with great force and interest.' 'Ah, Brother Richard, what was that?' 'Well, Brother Abraham, it was when you said AMEN.'" GEO. B. SHAW.
Plainfield, N. J.

"THE DRINK AND TOBACCO HABITS."

The Woman's Christian Temperance Union of Allegany county, N. Y., conducted an Institute at Bolivar, January 27-28, 1903. A feature of the programme of that occasion was a symposium upon the topic, "What can be done next to rid the world of the drink and tobacco habits?" One item in that symposium was "What can be done by the medical profession?" Dr. H. L. Hulett of Allentown, N. Y., answered that question in the following paper:

The past fifty years have witnessed a wonderful change in the attitude of the public towards the temperance and tobacco questions. The members of the medical profession are not behind, by any means, in this resolution of thought. Never before have the leading medical authorities been so awake to this question as they are to-day. An examination of the leading text books on the practice of medicine to discover what changes in thought had taken place was so striking an illustration of the progress we are making that I wish to give it to you. Bear in mind that these text books were at the date given, recognized authorities. The first, published in 1853, just fifty years ago, has no article whatever devoted directly to alcoholism and tobaccoism, simply one page devoted to *delirium tremens*. The next one, date 1868, fifteen years later, still has no special article devoted to these subjects, but four pages instead of one are used in a description of *delirium tremens*. In 1894 we have a text book which devotes four pages directly to alcoholism, and tobaccoism is given a brief notice. Next a work known as the Twentieth Century Practice of Medicine, only recently issued, devotes ninety odd pages either directly or indirectly to alcoholism and six pages to tobaccoism.

A few years ago it was difficult to get an opportunity to read an article bearing on these allied subjects before our local, state, or municipal medical associations. To-day a place on the program of these meetings is reserved especially for papers along these lines of thought. I believe that physicians as a rule are coming to the front in this fight against wrong; because when men of such illustrious fame as Richardson of London, Crothers of Hartford, Denis of Chicago, Dediams of our own state, one of the brightest men it has ever been my pleasure to know personally, and scores of others, take the stand they do in regard to the non-use of these drugs in medicine, we lesser lights are bound to follow sooner or later.

Though to the non-medical spectator an intoxicated person appears to be simply a man beyond his own control and more or less bereft of reason and judgment, the intelligent physician sees something more and deeper, the effect of a narcotic anaesthetic on the brain. The mental mal-ability of a single "drunken bout" has been known to continue for nearly a year. The coarse lesions, such as the gastric distress, the congested brain, the disordered liver, and the irritated kidneys, however, are soon, under abstinence, a thing of the past; but all these organs when alcoholically upset, with increasing frequency,

soon begin to be acted on by a continuous chain of poisoning, which at first inflames and irritates, then destroys. The peculiar affinity of alcohol for brain and nerve tissues is well known. Alcohol regularly and freely ensted, even when taken daily in no larger quantities than one to one and a half ounces, either as a beverage or medicine, exerts this poisonous effect. Also, by its anaesthetic influence, alcohol takes the fine edge off perception, so that the dulled perceptive faculty cannot see or feel the physical damage done to the body. In this state of partial anaesthesia the drinker neither feels nor suspects that anything is amiss within. While his senses are benumbed under this state of narco-anaesthesia, he feels no ache, when, if he were not to some extent anaesthetized, he would be groaning from physical pain.

This narcotic, anaesthetic effect of alcohol, is also perfectly true of tobacco, it being a powerful poison, the general tendency of which is to debilitate the system, stunt the growth, and destroy the functions of the organs of the body. Certainly neither can be indulged in except at a risk, and surely total abstinence would greatly promote the health and vigor of the population.

In May, 1890, Dr. Nathan S. Davis, Sr., read a paper before the American Medical Association upon the use of certain drugs in disease. Among the drugs mentioned was alcohol, and comparative death rates were given in typhoid fever and pneumonia, between Mercy Hospital, Chicago, a large public hospital of the city, in the medical wards of which no alcohol was used during the thirty years in which Dr. Davis had charge of the medical wards, and some of the large metropolitan hospitals where alcohol was used. In Mercy Hospital, without alcohol the death rate in typhoid fever was only five per cent.; in the hospitals using alcohol it was from eighteen to twenty-five per cent. In pneumonia the death rate at Mercy Hospital was only twelve per cent., in Pennsylvania Hospital it was thirty-four per cent; in Cook County Hospital it was thirty-six per cent.; and in Cincinnati Hospital it was thirty-eight per cent., the three latter then all using alcohol in some form.

Dr. Knox Bond in the Lancet (Nov. 25, 1893) gives his experience in the Liverpool Fever Hospital. He says: "As a resident for some years in the fever hospitals my views of the value of alcohol in fever underwent entire modification. The conviction was forced upon my mind that in no case in which it was used did benefit to the patient ensue; that in a proportion of cases its use was distinctly hurtful, and that in a small but appreciable number of cases the resultant harm was sufficient to tilt the balance as against the recovery of the patient."

Dr. Bond's figures are:

Cases	Deaths
Given alcohol 71	18
Given no alcohol 309	15
380	33

Bellevue Hospital, New York, a few years ago had a death rate in typhus fever of 22 per cent. Under non-alcoholic treatment it was reduced to six per cent. It is clearly apparent that alcohol, instead of supporting the vitality of the sick and saving life, has more than doubled the mortality rate of those maladies where its use was at one time considered to be absolutely indispensable.

These facts as to the detrimental use, and

the beneficial results of non-alcoholic medicine, only briefly quoted, are only a very few among many that could be given, if time permitted. So long as this array of facts has been, and is being gathered, it is the bounden duty of every person who wishes to help on the temperance cause, to become familiar with these facts, and thus be enabled to give their reasons for the non-use of these narcotic poisons as medicine, the effects of which enter nearly every home in our land. Especially should every physician who believes in study and progress in his profession, investigate this subject by careful study, and having investigated the same honestly and thoroughly, the chances are nine to ten he will throw his influence on the side of right.

I firmly believe that if a physician is known among his clientele as an honest, candid practitioner of medicine, working for their interest and welfare, that in any given case if he refuse to use alcoholic medicines, and quietly, but persistently gives the reasons for his opinions, his patients will trust in his judgment, and certainly, if they once see that other drugs, in which there lies no hidden danger, serve the purpose just as well, or even better than alcoholic preparations do, they will be won for non-alcoholic medicine.

Physicians must do in this matter just as they should in all their practice; do that which they consider duty, with a Spartan-like courage, leaving the results with a power higher than themselves, heeding not the babble of the gossips, but conscious of having done that which was right. True it is that the physician's influence is all-powerful for good or evil. Certain it is that he should be a man of the noblest type, and always cast his influence against wrong in every shape. To most effectually aid in this battle against evil, he should be a total abstainer himself, from both alcohol and tobacco; thus his example before young men, will help them to abstain from such use.

Although we can only touch upon a point here and there, in a ten minute paper upon so great a subject, this paper would be most incomplete did we not make mention of one of the most pernicious evils that threatens our homes to-day. I refer to the use of patent medicines. The popular opinion is that physicians are against these through fear that their sale will injure regular practice. Nothing could be further from the truth, as they certainly increase work for the doctor by making certain existing troubles worse, as well as causing disease. There is hardly a home which we enter where you will not find one or more of these noxious, so-called medicines. A careful list of the more commonly used ones, with the amount of alcohol contained in each one, would read as follows: German Bitters, said to be free from alcohol, still containing 25 per cent.; Hood's Sarsaparilla, 26 per cent.; Paine's Celery Compound, 21 per cent.; Greene's Nervura, 11 per cent.; Burdock Blood Bitters, 25 per cent.; Pierce's Favorite Prescription, 27 per cent.; Kilmer's Swamp Root, about 23 per cent.; and so we might go on enumerating, with the same startling results. I imagine I hear some of you already asking the question, "If these medicines contain that which is detrimental, why is it that sometimes people feel better while using the same?" Simply for the reason that the alcohol has so deadened the sensibilities of the nervous system, that the pain is quieted for

the time being, and the disease thus forgotten for the time, but the disease is still there. Taking drugs to deaden pain instead of seeking the cause of the pain, and remedying it, is not good logical practice. Did you ever know a patent medicine user to be so entirely cured of his troubles that he never used any again? Is it not true that such people keep on trying one thing after another and that they are left physically weak along the pathway of life?

A brief summary to the question, "What can be done next to rid the world of the drink and tobacco habits by the medical profession?" would be, 1st, The physician must become thoroughly educated along these lines; 2d, he must be a total abstainer; 3d, he must oppose their use in medicines; 4th, he must educate his patients as to the detrimental effects of these poisons, in whatever form used. In fact, this whole question resolves itself into one of education. Educate the physician, educate the people, educate the boys and girls along these lines, till they come to know that alcohol and tobacco are poisons which will surely sap the strength of manhood, and destroy the purity of womanhood. Here, in my opinion, lies the greatest weapon the W. C. T. U. can ever yield. When we have a generation of boys and girls thoroughly educated along these lines, then shall we be free from these tyrants which beset our homes, and then, and not till then, shall we welcome that glad day of victory.

"For its coming, its coming,
The morn for which we pray,
We'll take the world for Christ's
Own Kingdom, some glad day."

ANSWER TO PRAYER.

J. L. GAMBLE, PH. D.

In October, 1875, two ministers (one a local preacher assisting the pastor), were holding revival meetings in "The Union," Wayne County, Pa. God graciously blessed the work, and many souls were brought to Christ. An unusual awakening was manifest in the entire community for many miles around. In the neighborhood was one man who seemed utterly unaffected by this revival movement. He was a man well along in life, and one who was held in high esteem as a neighbor; but he belonged to that class of persons who seldom or never attend any kind of religious meeting, except it may be a funeral. He professed to believe in universal salvation, did not feel any personal need of a Saviour, and seemed to have no interest in the religious life and work of the community. Being a kind neighbor and highly respected by all, his case naturally commanded the interest of all Christians who knew him. Many were greatly concerned for him; he had a wife of superior piety and Christian devotion who had long prayed for him; many preachers and godly neighbors had earnestly sought to convince him of his need of personal salvation, and to persuade him to come to the meetings. All in vain. Many began to fear that his case was hopeless. He remained impassive and unmoved while all around him, the whole neighborhood, was stirred by the mighty power of God.

One evening, toward the close of the meeting, a class leader, a plain man of faith and prayer, arose in the congregation, and with much emotion, said he felt that the Lord wanted him to go and talk with this neighbor in whom the whole church was so deeply interested, and he closed by saying, "I want

you all to pray for me as I go on this mission." The next night the class leader was at the meeting, but neither prayed nor spoke; and he got away before the pastor could ask him as to the success or failure of his mission. But being present the following evening he arose and said, substantially: "You all remember that I said night before last I felt the Lord wanted me to go and see a certain neighbor in whom we are all interested. I suppose you wondered why I did not speak about the matter last evening; but the fact was I felt so sad and so discouraged over his case, I could not command my feelings to say a word. It seemed to me the man was lost beyond hope, for I had gone to him as directed by the Spirit, and although he treated me kindly he seemed utterly unaffected by anything I said. I left him with a sad and heavy heart, and last night at the meeting I could say nothing. But this morning, as I was going to my work, in passing by a retired spot where I had at other times prayed, the Spirit said to me, 'Stop here and pray.' I obeyed the impression, and fell upon my knees; but for a moment could not determine what I was to pray for, when suddenly came before me, as in a vision, the form of this friend and neighbor. I had scarcely more than begun to ask for his salvation, when the Lord assured me that he would be converted. I cannot tell you how this was done, but it was in a way that the Lord has answered me several times before, and I know it will be done. And now I tell you that neighbor Gifford will be converted, and that before these meetings close."

If he had only stopped with the first part of the sentence—but to declare it would be accomplished before the close of the meetings which had already continued for several weeks, was more than many Christians could approve. Some said he ought not to have gone so far; he ought not to have fixed the time so definitely. "If it should not come to pass, it would give ground for reproach on the part of worldly people." But the Lord had indeed spoken to his supplicating servant, and he knew whereof he affirmed.

It will be hard for the reader to imagine the mingled feelings of surprise and gladness which preachers and people experienced the very next evening when they saw neighbor Gifford in the congregation for the first time; and he had brought with him another neighbor like himself. When the invitation to seek the Lord was given by the writer, these two men deliberately rose up and came forward and knelt at the altar. The effect was electric, and many others crowded the altar and the aisles; it seemed as though not one would be left outside the fold.

Near the close of the meeting, Mr. Gifford arose and said, in substance: "You all wonder at seeing me here. I wonder myself, for up to two days ago such a possibility had not entered my mind. Many of you have talked with me about the need of a Saviour, but I must say in all candor that, while I appreciated your kind intentions and efforts, no one ever had the least effect upon me, until neighbor Hathaway came to talk with me the other morning; and I think he must have gone away disheartened, for I gave him no encouragement. But after he left, the thought came into my mind—if neighbor Hathaway is so interested in my salvation, it was time I was interested. I had never felt so before.

I at once arose, put on my hat and went over to see neighbor Teeple; and we made up our minds we would seek the Lord, and here we are. I am sincere in this; and although I do not feel as yet that God has forgiven my sins and accepted me, I mean to seek him until he does. I want you all to pray for me."

The next evening he gave a clear testimony to his conversion, joined the church, lived a consistent Christian life for about two years, and then died in peace and triumph. It may be added that class leader Hathaway had neither seen nor had any communication with Mr. Gifford from the time when, at the Spirit's bidding, he had the discouraging talk with him, until he saw him and heard his testimony in the church, neither had any one in the meantime spoken with him on the subject of religion.

Surely the Lord knows how to direct his servants. God is the inspirer and hearer of prayer. The Holy Spirit knows how to reach human hearts. When the Spirit directs, go at once; and no matter how the message seems to be received, do not despair of blessed results.

ALFRED, N. Y.

NEWS OF THE WEEK.

On the 7th of April, President Roosevelt entered the Yellowstone National Park, where for sixteen days, he expects to enjoy complete rest and relief from public duties. While he is to be in communication with representatives of the government, nothing unless it is of the utmost importance, will be referred to him. John Burroughs, the naturalist, accompanies the President with the purpose of making a special study of the animals inhabiting the Park. It is said that every trail leading into the Park will be closely guarded, and that as nearly as possible, the executive head of the nation will be given entire rest and relief from official duties and from interruption. The President will leave the Park and enter upon his trip to St. Louis on the 24th of April. From there he will go to the Pacific coast.

Previous to entering the Yellowstone Park for this rest, the President has made several speeches in Wisconsin, and elsewhere in the Northwest since the report we gave last week. In all these he has discussed important questions touching national life, and the policy of the government. Judging from the results thus far, his trip will be of no little value in its contribution to the larger interests of the nation. It gives promise of outlining the national policy in the immediate, and in the more remote future.

At Bismark, North Dakota, the President met many famous Indians. Twenty of the most noted chiefs of the representative tribes such as the Sioux, the Mandans, and the Gros Ventres, came to see the Great Father, and to assure him of their support and goodwill. They presented to him a "peace-pipe of beautiful carved stone, in token of the good will and friendship of the Indians."

An extensive strike among workmen of all classes is in progress in Holland. Business in all departments is much interfered with. The interests of Germany also are said to be directly involved in this Holland strike.

A large and expensive lot of statuary made in Weehawken, N. J., has been shipped during the past week to St. Louis. The statuary is to ornament the various buildings and departments connected with the coming World's Exposition in that city.

A destructive cyclone passed through Cleburne and White counties, Arkansas, on the 7th of April. Although full accounts are not at hand, it is known that a number of persons have been killed, and many have been injured. The same tornado passed through portions of Alabama, leaving serious results.

On the 8th of April, during a heavy fog, the steamer Alleghany, of the Atlas service of the Hamburg-American line, collided with the British tramp steamer Joseph Meriwether in the harbor of New York. The Alleghany was seriously injured. Eight women and a child who were on board, were placed in the life-boats, and no lives were lost. The injured steamer was loaded with bananas, coffee, hides, etc.

There is a serious "reign of terror" in various parts of Macedonia, and a strong force of Turkish troops has been sent to various points to quell the insurrection. If the Macedonian forces were strong enough, a general outbreak would take place throughout Turkey. Past history indicates, however, that the Macedonians have greater facility in starting up disturbances, than they have in accomplishing great results.

The passage of the bill by the Legislature of New York, increasing the liquor tax in New York city, seems to be part of a movement that has found expression elsewhere. In the state of Virginia, for example, the tax on regular liquor dealers and on clubs which sell liquor, is to be doubled by legislation proposed there. It is not at all improbable that this line of policy may be pursued until a strong reaction takes place, and the entire system of licensing and taxing liquor will come to some violent revolution. If such should be the case, and through it the monopoly which is now secured through the license system, and the political power of the traffic which is constantly increased by that system, should be broken up, and "free rum" should be secured, good might eventually come to the cause of temperance. One thing is certain, the present system intrenches the liquor traffic.

Pertinent to this thought is the report that on the 7th of April, the Supreme Court of New York, declined to cancel a liquor-tax certificate in a case where the dealer had been convicted of violating the Sunday law, upon the ground that the Commission of Excise had proceeded unconstitutionally in declaring such certificate void. Such cases belong to the side issues of the intricate liquor problem.

An important decision was announced on the 9th of April, when the suit of the Government against the Northern Securities Co., under the general Anti-trust Act, was decided in favor of the Government by the United States Court of Appeals for the Eighth Circuit. The case will be carried to the United States Supreme Court immediately, which is the court of last resort. If the present decision, which is unanimous, shall be supported by the United States Court, a very important point at issue in all anti-trust legislation will have been settled.

An excellent specimen of the foolishness connected with strikes was reported on the 9th of April, from Altoona, Pa. Twelve hundred men, employed in the mines of the Beech Creek Coal and Coke Co., went on strike because, when these drivers went to the stables that morning, they found the mules all harnessed except the bridles. The stable bosses said that the bridles were not part of the harness, and that the drivers must therefore put them on the mules. The drivers declared that the bridles were a part of the harness, and refused to finish the stablemen's work by putting them on the mules. The stablemen would not give in, and the drivers struck.

Missions.

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

SOME one has said that the programs of our Associational Sessions for several years past have been and are fine specimens of fossilization. The Associations are near at hand. Associational Executive Committees are at work arranging programs. It is hoped that they will make the programs so new, fresh and scientific, that no one will even charge or think them fossils. Yes, we should have live and up-to-date subjects; the important religious and ethical questions of this live age, and those denominational questions and methods which we need to discuss for the good of our cause, and the growth of our people in spiritual power and influences. Why not discuss freely and thoroughly, denominational readjustment, consolidation, federation, or reorganization? Now, however crisp, fresh and up-to-date we may have our Association programs this year, let us not forget to make our Associational gatherings spiritually warm, evangelistic, soul inspiring, soul uplifting and strengthening.

FROM E. H. SOCWELL.

I herewith enclose statistical report for the quarter just closed.

There is nothing of importance to report for the quarter.

Church matters move along very much as in the past.

Sabbath services are well attended, and the weekly prayer meeting held at private houses has been well attended and has proven a source of great spiritual strength.

I have continued preaching in the Baptist church throughout the quarter upon each Sunday evening, and the congregations have been larger than usual. Not only have I closed another quarter upon this field but have also closed my labors upon the field, my resignation as pastor taking effect April 1st, preparatory to our removal to Berlin, N. Y.

During our three and a half years labor among the people of this community we have become very much attached to the people at large.

We have preached for both our own church and the Baptist church during the entire three and half years, and have tried to serve all the people of the community in whatever way we have found possible.

That our labors have been appreciated is evinced by the many kind words received from time to time and by the many substantial tokens of good will which have been received from the people at large. In many ways our stay in the community has been made pleasant indeed, and will be the source of many tender memories during the oncoming years.

For twenty years I have been in the employ of your Board and have tried to be a faithful worker.

I wish to thank the Board for the confidence and trust they have reposed in me during this long period of service, and as I now go out of their service it is with kind feelings toward the Board and with my prayers following them in all their plans and labors.

NEW AUBURN, MINN., April 1, 1903.

FROM A. G. CROFOOT.

New Year's day the Seventh-day Baptist society to the number of 50 took dinner together in the church and had a pleasant social

time. They surprised the pastor and his wife by giving each of them a neck-tie, and in the folds of Mrs. Crofoot's tie was a five-dollar gold piece, as a token of their love.

That same evening Deacon C. H. Crandall and wife, assisted by Mrs. J. C. Crofoot and Miss Lulu Davis gave a musicale for the benefit of the pastor. This too was a surprise to us. The proceeds were \$6.80.

The interest in the preaching service and the Sabbath-school is quite good. The interest in the prayer meeting and in the Junior society is not what it ought to be, still we keep them both up hoping and praying that more will take hold and help.

In February I assisted in organizing a Union Christian Endeavor Society which I believe will do good in the community and be a blessing to all who will take part in it.

The Woman's Missionary Society seems to be the right arm of the church. Last year they finished paying for the repair of the parsonage, something over \$40, also furnished the paint to paint it. In February they had a fair at which they gave a supper and entertainment, and cleared more than \$70. They gave \$25 of this to the pastor and his wife, and have built a good woodshed for the church and parsonage.

On the whole I think we have reason to thank God, take courage and press on in the good work of the Lord.

AUBURN, Wis., April 1, 1903.

THE LIFE IS MORE THAN KNOWLEDGE.

The great mass of Christian believers are unable to do much reading, and in their busy, occupied lives they are hardly able to do very much thinking upon the deep questions which are now before the world. The result is that they often feel sadly perplexed. They hear just enough and they read just enough to be seriously disturbed, without ever being able to untangle the web of truth and error. Now under these circumstances what is the Christian believer to do, the man or the woman who cannot go down into all these questions and work them out for himself? The first advice we have to give him is that he go steadily ahead, living by the faith he already has.

Nothing yet has been discovered which weakens the fundamental faith of the Christian. The fact of sin is as terrible as ever. The need of salvation is as urgent as when the publican cried out, "God be merciful to me a sinner." The fact that Christ was very God tabernacling among men is unshaken, and as much deserves our faith now as at any period in the history of the world. The reality of the Holy Spirit, at work upon human lives, convicting to sin, and baptizing to holiness of life, has been demonstrated in power, and can no more be doubted than the power of the moon on the tides. Salvation from sin through the cross of Christ, and the power of the resurrected life, stand every known test. Let the simple, earnest believer go steadily on practicing his faith and increasing it. But let him meantime be very careful how he passes judgment on matters which lie beyond his reach. The problems of science cannot possibly be understood by those whose minds have not been trained to deal with them. It takes years of close and painful study before one is able to grasp the full meaning of any scientific conclusion. It always makes a farmer smile to hear a city person talk of agriculture because everything he says shows his hopeless ignorance of the mysteries of farm-

ing. But the mysteries of science are infinitely deeper and harder to fathom. He who has worked seriously at any department of scientific study is very slow to give an opinion. He will not speak until he is sure he knows. Now to whom shall the untrained, though questioning Christian believer go for light on the bearing of scientific discoveries upon religious truth? Shall he go to those who really know, or to those who imagine and guess and conjecture? Shall he go to those whose lives are devoted to these things, or to those who have jumped at hasty conclusions without any genuine study of the real facts at all? The answer seems simple.

The first thing of all, however, to consider in matters of this kind is the spiritual life and power of those who are able to give light on the bearing of scientific research. Are they themselves growing deeper and more spiritual? Do their lives testify that they are safe guides? Have their studies taken from them their fresh, positive faith, or are they more sure each year of the truth which has fed humanity through the centuries? The real test lies here. Some persons hastily conclude that a man is no longer safe because somebody has heard that somebody else heard that he said something which seemed dangerous. It is difficult to talk or to write much and not be misunderstood. But how about the man's spiritual life? Does he show that he has found the source of power? This ought to decide our attitude toward those who are reputed to be wise in the hard problems now before us. Those who have devoted themselves to the difficult work of finding out what really is true, and who through it all have kept the faith and have come out higher up, should be trusted when they speak, and those who are anxious for light should with confidence go to such guides, if they are not already satisfied with what they know.

—The American Friend.

THE FORGOTTEN MAN.

We refer to that individual whose small contribution for charitable purposes was never exploited in the newspapers. Mr. John A. Hobson, Oxford man, lecturer on economics for the Oxford University Extension Delegacy, and the author of many books, recently addressed the Society for Ethical Culture in Philadelphia. In the course of that address Mr. Hobson deplored the fact that the money distributed by millionaires of colossal aggregations was obtained too often by corrupt bargains with office-holders, control of law courts and legislatures, and ruthless crushing of independent dealers. He affirmed that St. Paul's church in London gets its gold communion plate from a "plunger," and Mr. Hobson then proceeds like Dr. Bascom to warn his hearers against the acceptance of gifts from such tainted sources.

No one can deny that there is some measure of truth in such allegations. Microscopic examination of great gifts is not always conducive to ethical inferences. The garment of Altruism, like Joseph's coat, is woven of many colors and some of the strands bear the sweatshop imprint. But we are not just now concerned with this aspect of the case, which is always susceptible of overstatement. We are more concerned with a common and fundamental neglect of our time which places the emphasis upon resounding philanthropic benefactions, while the consideration is overlooked that the millions of cheerful givers of

humble means are the real bone and sinew of countless admirably sustained charities. If the offerings of multi-millionaires were duplicated fifty-fold this would not alter the fact that the rivulets of twenty-seven millions of Church members and many millions more outside the churches incredibly surpass in volume the notable contributions of the Lords of industry and the Wizards of finance. The Forgotten Man is he who pinches to help somebody else and whose steady and consistent, though relatively infinitesimal, contribution is the main reliance of boards of managers.

Consult any list of contributors to one of the myriad benevolent institutions. Page after page will read five dollars here, two dollars there, one dollar beyond, and so into thousands, not a few being from country hamlets to help, say, a city seaside mission. A certain church raises \$1,500 a year in penny contributions. Probably thousands of churches equally rely on the wage earner's mite. We know of the ample dinners on Christmas Day for the "worthy poor," tables set by the bounty of millionaires. But what about the Salvation Army's pots and kettles on every street corner? Just before Christmas Day we have noted that the great majority of the people who put their nickels and pennies into these same pots and kettles, to the accompaniment of sounding cymbals and uninviting "poke-bonnet," looked as if they themselves had long been strangers to roast turkey! And yet the Salvation Army receipts reached a formidable total.

Suppose one undertakes a collection in a factory for any worthy cause. Let a popular shopmate "pass the hat" and it is astonishing how the dimes and quarters clink. Where a church is to be built the rich mill owners will give their share generously. But the shop-girls who bring hoarded gold-half eagles earn scant wages, and the operatives who have a few hundred in savings banks not infrequently contribute double-eagles. We believe the Chinese have a gift box dedicated to the "Bright Sun God of Self-Restraint." That "Sun God" shines more luminously in humble homes than most people realize. The pathetic attribute known as the "human touch" constitutes a vast net work of clasped hands from the Atlantic to the Pacific and through its meshes slip incredible sums from the hard pressed and at times "ragged edge" constituency with which to build the vast dome of our national "Otherdom," as some one has called the altruistic impulse.

We would not underrate the significance of gifts like the Slater or the Peabody Fund. We are not indifferent to the vast munificence of multi-millionaires. We refuse to be drawn into controversy respecting the methods of certain acquisitions. But with all the gratitude showered upon the undeniably generous Money King, a gratitude which is in danger of becoming a characteristic American extravaganza, the Forgotten Man is entitled to, although he does not claim it, a tardy recognition. Dry up the channels of multitudinous offerings from those of very moderate means and your multi-millionaire would stand aghast at the charitable responsibility thrust upon him. The Forgotten Man is a stranger to automobiles and broiled live lobsters at Delmonico's; he never "tooled" across the continent four-in-hand; he will have no mausoleum or tablet of bronze erect-

ed to his memory. But the great and ceaseless tides of charitable uplift and blessing which touch every shore of human need are perpetually enriched by his self-denial. Splendid is the example of him who founds a college or endows a library. Heroic is he who, unknown and unheralded, draws from his slender purse the gift for his fellow man which depletes still further his own scanty income. And the name of the Forgotten Man is Legion!—The Independent.

TREASURER'S REPORT.

For the month of March, 1903.

GEO. H. UTTER, Treasurer.

IN ACCOUNT WITH	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in Treasury, March 1, 1903:	\$2,076 65
D. O. Healey, Talent, Oregon.....	5 50
One-half collections by Mrs. M. G. Townsend.....	3 00
Mrs. M. C. Parker, Chicago, Ill.—Gold Coast.....	3 00
George Bonham, Shiloh, N. J.....	5 00
Woman's Executive Board.....	17 00
Income from Permanent Funds.....	378 82
Junior Society of Christian Endeavor, Plainfield, N. J.....	2 00
Barque Class, Alfred, N. Y.—China Mission.....	5 00
F. W. Keaton, Nortonville, Iowa.....	5 00
Harriet A. Pierce, Carbondale, Pa.—Gold Coast.....	20 00
J. W. Crofoot, Shanghai, China.....	15 00
Dr. Rosa W. Palmberg, Shanghai, China.....	10 00
General Fund.....	10 00
Gold Coast.....	10 00
Mrs. Priscilla Brown, Milton, Wis.—Salary of Dr. Palmberg.....	25 00
Mrs. G. W. Stillman, Connersport, Pa.....	1 50
Collection by M. B. Kelly.....	
Milton, Wis.....	75 00
Rock River, Wis.....	12 50
Albion, Wis.....	3 00
Syracuse, (N. Y.) Seventh-day Baptist Mission.....	1 00
Eusebia Stillman, Mapes, N. Y.....	4 00
Rev. H. D. Clark, Dodge Center, Minn.....	5 00
Subscriptions to Pulpit.....	19 50
Sabbath-schools:	
Ashaway, R. I.....	29 70
Plainfield, N. J.—General Fund.....	22 27
Education Chinese Children.....	23 82
Churches:	
New York City.....	12 37
Chicago, Ill.....	10 00
Plainfield, N. J.....	36 24
Hartsville, N. Y.....	5 00
Milton, Wis.....	20 27
Dodge Centre, Minn.—\$5.; \$10.....	15 00
Farmington, N. Y.....	10 00
Welton, Iowa.....	8 00
New Market, N. Y.....	19 00
West Edinboro, N. Y.....	4 08
Fayetteville, Westery, R. I.....	100 15
North Loup, Neb.....	13 05
De Ruyter, N. Y.....	4 00
	\$3,081 63
CR.	
O. U. Whitford, on salary quarter ending March 31, 1903.....	50 00
Church at Boulder, Colo, quarter ending Dec. 31, 1902.....	50 00
Theodore G. Davis, Alfred, N. Y. Order D. H. Davis, acc.....	50 00
Sundry orders on J. W. Crofoot account.....	90 00
Sundry orders on Dr. Rosa W. Palmberg account.....	7 50
Cash received by Dr. Rosa W. Palmberg.....	25 00
M. B. Kelly, salary and traveling expenses.....	120 88
J. G. Burdick, salary and traveling expenses.....	50 00
M. G. Townsend, salary and traveling expenses.....	34 31
Interest.....	12 77
Loan.....	300 00
Cash in Treasury March 31, 1903:	
China Mission.....	\$ 952 67
Debt reduction.....	5 00
Available for current expenses.....	1,237 62—2,195 19
	\$ 3,081 63

GEO. H. UTTER, Treasurer.

E. & O. E.

HIS LAST DRINK.

The Settlement worker was visiting a tenement house on Cherry street. In the course of his visit he entered into a conversation with Mrs. Mulligan. He asked a question which he never failed to bring in while talking to a woman of "the congested district." "Does your husband drink, Ma'am?"

"Bliss yer sowl, Sor, he hasn't tached a drap for de lasht t'ree years," was the unexpected reply.

The Settlement worker was startled; he could not believe his ears. He had never received a reply like this in all his experience.

"That's a very good thing for you," he said, as he entered into his notebook a memorandum of this remarkable case for the Sociological Review.

In the meantime Mrs. Mulligan seemed to grow very indignant.

"Phwat, a good t'ing fer me!" she demanded, "an' me bein' a widdier wid foive childer ter s'port iver sence Pat tuk his lasht drink."

Woman's Work.

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

THREE SHADES OF BROWN.

MARY MUNCY CHURCH.

A certain small church in an overgrown town. Once boasted three members who were called alike Brown.

No kinship among them could any one trace, Nor scarcely a sign of the same spiritual grace.

The first Brother Brown could preach, sing and pray, And he set about each in a vigorous way, With a voice that was sure to make itself heard, Though the nerves, not the hearts, of the hearers were stirred.

He was happy and trustful, of want ne'er afraid; "For Jesus," said he, "my debts has all paid." In rebuking backsliders he made much ado, But he never succeeded with Brown Number Two.

Now this man was popular, polished and bright, And in all social functions took great delight. He gave money freely to help in church work, But devotional duties was likely to shirk.

And he plead in excuse that Brown Number One Had neglected to pay him for skillful work done. But these brethren in one thing, at least, could agree, And that was in honoring Brown Number Three.

A quieter man could seldom be found, Nor one who worked harder all the year round. He was tenderly loved by the whole Sunday-school, O'er which he extended beneficent rule.

And whenever the teachers endeavored to give Their pupils a notion how Christians should live, They would point to him and say, "Without doubt, If you watch Mr. Brown you'll surely find out."

He was patient and calm when all things went wrong, And Brother Brown First was too late for his song. He made no profession of high states of grace, But 't was Christ more than Brown that illumined his face.

It may be, wherever human beings enlist To carry Christ's colors these shades will exist. Though the last one described seemed exceeding rare, For every-day use it's the kind that will wear.

SUCH an item as the following is always received with pleasure and is a source of encouragement. It is good to know that the younger women are preparing themselves to take up the work of the older ones when they are obliged to lay it down:

"There has lately been organized in the Adams Center church a Young Ladies' Mission Board with the following officers: President, Miss Margaret Greene; Vice-President, Miss Alice Dealing; Secretary, Miss Miriam Gertrude Powell; Treasurer, Miss Mary Hull."

We wish them success in all their undertakings.

HINDU MANNERS AND CUSTOMS.

MRS. D. E. TITSWORTH.

(Continued from last week.)

While a Brahmin is honored because he is the son of a Brahmin, he does not become one to the fullest extent until the investiture of the triple cord, which occurs when he is between five and nine years of age. This is accompanied with elaborate ceremonies and is considered one of the most important events of his life. It is this regenerating ceremony which gives him a new existence and makes him worthy to be elevated in his capacity as "twice born" to the sublime status of his ancestors. This ceremony—"Upanayana"—(introduction to knowledge), entitles him to the six privileges: to read and study the Vedas, to have them read to him, to commit mantras, to give and receive presents, etc. Formerly these were carefully guarded by the Brahmins, lest some other cast should learn something of their contents, but now they are more lenient in this regard. It is the knowledge of the Vedas which brings them so much money.

The triple cord is composed of three strands

of nine threads each of very fine cotton. The material must be gathered, carded, and spun by pure Brahmans to prevent the possibility of defilement. It is worn over the left shoulder and falls upon the right hip. After marriage this cord must have six and may have nine strands, instead of three.

One of the most important ceremonies to a Brahmin is the Sam-kalpa (intensive contemplation), which, though not a ceremony in itself, is a prelude to every ceremony. When it has been performed with due meditation, everything will succeed; its omission will bring disaster and punishment. Thinking of the name of Vishnu is sufficient to put every obstacle to flight, but nothing can resist the power of the Sam-kalpa.

Of all the Hindu rites, the most frequent is the sacrifice called Puja, which occurs in every ceremony, public and private. Every Brahmin is absolutely obliged to offer it at least once a day to his household gods. There are three kinds: the great, composed of fifteen parts, the intermediate of nine, and the small of six.

COSTUMES.

The Hindu's love of bright colors is evidenced by their gorgeous costumes, which, we have observed, vary in style as well as in color. The most prevalent is the loose, flowing robe, similar in appearance for both sexes. That of the men consists of two long straight pieces of cloth, while the women wear but one.

Each caste has its own peculiarity in cut and color of the garments, as well as in their jewelry.

HOUSES.

The simplicity of their houses equals that of their costumes. They are generally thatched with straw and have mud walls, especially in the country. Those in the towns are better built, and have tile roofs, but all are arranged on the same plan and are equally simple. The interior resembles a little cloister with a gallery around it, while in the center is a court varying in size with the size of the house. The front part of the house is used by the men. The women's apartments in the rear open from the court. In the homes of the high caste these buildings are sometimes two or three stories high, with verandas running around the inner part, opening on to the central court. It is sometimes necessary to add three or four of these squares or courts, as these zenanas often contain from fifty to one hundred women. They all use the court and the cooking apartment in common. The lower floor is given up to the latter and to the cow shed. The kitchen is always placed in the most remote corner of the house, beyond the reach of stranger's eyes. To look upon the vessels used for cooking or eating would defile them.

When the birth of a child is expected, the poor mother is not allowed even the meagre comforts of her own room, but is brought down and made to share the shed with the cow, with simply a strip of matting placed between them. Here she must remain from twenty-eight to forty days, with no companion but the low caste coolie-woman who attends her. She must never have a physician, however great her suffering. These little mothers are often not more than eleven years of age.

All the more important ceremonies take place under a pandal, or canopy, made of

leaves and branches of trees, which are erected in the court yard or in front of the principal entrance of the house. The custom of the purification of places precedes every ceremony. The work is usually performed by the women who spread over the floor a sort of plaster, made of the offal of the cow mixed with darbha grass. Upon this they draw lines of red and white and sprinkle the whole with darbha grass. The upper classes have their houses done every day, and in any class it would seem an unpardonable breach of good manners to omit it in case of expected company. This custom seems odd at first, but it cleanses the house of all vermin which would otherwise infest it.

Somewhere in every house we are sure to find a bunch of the sacred darbha grass, and the tulasi plant, both of which are objects of worship. The former is used in all their ceremonies. The latter is regarded as the wife of Vishnu. Looking upon this plant brings pardon for sins, touching it purifies from all defilement, and salvation is assured to one who attends to it daily.

Every Brahmin must also possess a little salegrema stone. It is considered the metamorphosis of Vishnu, and to it are offered daily sacrifices. These stones are handed down from father to son and are considered precious heir-looms. One who keeps in his house the water in which this stone has been washed, is assured of perpetual wealth, and will always do what is right; he who drinks of it, obtains forgiveness of sins, and after his death at once enjoys the delights of Swarga, or Paradise.

The villages are built without plan or symmetry, the houses being crowded closely together and set at all angles. Besides the private houses, one or more public buildings is found in every village of any size. These serve as a shelter to travellers and are used as council chambers where the head men assemble to consider public affairs, settle law suits, put an end to quarrels, etc. They are also used for the celebration of religious rites in places where there are no temples.

The streets are narrow, (even in the larger towns two persons can scarcely walk abreast), and excessively filthy, with the exception of the street in the larger villages where the market is held, which is kept cleaner, and in which a certain amount of order is maintained.

A few steps from the entrance of each house is a large ditch into which all the refuse from the house and stable is thrown. During the rains these sewer pits become full of water and form cess pools which emit the most disgusting effluvia. This, however, does not appear to affect the inhabitants in any way.

(To be continued.)

WITHOUT DOUBT.

A bright girl in a certain large school applied to her teacher for leave to be absent half a day on the plea that her mother had received a telegram which stated that "company" was on the way.

"It's my father's half-sister and her three boys," said the pupil anxiously; "and mother doesn't see how she can do without me, because those boys always act so dreadfully."

The teacher referred her to the printed list of reasons which justify absence, and asked if her case came under any of them.

"I think it might come under this head, Miss —," said the girl, pointing as she spoke to the words "Domestic affliction."—Tit-Bits.

Education.

THE STUDY OF ENGLISH.

(First Paper.)

E. H. LEWIS, PH. D.

The purpose of this paper is to ask how far a study of English literature is desirable for the average man. But since it is the first of three brief articles, it may be well to digress long enough to examine the meaning of "English" as used in the title.

As employed in this country, the word "English" includes three different subjects. American universities provide three different chairs of English: one of English literature, one of English composition, one of the English language. The smaller colleges cannot afford three different chairs, but in addition to the professor of English they provide instructors in composition.

The art of writing English is the subject which forms the core of the English department. This practical study seems to boards of education the one branch of English instruction worth paying for. Literature and language are secondary. The college positions in English literature are very few, and those in the English language are still fewer. No young lady who thinks of teaching English should dream for a moment that her task will chiefly be the delightful one of expounding poetry; no young man should imagine that he can easily earn his bread to-day by lecturing scientifically on the sounds of our language. The one thing in constant demand is the ability to rouse in students a love for writing, and to correct reams of their manuscript carefully, critically, and sympathetically year after year, while eyes grow dim and brows are slowly engraved. The task of the English teacher is laborious and exacting, requiring great physical toughness and a genuine love of students.

Returning then from our digression, we ask again how far the study of literature is desirable for the average man. The average man would perhaps read literature more if he thought there was any money in it. I should therefore like to show at the start that perhaps there is money in it.

It will be conceded that this is a nervous age. The specialist's office is thronged daily with business men seeking his assistance. These men all have poor blood; they cannot sleep or they cannot eat, or they have headaches, or they get dizzy, or they have symptoms of paralysis. They are so full of the excitement and endeavor of competitive business that they become neurasthenics before they know it; yet they keep on, for if they drop out, the other man will win. Competitive business! you may add, competitive living; competitive sleeping and eating; competitive dodging of the undertaker! And all these fellows are worried, moody, gloomy. They have partly "lost their nerve," and by and by will lose it altogether.

The nerve specialist tells the business man that he needs not merely "rest," but "variety." In fact, if the man can secure some variety in his life, he need not drop out for a formal vacation. Spend your evenings at home, and read a novel to your wife, says the doctor. And so with the doctor's help we have arrived again at our original proposition. There is money for the average man in reading literature. The reading of literature, even if it is only in the form of a novel, takes a

man out of himself. It relieves the nervous depression. And providing he does not read the wrong sort of literature it makes him cheerful. If he reads novels he ought to read those which record life which has been bravely, heroically, cheerfully lived. There are plenty of such books: all of Scott's, for example; or, at the other extreme of style, most of Mr. Howells's. But there are novels that the tired man ought to let alone, as for example those of Count Tolstoi, or Mr. Henry James, or Mrs. Humphrey Ward. The tragedy and the problem of life are too constantly before the eyes of Tolstoi to make him an advisable companion for the tired man. You remember that Lincoln read Artemus Ward when he was tired. There was money in that for this country! We owe Artemus Ward's heirs a pension. And the fagged broker who to-day can lose himself in a chapter of American humor does more for himself than the doctor or the druggist can. No busy man will deny the substance of this paragraph. But has that same busy man the habit of keeping a volume of Scott, or Thackeray, or Mark Twain within reach? You may safely doubt it.

The strenuous novel is to be avoided by the tired man. But the average man is not always tired, let us hope. And in his refreshed and earnest moods he can enter more widely into the realities of life through the great tragic novels, or even through the novels of purpose which are not great in point of style. The solemn terror of Tolstoi's "War and Peace," or of his "Anna Karenina," will do much to purge any soul of cruelty and impurity. A few of the works of Emile Zola are worthy the reading of any Christian man, as his "Rome," which turns a fierce light of truth on the eternal city, and his "Lourdes," which will enlighten the mind of every "Christian Scientist," so-called. But most of Zola's material is disgusting and impossible. George Meredith's "The Egoist" and Thackeray's "Pendennis" should be read by every college boy and his father. As for these-called novels of purpose, a man may read them for their spirit, even if he is not content to accept all their statements as to fact. "Uncle Tom's Cabin" did a great good in its day, and so did "Little Dorritt," and "Nicholas Nickleby," and "Hard Cash," and "Put Yourself in His Place." To-day an earnest man will find much to make him politically useful if he reads such books as Mr. Norris's "The Octopus," Miss Sherwood's "Heary Worthington," and Mr. Friedman's "By Bread Alone." The novel, in short, may be made to cultivate a man's broader, more generous, social self, and make him a better member of society.

But the service which the novel can render the average man is not the highest. In the first place, its form is comparatively transient. In the great waste of words nothing is written with supreme felicity. Nothing remains in the mind as the definite phrasing of great poetry does, to delight, to expand, and to ennoble. If a man cares to have his own human feelings expressed for him with power and beauty, he must turn to poetry, just as he turns to the Bible for the voicing of his prayer and praise. And here I am reminded of an article by Dr. O. U. Whitford, in a recent number of the RECORDER, in which he pleaded for the study of the Bible as literature. I said a hearty

amen to that article. In every class-room of English the Bible should lie side by side with the dictionary, for there is no phase of literary study which can afford to proceed uncorrelated with the book of books. I do not mean that this study should be doctrinal; it can be literary, human, and religious without being doctrinal. But to know In Memoriam without knowing the book of Job; to know the impassioned prose of Milton without knowing the impassioned prose of Isaiah; to know the cynical quatrains of Fitzgerald's Omar without knowing the divine prayer and praise of David—this is unscholarly and unhappy.

The literary study of the Bible moves slowly for two reasons. First, in the schools there is a considerable danger of doctrinal teaching. Secondly, there is a wholesome fear of being irreverent. An intellectualized study of the Bible is worse than none. A cold-blooded comparison of Hebrew with Anglo-Saxon alliteration might, in certain hands, become as bad as comparative botanizing on a mother's grave. I once knew a German doctor of philosophy who swore like a horse-trooper, but could state with accuracy the known details of Paul's journeys. But a reverent study of the Bible is the thing now most needed in schools. The sheer ignorance of the subject on the part of American children is beyond belief.

English poetry is the highest expression of the life of a people which, more than any other of modern times, has been influenced by the Bible. The great English poets were Christians. And there is nothing more precious in their work than those poems which show how the spirit of the Bible "found them," as Coleridge would have said, in all their living. Milton's noble epic; Wordsworth's ode to Duty; Tennyson's elegy for Arthur Hallam; Browning's Saul; Arnold's Self-Dependence; Longfellow's Psalm of Life; Emerson's The Days—all these poems are in spirit commentaries on the Hebrew scriptures as they affect our English race to-day. So long as men need to hear sermons, so long will they need to read such poets as Milton, Wordsworth, and Tennyson.

There is light poetry of course; and it has its place just as truly as birds and daisies have, bringing music and laughter to heavy hearts. But the spirit of English poetry is not light. English literature is steeped in the Bible. You cannot understand Milton or Wordsworth or Tennyson without knowing your Bible well. And so I close my plea far otherwise than I began. I began by urging that the business man will meet his duties more easily, practically, and cheerfully, if his mind is refreshed by a good novel. I end by urging that when he is tempted to shirk those duties, or be false to his trust, he shall hear ringing in his ears such commandments as this: "Having done all, to stand!" and as a commentary on this text such lines as these of Wordsworth:

Stern daughter of the voice of God
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity.

The business man who buys Ward's English poets, and Stedman's Victorian Anthology, and his American Anthology, will have spent ten dollars for six volumes of poetry. Yet if he makes a practice of reading one short

poem a day (that's three hundred and more a year!) he will never regret the ten dollars. For those half dozen books have delight and comfort and education in them. They represent the best feelings of the best poets of our race.

LEWIS INSTITUTE, Chicago.

AN APPEAL TO SEVENTH-DAY BAPTISTS ON BEHALF OF THEIR THEOLOGICAL SEMINARY.

You will remember that the denomination, at the Conference held with the Adams church, in 1900, laid upon the Executive Board of the Education Society the task of raising the additional sum required to thoroughly equip our Theological Seminary.

To meet the bills which will be due next June, about \$1,200 will be needed, above that for which provision is now made.

Our supply of ministers is not equal to the demand. Fifteen churches are pastorless, and there is a call for two more general missionaries. If one church or field is supplied, it is done by calling a man away from another.

At present, four students in the Seminary are working toward graduation, and it is expected that the number will be increased to eight next year. Besides these, seventeen others are taking studies in the Seminary as a preparation for better service as lay-workers.

Three able and consecrated men are devoting their time to the instruction and training of these much-needed young ministers. But this important branch of our denominational work cannot continue unless the deficit is annually raised by the people of the denomination by whose request the work has been undertaken.

With these conditions upon us, we, your servants, ask you to arrange to take a quarterly collection for this work. Many of our churches, and probably yours with the others, are contributing regularly to our Missionary and Tract Societies, and we come to you in the Master's name and in behalf of his cause, requesting that by quarterly collections, or some other well devised plan, you regularly help support the work which you have laid upon the Executive Board. The situation necessitates our asking for a prompt response.

All contributions should be sent to the treasurer, A. B. Kenyon, Alfred, N. Y.

Yours in behalf of the Board,

WM. L. BURDICK, Cor. Sec.

INDEPENDENCE, N. Y., Mar. 27, 1903.

EDITH B. BARBER.

WHEREAS, It has pleased God, in his all-wise providence, to remove from our church, Sabbath-school and Aid Society one so young and full of promise, thus transferring her to the larger and more advanced school above; therefore

Resolved, That we, as a church, Sabbath-school and Aid Society, of East Portville, will tenderly cherish the name and memory of our dear sister, Edith B. Barber, who gave herself so early in life to the service of Christ and the church—a life, though brief, yet full of hope and promise to the whole community in which she lived.

Resolved, That we deeply sympathize with her husband, mother, sisters and brother in their irreparable loss, and commend them to the tender watch-care of Him who seeth the end from the beginning, and therefore, in His wisdom, doeth all things well.

Resolved, That a copy of these resolutions be presented to the family, that they be spread on the minutes of the church and Sabbath-school, and the Aid Society, and be published in the SABBATH RECORDER.

MRS. ROSETTA S. BURDICK, } Com.

MRS. GRACE BARBER, }

EAST PORTVILLE, N. Y., March 20, 1903.

Young People's Work.

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

"THE IMPORTANCE OF KNOWING WHAT, WHOM, HOW AND WHY ONE IS TO TEACH."

ELD. STEPHEN BURDICK.

Read at Semi-annual Meeting of Western Association, and requested for publication.

Nothing in the way of results, coming within the realm of matter and mind, ever comes to pass without adequate causes, nor is it possible for men to forecast the nature of results, and bring them to pass, without some intelligent idea of the results they seek, and some essential knowledge as to the ways and means of obtaining them. Intelligent and responsible men and women, who have their place in life's activities, should know what ought to be done and how it may be done; they should also possess the incentive to persistent endeavor by knowing why it should be done.

We come into this life undeveloped, possessing a nature which is subject to given impressions, but under circumstances which render us passive as to the effect of such impressions. At first we are impressed, and must receive without giving, while our development depends upon the impressions made, or upon that which we receive from others. Though endowed with a moral nature, at life's early beginning, we have no ability to distinguish between the evil and the good, nor have we the opportunity or the power to choose between them; neither can we altogether escape the early effects of the impress of the one or the other upon us. They abide to beautify or deform us. This suggests an important principle to be recognized and an important lesson to be learned. It is that we teach by influence and example no less than by precept, while it serves to emphasize the importance of knowing what to teach, and why we who would follow Christ should teach. They who have received must in due time give; in other words, we who have been taught must become teachers, not necessarily in the official sense that we are to make teaching our life work, but rather that the knowledge we possess, which is an essential good and a blessing to us, like air we breathe, belongs to others also, therefore it is our privilege, not to say our duty, to pass it along for the good of others. This is especially true of Bible school work and all phases of Bible teaching. No work can be more important and benign in its nature and influences than that of the efficient dissemination of knowledge, which not only makes wise unto salvation, but gives power, usefulness and peace to men.

THE KNOWLEDGE OF WHAT ONE IS TO TEACH.

The form of statement is but another statement for the knowledge of the Word. The reason for such knowledge is that the knowledge of God and of men's relation to him and to each other, when received, accepted and applied brings men into harmonious relations with God and right adjustment with each other.

The words of the prophet suggest the obligation of those who are taught, those who know: "Hethat hath my Word let him speak my Word faithfully." (Jer. 23: 28.) The right and the obligation to speak or teach in God's behalf are based upon the fact that men possess the knowledge of God's Word. It is our Lord's command: "Go teach all nations." This commission and the obligation it imposes is world-wide. The message

to be delivered to men is that they do whatsoever the Lord hath commanded. Matt. 28.

WHO ARE TO BE TAUGHT?

Christ's commission involves all nations, while our social and local relationship determines the fact that it must begin in the home life, in the families of men and women, as related to the community, it is to begin at Jerusalem; hence the Divine command, "These words which I command thee this day shall be in thine heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6: 6, 7.) Those who are near, our neighbors, are to be taught the way of the Lord more perfectly if, as yet, they know only in part. The church is to be edified, the flock is to be fed, and the effort is to be the sanctification of men through the truth. The work of the Christian teacher is to be, first, the development of faith among the unbelieving, and then the promotion of growth in grace and the knowledge of the truth among believers.

THE KNOWING HOW TO TEACH.

The knowing how to teach must be, first, a matter of self-application in the faithful use of means to ends. Others may, as in duty bound, help us, but if we obtain efficiency and success we must help ourselves. After due effort to make ourselves workmen that need not be ashamed of ourselves in a work so blessed, we need to tarry in prayerful pleading for the endowment of power from on high. The letter of the word may kill, but it is the Spirit of God which restores to life, while it is the spiritually quickened message from men which wins souls to Christ.

WHY SHOULD WE TEACH?

The answer is obvious. It is the Lord's command, and belongs to the Divine process by which men are developed in the ways of truth, piety, peace and beneficent activities. It is the Lord's chosen plan and method for the consummation of men's redemption from the blight and evil of sin. It is his way of exalting men, in point of privilege—men once blighted by sin—by making them co-workers with himself in a work so blessed and benign, so far-reaching for good in its nature and consequences.

WHAT THE JUNIOR DOES FOR THE CHILDREN.

FANNIE D. BABCOCK.

Read at the Junior hour of the Semi-annual Meeting of the Western Association, held at Richburg, N. Y., March 13-15, 1903.

In thinking upon this subject, I recall a remark made to me not many months since, viz: "Why have Junior Societies? Let parents spend Sabbath afternoon in reading to and teaching their own children."

There may be others who would express themselves in the same way before considering the question. It is a well-known fact that many parents would not give the time and thought necessary to teach their children at home; then, too, through companionship with others, many of the best lessons are learned.

The Junior Society is to the church what the primary school is to the high school—a place for learning the first principles of Christian work, and putting them into practice.

In the Junior prayer meeting, the children learn to express themselves in words of prayer and testimony. Here, in company with their

friends and schoolmates, they have not that fear and dread that so often keeps them silent in a meeting of older persons.

If, through the encouragement of a wise leader, the children take up these duties early in life, who can estimate the growth in wisdom and strength to their own souls, or the power they may become in winning others to Christ. Here, too, as the older ones take their turn in acting as leader of the meeting, they not only gain confidence, but realize in some degree the responsibility that ever comes to a leader.

Upon the organization of Sabbath-schools, and during the first years of their growth, one of the leading features of the work was that of memorizing Bible verses week by week, especially by the children. This plan has gradually decreased, until scarcely any memorizing is expected save the Golden Text of the lesson.

This lack is obviated, in a small degree, by the efforts of Junior workers to secure from the children memorized Bible verses. Another excellent plan often adopted, is that of topical Bible study, when, with Bibles in hand, the children are asked to look out certain passages bearing upon the subject of the day. This increases their familiarity with the contents of the Bible and their ability to find quickly the passage desired.

Some societies (like our own), take up a definite line of Bible study and prepare lessons from week to week. Quarterlies are used requiring written answers to many of the questions, and this gives the scholars practice in another direction which is beneficial.

As singing holds a prominent place in all Junior meetings, the children become familiar with many beautiful Christian songs, which cannot fail to have an uplifting influence.

Let those Juniors who are studying music be asked to act as organist and chorister, and the experience they gain in this way soon fits them to serve in the Christian Endeavor or church prayer meeting.

Neither is training in the "grace of giving" neglected, as may be seen by referring to the treasurer's report of many Junior Societies.

Like the Senior Christian Endeavor, this society has its various committees, and it is a good plan to arrange that each member shall be placed on some one committee at least. This gives each child some definite work to do, and they come to feel that on their personal efforts depends, in a measure, the success of the society.

In the business meetings the children learn their first lessons in parliamentary practice. Who knows but that the President of some future Conference may now be taking his first lesson in a Junior business meeting.

In fact, the whole line of Junior Endeavor work is calculated to train the children for future usefulness in the church, that, when they are older, they may be "thoroughly furnished unto all good works."

OUR MIRROR.

ALFRED C. E.—Gleanings from the Christian Endeavor meeting of April 4th, "What the parable of the Good Samaritan teaches us." The glory of a Samaritan is that he does what is needed, at the time when it is needed, and in the best way. There is only one way to do Samaritan deeds, and that is by getting the Samaritan heart; and only one way to get the Samaritan heart, and that is by doing the Samaritan deeds. Physical suffer-

ing is small compared to the mental and spiritual suffering; we would all aid some one that has been physically wounded, why not be more zealous in binding up the greater wounds of spiritual and mental suffering? The priest and the Levite were both learned men; the Samaritan was probably unlearned. But the latter had the love which is better than learning—learning is worth little without love to direct it. The command to love our neighbor is no less inclusive than the command to go into all the world.

A fair interest is being maintained in our meetings, the committees generally are at work, and the society is still on the increase in numbers.

G. A. M.

"SATURDAY FOR SUNDAY?"

It often occurs that some one will say to a Seventh-day Baptist, "This is your Sunday," or "You keep Saturday for Sunday." If we let the remark pass is not our position misapprehended or compromised, and we miss an opportunity to witness for the faith that is in us? I reply, Oh no, we hold this day to be the original, unchangeable Sabbath. The first day of the week we sometimes call Sunday and have no occasion to substitute in any sense a day therefor. To do so would be to admit its Divine appointment, then I could give you no valid reason for attempting to supplant it by another day. We leave to the observers of Sunday to answer for the theory of substitution.

M. E. MALTRY.

ADAMS CENTRE, N. Y.

MRS. MARTHA A. WELLS.

The following resolution was adopted at the last meeting of the John A. Logan W. R. C., No. 18, of Ashaway, R. I., and it was voted that a copy be sent to the SABBATH RECORDER for publication:

WHEREAS, Mrs. Martha A. Wells, who has long been a faithful member of John A. Logan W. R. C., has passed on to the joys of the life beyond; and Whereas, we feel the loss of her kindly interest and loving counsel, therefore be it

Resolved, That we record our appreciation of her helpful Christian example and her zealous labors in behalf of our corps, and we do hereby extend our sincere sympathy to her family.

HATTIE E. BURDICK,
SARAH J. BERRY,
L. GERTRUDE STILLMAN, } Com

A BROKEN HARP.

ELIZABETH STUART PHELPS.

(A Poet is Suddenly Silent.)

When the string snapped—who shall say?
Was it on some raving day?
When the wind raced with the cold,
When the frost's teeth bit the mold,
When, unclasped, the fingers clung,
When the love songs were all sung?

Was it on some hallowed night,
When the summer moon was white?
When the wildest longings trod
Abashed before the eyes of God?
When the sanest self, apart
Held the misled heart from heart?

Why the string snapped—none shall know.
Harps, like hearts, break easiest so.
Curious fingers, fain to mend,
Let the music have its end!
No new string on the old lyre
Finds (if lost) the hearts desire.

Like the Lake of Galilee,
Harp-shape, heart-shape, fair to see,
This has had its sacred day.
Put the shattered thing away.
—Nay! Be gentle! Once it rang,
The fine world listening, while he sang.
—Independent.

To God, thy country and thy friend be true.
—Vaughan.

Children's Page.

WHAT THE "JOGAFY" SAYS.

Small Edith was standing beside the stream
And watching the current slow;
"I can't understand it at all," said she,
"But the Jogafy said it was so."

"Streams empty into the rivers, it says,
And so I came down here to see;
And I've watched and watched it for two whole days,
And it's full as it used to be!"

"I've come here and watched it for ever so long,
'Cause the Jogafy said so, you know;
But it hasn't emptied a single time,
And I think that it isn't so!"

—Louise McCloy Horn, in Ex.

A LONDON GENTLEMAN.

A London gentleman, who had a beautiful collie, provided him with a collar on which the owner's name and address were engraved. On being asked whether this had ever served to bring the dog back to him, he told the following interesting incident:

"On one occasion I lost Scoti in Piccadilly. You know how much I rush about in hansom cabs, and Scoti always goes with me,—we travel many miles in a week together in this way; but on this occasion I was walking, and missed him. Search was in vain. The crowd was great, traffic drowned the sound of my whistle; and, after waiting awhile and looking elsewhere, I returned to my suburban home without my companion, and sorrowful, yet hoping that he might find his way back.

"In about two hours after my arrival a hansom cab drove up to the door, and out jumped Scoti. The cabman rang for his fare, and, thinking he had somehow captured the runaway, I inquired how and where he had found him. 'Oh, sir,' said the cabby, 'I didn't hail him at all. He hailed me. I was a-standing close by St. James Church, a-looking out for a fare, when in jumps the dog. 'Like his impudence,' says I. So I shouts through the window; but he wouldn't stir. So I gets down and tries to pull him out and shows him my whip; but he sits still and barks, as much as to say, 'Go on, old man.' As I seizes him by the collar I reads the name and address. 'All right, my fine gentleman,' says I, 'I'll drive you where you're a-wanted, I dare say.' So I shuts the door, and my gentleman settles himself with his head just looking out, and I drives on until I stops at this here gate, when out jumps my passenger, a-clearing the door, and walks in as calmly as though he'd been a reg-lar fare.' I gave my friend the cabman a liberal fare, and congratulated Scoti on his intelligence—be it instinct or reason or whatever it may be—that told him that hansom cabs had often taken him safely home, and therefore a hansom cab would probably do so again, nor that he could not find his way and had lost his master.—Exchange.

CAUSED STRONG MEN TO SHED TEARS.

As a rule railroad men are about as hard-hearted as the average, says the Los Angeles Times, and it takes something out of the ordinary run to bring tears to their eyes, but a whole crew on one of the Southern Pacific's local trains shed tears early the other morning, and a little black dog without a friend in the world caused it.

The Colton local had just passed a little station called Nahant, when the engineer saw a man lying at full length on the track only a few hundred yards in front of his engine.

The usual danger signal was given, but the man did not move, and the train was brought to a standstill a few feet from him.

A glance at the body from close range showed the engineer that the poor fellow was stone dead. In a few minutes the conductor, engineer and trainmen were standing around the body.

Up to this time they had not observed the presence of a little black dog, but as soon as they approached his master he made a dash for the nearest man, and for a few seconds fought with all his puny strength to keep the men away.

They were there for the purpose of examining the body, however, to see what could be done, and the little dog was rudely kicked one side. He did not howl with pain as a dog generally does when kicked. He simply gathered himself up and quietly made his way between the men's legs until he reached his dead master's head, when he placed his little face by the side of his master's, and after looking at the intruders a few seconds began to whine, and big tears were noticed running down his nose.

"I had often heard," said one of the witnesses, "that dogs have been known to shed tears, but I never believed it until then, and I have lots more respect for the dog family than I ever before had. When I looked around at my companions there was not a dry eye."

"The old man, who was probably a section hand, was removed from the track with more care than is usually displayed in such cases. His blankets were carefully spread, and his remains were handled as gently as a mother would have done, and all on account of the tears in that little dog's eyes. As soon as the dog discovered that our roughness had disappeared he became friendly, and seemed to appreciate what we were doing for his master, but we could not induce him to leave his dead friend, and when the train pulled out he was still sitting at the old man's head."—Our Dumb Animals.

GRANDMA'S PICKET GUARD.

Grandma Wilkins was very sick. The doctor said she must be kept quiet and everybody went about on tiptoe, and spoke in low tones. Winfred looked very sad. He crept softly into the darkened room and laid some flowers on grandma's pillow; but she was too sick to look at them. Soon after he heard his mother say to Kate, the cook:

"We must keep the door-bell from ringing, if possible."

"I can do something for grandma," thought the little boy.

So he sat on the front step, and soon a woman with a book in her hand came to the door.

"Grandma is very sick," said Winfred. "Nobody must ring the bell."

The lady smiled, but went away. Soon a man with a satchel came.

"Grandma is sick, and mamma doesn't want anything at all," said the boy.

All day long people came. It seemed to Winfred that almost everybody had something to sell; but he kept guard and the bell was silent. Kate came to call him to lunch, but Winfred would not leave his post.

"Just bring me a sandwich or something and I'll eat it here," he said.

At last the doctor came again. When he came back he smiled upon Winfred and said:

"Well, little picket-guard, your grandma is going to get well and you have helped to bring about that happy result. You will make a good soldier."

Our Reading Room.

SALEM, W. VA.—We are still here, and engaged in the active work intended to build up. It sometimes becomes quite a serious question to know just how far certain lines of work or instruction may be carried and yet be always in the line of the most important development.

The students of the college and the young people of the community were given a rare treat Sabbath night, March 28, in the form of a very interesting illustrated lecture on the Christian Church down to the Reformation. This lecture was given by Prof. C. R. Clawson. It was prepared in the complete and interesting manner in which Mr. Clawson does all his work. We hope many other communities may enjoy this same treat.

Our church is keeping up a good interest in all lines of work. Talk of Conference can be heard on every hand and the hope is expressed that we shall have a large gathering.

E. A. W.

We learn from the Salem Express, (Salem, West Virginia), that on Sunday morning, March 29, Rev. E. A. Witter, of the Seventh-day Baptist church, "preached, by special request, a sermon on 'Brotherhood' to the Knights and Lady Maccabees," and that "all were delighted by the masterly manner in which the subject was handled." From an analysis of the discourse we extract the following: "The higher ideal of brotherhood is only perfected when centered in Christ. If we are in Christ, all our sympathies will reach out to those who need. Lifted by the presence of the unseen, but not unknown God, to a higher spiritual and social life, we gain a broader conception of this brotherhood." A college quartet from Salem College, rendered music for the occasion.

From the same paper we learn that Rev. D. C. Lippincott has removed to Garwin, Iowa, "where he has accepted the pastorate of the Seventh-day Baptist church." The RECORDER will be glad to receive from Garwin, further news for our Reading Room concerning that matter.

SHALL WE OBSERVE LENT?

To the Editor of the SABBATH RECORDER:

I have for some time thought of offering for publication, at your discretion, the enclosed suggestion, together with words of appreciation of the RECORDER. For more than thirty years we have found editorials, selections and contributions, interesting and helpful, and hope that these words will not be wholly neutralized by the following criticism, if it be such.

At Sabbath-school a week since it was proposed to observe "Easter" in our service. Some of us protested, and it was said to Mrs. Maltby more than once in conversation, "It seems that you have not seen an editorial in the RECORDER of March 9th."

When that appeared I called my son's attention to it. He said, "Dr. Lewis does not advocate the formal observance of Lent." I said, "What more would the zealous ritualist desire than that denominational leaders and papers take one step at a time; and if any of our people were disposed to take up these customs would they not refer to the RECORDER?"

It has been suggested that I write to learn

if the RECORDER intends to lead our people into the "feasts and fasts of the church." I said to a brother, "This logically follows the Christmas, what next? Where will it stop?" He said, "I draw the line at holy water." Then, if a few choose to place a font at our church door, are you in a position to object?

We notice that the arguments used apply also to the Sunday question. The masses are drifting that way. One read from an Episcopal bishop, that "not from John, Jesus or the early church do we get display and ritual; it was left to the church to develop them. Pastor Prentice once said, "Not from Romish persecution is our immanent danger, but from the tide of outside influences." We often quote, "Protestants fondly contradict" etc. Shall we submit to the same charge? Do all roads lead to Rome? Would it not be a wise stroke of denominational readjustment for the next Conference to renounce all these customs as unspiritual and inconsistent. I trust that the preaching of the simplicity of the Gospel will lead us to daily and continual self-examination and consecration. I feel that the glorious doctrine of the Resurrection should be raised above the conceptions and associations which prevail. Oh for more of those object lessons in which one rises from the watery grave to newness of living, our emblem of Christ's resurrection.

As for the tendencies admitted in your article, instance: A traveler in Russia asked a mujik, "Why are all your men drunken on Sunday evening?" Surprised, he said, "don't you know that Christ is risen?" My only apology for this writing is that at some sacrifice I left the Baptists, supposing I had found a scriptural, spiritual home, but as these customs creep in I cannot quietly fellowship them.

With a prayerful interest and suspense I await future RECORDERS.

M. E. MALTBY.

ADAMS CENTRE, N. Y. April 6, 1903.

The RECORDER is glad to present the above communication. Had Brother Maltby noted more definitely what was said on the 9th of March, and had he grasped the purpose of what was then said, without adding to it certain conceptions which lay in his own mind, no difficulty would have arisen. In the editorial referred to, we noted the fact that the effort of the "Evangelical Alliance to unite non-liturgical churches in the observance of the week of prayer with the hope that general religious awakening would thus attend the opening of the year" had fallen into disuse, one reason for which seemed to be that, "all social and commercial influences in life work against the development of the religious thought at the opening of the year." The position of the RECORDER was then stated in the following words:

"The RECORDER makes no plea for the formal recognition of Lent, but it does make earnest plea for the cultivation of the spirit of Lent, which is the spirit of repentance for sin, reconsecration of life to the service of Christ, withdrawal from the evils of life, and the seeking of constant spiritual communion with the Master. In making this plea, we make an equally earnest one against that too common folly of the social observance of Lent which withdraws from the world, in form, for forty days, only to rush into larger rounds of folly and dissipation the moment the forty days are ended. Such a course is double folly. The opposite course makes for righteousness."

The RECORDER assures Brother Maltby that it has no purpose or wish to lead Seventh-day Baptists to the observance of Lent. The editor of the RECORDER has never, in any way, taken personal part in such observances, but, on the contrary, has refused, at various times, to take any part in the closing services of Lent, which are associated with "Good Friday."

Brother Maltby makes a plea for a larger conception of the resurrection of Christ, and its deeper meaning. He thus makes a plea for the "Easter idea," its recognition and its importance, in exactly the same spirit in which the RECORDER pleads for the recognition and development of the "Lenten idea." Brother Maltby objects to the formal observance of "Easter," while he pleads for the recognition and development of the "Easter idea." His position concerning "Easter" is the exact counterpart of the RECORDER concerning Lent. We therefore conclude that Brother Maltby and the RECORDER can shake hands, and move forward, seeking not the outward form of things, but the inner and deeper life, without which outward form is worse than meaningless.

SOME STRANGE FACTS IN MODERN HISTORY.

REV. S. D. DAVIS.

Early in the history of the Seventh-day Baptist Church in Rhode Island, a Welchman applied for membership in the Westerly church. His being received was opposed on the charge of his being a heretic. He believed that the blessed Saviour was both human and divine, and illustrated it by saying it was like mingling milk and cider in a glass. The Westerly church decided that his views should not debar him from membership in the church.

Something over five years ago our historian, the late lamented President Whitford, whom we all delighted to call "The Elder," became so interested in that Welchman's history that he visited the place where he settled as a Quaker under Penn, looked up the place where he was baptized, and stood on the very spot on the bank of the Delaware river from which he, William Davis, of Wales, as tradition has it, descended into the river and was baptized. He also visited the place where Davis received into church, the place where he spent his last days, the house in which he worshipped and the cemetery where he was buried. President Whitford said to a descendant of the Welchman, "William Davis, in his religious faith, was at least fifty years in advance of the people of his day. Now, any man who believes in Jesus would be considered a heretic if he did not believe that Christ was both human and divine.

Recently Elder Shaw, of Plainfield, N. J., in preparing a Sabbath-school lesson on the subject of baptism, standing on the basis of eternal truth said, that baptism is a Christian ordinance. Later in the prepared lesson he asked, "Why repeat the Lord's Supper and not baptism?" Had he answered that question himself he certainly would have said, among other things, that this is a church ordinance, this is a "Christian ordinance."

I trust no one will call him a heretic because of these views. How strange it is that Bible readers have not seen these facts in this light many years ago. John the Baptist saw it thus and said, "Repent, for the kingdom of heaven is at hand." Jesus understood it so and "made and baptized more disciples than John. Though Jesus himself baptized not but his disciples." (The disciples were called

Christians first at Antioch). Thus a great number of Christians were prepared for membership in the church.

If all people could have seen it thus, how many sad blunders would have been avoided. The Baptists and Pedo-Baptists have wasted much time in discussing the question as to whether three thousand persons could have been baptized on the day of Pentecost, when it is not said in the Bible that there were that number baptized that day. The sacred historian says, "They that gladly received the Word were baptized and the same day there were added unto them about three thousand souls." Every English scholar knows that the copulative conjunction "and" always shows an addition of meaning, the thousands of Christians received to membership that day were doubtless prepared for it by John the Baptist and the blessed Jesus.

But I am told that John's baptism was not Christian baptism. I have not found a sentence in the Bible to prove it except the supplied word "this" in italics in King James' translation. Leave this misleading supplied word and the punctuation, which is of modern origin, out of the sentence, and Paul explains John's baptism to be the baptism of repentance and faith in Jesus. Baptists make a great blunder when they suppose they baptize men and women into the church, and a greater blunder still when they attempt to baptize them into the name of the Father and of the Son and of the Holy Ghost. The Pedo-Baptists, seventy-five years ago, thought they could baptize into a name, and taking an infant into their arms would say, "Name this child." The godfather or godmother would say his name is John. Then a little water was sprinkled into the baby's face and the administrator said, "John, I baptize thee," and ever afterward John was declared to be the child's Christian name. Suppose I could baptize into a name, and I should baptize a lady, saying, "I baptize thee into the name of the Father and of the Son and of the Holy Ghost," what a name the lady would have!

But I am told that the Greek has it that way. Well, suppose some modern Greek Lexicon does say so. Why not let reason have fair play and let the blessed Saviour himself explain what he means? He places an antecedent to the mission given to the disciples (see Matthew), "All power is given unto me in heaven and in earth. Go therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Not a single instance is found in the Bible where the disciples used the words as a formula when they baptized. They were only given to express the authority by which they were commissioned.

But Baptists and Pedo-Baptists are not all who have committed blunders for the want of the information that Brother Shaw gives us. How strange that we could not have had this information years ago. I have believed for over forty years that baptism was a preparatory and not an initiatory rite. I have preached and practiced accordingly. But if I had been asked at the close of the last century if baptism was a church ordinance I should have answered that it was. To the best of my recollection, I never saw in print or heard anyone say that baptism was a Christian ordinance until it appeared in the Sabbath-school lesson referred to. If our

people had understood the difference between a Christian ordinance and a church ordinance, and between Christian fellowship and church fellowship, what a saving it would have been, both of sad blunders and multiplied numbers of those whose posterity have left the Sabbath and are now scattered all over the land keeping Sunday!

The church on Lambert's Run, W. Va., was purely Seventh-day Baptist, made up entirely of Sabbath keepers. It sent a delegate on horseback to Rhode Island to ask admission into the Seventh-day Baptist Conference. But their mistaking Christian fellowship for church fellowship had caused them to adopt the delusion of free communion, which debarred them from membership in the Conference. Almost the whole posterity of the leaders in that church are now keeping Sunday. The second organization in Harrison County, W. Va., holding this delusion was made up of Sabbath keepers; it met the same sad death and the posterity of the leaders in that movement have all gone from us in the same way. Oh! how sadly strange that the views so clearly brought out in Brother Shaw's lesson on Baptism should have been kept back from us so long.

[TO BE CONTINUED.]

GROWING OLD.

A little more gray in the lessening hair
Each day as the years go by;
A little more stooping in the form,
A little more dim in the eye,
A little more faltering of the step,
As we tread life's pathway o'er,
And a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And a dullness of the ear;
A growing weariness of the frame
With each swift passing year,
A fading of hopes, and ambitions, too,
A faltering in life's quest,
And a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away;
A bigger claim on the heavenly land
With every passing day,
A little further from toil and care,
A little less way to roam;
A drawing near to a peaceful voyage
And a happy welcome home.

—William Todd Helmuth.

BASKETS OF PICKED FRUIT.

This is the blessed life—not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighted with the heavy responsibilities of the future; but quietly following behind the Shepherd, one step at a time.—F. B. Meyer.

Faith without work is vain; faith without rest is impossible. The long day tries the sweetest patience, strains the strongest nerves. Then come the hours of quiet and rest, when men may look up to God and renew their strength. The sunshine may tempt a vigorous worker to self-reliance. Even though under the shadow of a great trust, the worker begins to feel sure of himself as he sees the work growing beneath his hands. Yet no worker is safe until he is also sure of God; and that sureness he learns in the silence when the day is done. As he lifts his eyes from his work to the stars, the peace of the stars comes back upon him and soothes him into deep thoughts of eternity. God's gifts are not over when the sun sinks in the west. Into the silence that follows he continues to pour them; for he giveth to his beloved sleep. The faith that would be strong must learn to fold her hands and bend her knees as well as ply her tools; she must sit with Mary as well as serve with Martha.—John Edgar McFadyen.

"LIKE a boat on the river," says Emerson, "every boy runs against obstructions on every side but one. On that side all obstructions are taken away and he sweeps serenely over a deepening channel into an infinite sea." When you have found your true calling nature will not oppose your progress with barriers. There will be no straining or pulling against your inclinations. Hardships and difficulties will be powerless to hold you back from the success that is to be yours by divine right.—Success.

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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. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. 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 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 they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Employment Bureau Notes.

WANTS.

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

1. Seventh-day Baptist partner with little capital to put a patentright on the market.
 2. Wanted, a farm-hand at once, near Walworth, Wis. Work the year round. Good wages.
 3. A farm hand at Adams Centre, N. Y., for seven or eight months. Must know how to milk and handle team. Would employ a young man, from 17 to 20 years old, the year round.
 4. A lady on a farm in West Hallock, Ill., wishes a girl or a woman to make a home with her for both company and work. Write the Bureau for particulars.
 5. Wanted good business men in Seventh-day Baptist community, a banker, a man to put up clothing and furniture stores, one dentist, one photographer, one druggist. No opposition in town, population about 400, village incorporated. Address the Seventh-day Baptist Employment Bureau at once.
 6. A draftsman, with experience as draftsman, designer; technical graduate; will be open for work about June.
 7. A young lady, with state (Pennsylvania) Normal certificate desires to teach among Seventh-day people; would accept a position as clerk in a store.
 8. Sabbath-keeping farmer to work farm in Ontario, Canada, on shares; wife should be butter-maker; twelve cows and seed supplied; should have \$300.00 capital at least; winter employment lumbering. Apply to J. Bawden, Box 122, Kingston, Ontario.
 9. Employment for unskilled and skilled laborers in machine shop and foundry in New York state. About \$1.25 per day for unskilled, and \$1.75 to \$2.25 for good mechanics. Living expenses very cheap. Low rents. Seventh-day Baptists with the same ability are preferred to any one else.
 10. Wanted at once by single man living with his parents on a pleasant farm in southern Minnesota, a good, honest single man. One who would take interest in doing the farm work while the owner is away on a business trip during part of summer. Such a man would be appreciated and given steady employment and good wages.
 11. A lady with New York State Life Certificate as teacher, wishes a position in said State among Seventh-day Baptist people.
- If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address,
W. M. Davis, Sec.,
No. 511 West 63d Street,
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Sabbath School.

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

INTERNATIONAL LESSONS, 1903

SECOND QUARTER.

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

PAUL'S JOURNEY TO JERUSALEM.

LESSON TEXT.—Acts 21: 3-12.

For Sabbath-day, April 25, 1903.

Golden Text.—The will of the Lord be done.—Acts 21: 14.

INTRODUCTION.

Our present lesson follows directly upon that of three weeks ago. Paul is engaged upon the journey to Jerusalem with which he completes the long period of his especially active work. He has been busy in journeys by land and sea, in preaching in synagogues and by the wayside, in making tents and in personal conversations. Now he is to have a period of rest—in prison. Paul realized that evil might befall him in Jerusalem, but he did not falter; he was willing to go wherever duty called, and if he could not do just the same sort of work that he did before, he would do what he could as an ambassador in chains.

This journey to Jerusalem and the subsequent sojourn in Caesarea and the journey to Rome have much more space given to them than most of the events mentioned previously in the Book of Acts. We may be very sure that we are studying the account of an eye-witness.

TIME.—Late in April or early in May of the year 58.

PLACES.—Various places on the way from Miletus to Jerusalem. Tyre and Caesarea are prominent.

PERSONS.—Paul and his companions. The Christian brethren in various places. Philip and Agabus are mentioned in particular.

OUTLINE:

1. Paul is warned at Tyre. v. 3-6.
2. Paul at Ptolemais. v. 7.
3. Paul is Warned at Caesarea. v. 8-12.

NOTES.

1. *We were parted from them.* The Greek verb implies that the parting was with reluctance. This helps us to realize the deep affection between the great Apostle and the early Christians. *We came with a straight course to Cos.* Luke has preserved for us with carefulness the particulars of the voyage. Cos now called Stancho is a little island about forty miles south from Miletus. It was famous as the birthplace of Hippocrates, and may on this account have had an especial interest for Luke, the physician. *And the next day unto Rhodes.* The island just off the southwest corner, so to speak, of Asia Minor, celebrated for the famous Colossus of Rhodes, one of the Seven Wonders of the World. The city of the same name as the island had a considerable commerce. *Patara.* A commercial city of the province of Lycia, on the southern coast of Asia Minor.

2. *And having found a ship crossing over into Phoenicia.* Some have thought that from Troas to Patara Paul was sailing in a ship that he controlled; but this theory seems hardly probable. Paul's determination mentioned in ch. 20: 16, doubtless shows a choice of ships rather than directions to the master of the ship upon which Paul and his companions sailed.

3. *And when we had come in sight of Cyprus, etc.* They went to the southward of this island, thus saving a good many miles, and probably making the voyage from Patara to Tyre in two or three days. Tyre was a city of importance even in the time of Joshua, and is frequently mentioned in the Bible. We do not know when the gospel was first carried to that city; probably as early as the time of the missionary campaign that arose after the martyrdom of Stephen.

4. *And having found the disciples.* The verb here implies that they had to look for them. In so large a city it was not to be expected that these travelers whose coming had not been announced beforehand would meet their Christian brethren unless they looked

them up. *And we tarried there seven days.* Evidently while the ship was being unloaded and loaded again. *And these said to Paul through the Spirit, etc.* We are not to infer that the revelation to these Christians through the Holy Spirit was in contradiction to Paul's guidance through the Holy Spirit as mentioned in ch. 20: 22. They perceived through the Spirit that misfortune would happen to Paul if he went to Jerusalem, and inferred that he had better not go. *That he should not set foot in Jerusalem.* This is not, of course, a prophecy that he was not going to Jerusalem, but an exhortation not to go.

5. *Had accomplished the days.* That is, the seven days above mentioned which were needed for unloading and loading or for other business. *They all, with wives and children.* Some have inferred from this statement that if all the Christians of Tyre accompanied Paul on his way that they must have been very few; but this conclusion cannot be drawn with certainty, but Paul's visit must have been a great event to them and they had no reason to fear to show themselves in large numbers. *The beach.* This is one of the very few English words introduced into the Revised Versions, and not found in the Version of 1611. The revisers were careful when they made a different rendering from that of the Old Version, still to use English words that were found elsewhere in the Old Version. Thus they avoided modern words entirely, and introduced only a very few words like "beach" which were in use in English Literature of the early part of the seventeenth century.

6. *And we went on board the ship.* The Revised Versions include this verse in the same sentence with the preceding. Some have conjectured that this was a different ship, but that seems hardly probable.

7. *Ptolemais.* The modern Acre, about thirty miles south of Tyre. *The brethren.* There was a Christian church here also, probably dating as far back as the church at Tyre. "The disciples" in v. 4 and "the brethren" here are practically synonymous terms. It is to be noted that the name Christians was not yet in common use.

8. *Caesarea.* This city was the residence of the Roman Governor of Syria. It is probable that Paul came hither by the sea and by the same ship. It is not impossible that he came by land as there was a good road from Ptolemais. *Philip the evangelist.* This is the Philip who began the evangelization of Samaria and who was the means of the conversion of the Ethiopian Eunuch. In Acts 7: 40, we are told that he went to Caesarea. We may infer that he was the means of founding the church there. Very likely he made this place his permanent residence and went out from here on his missionary tours. The word "evangelist" occurs but three times in the New Testament. It means literally a bringer of good tidings, and is used to refer to those who proclaimed the gospel message who were not Apostles. Whether it is to be regarded distinctly as the title of a particular class in the church is still a matter of doubt. In 2 Timothy 4: 5, this word is used to designate a particular kind of work. *One of the seven.* The committee chosen to have the oversight of the provision made for the support of the poor widows in the early years of the church at Jerusalem. See Acts 6. Stephen and Philip quickly rose from this humble work to conspicuous service for the cause of Christ.

9. *Four virgin daughters, who prophesied.* To prophesy is to speak for God with the authority of direct revelation. The prophecy may be prediction or it may be exhortation or instruction. These daughters may have spoken of the trouble awaiting Paul in Jerusalem. They had probably remained unmarried that they might devote themselves more uninterruptedly to the work of the church under the direction of the Holy Spirit.

10. *And as we tarried there some days.* This is better than the Authorized Version "many days." Some have imagined that Paul had now given up hope of reaching Jerusalem before Pentecost. Compare ch. 20: 16. But it is much more probable that now after a prosperous voyage that he has a week to spare, and that he thinks it fitting to spend this time with so efficient a preacher of the gospel as Philip, one of the seven. *A certain prophet, named Agabus.* Very likely the same as the one mentioned in ch. 11: 28.

11. *Taking Paul's girdle, etc.* Many of the prophets of the Old Testament used symbolic acts to make more vivid their prophetic utterances. Compare Isa. 20: 2, Ezek. 5: 1-4, and many other passages. The Oriental girdle is a broad piece of cloth, sometimes ten yards or so in length. Paul had very likely laid his girdle aside. Agabus binds himself with Paul's girdle rather than with anything else in order to make his illustration more forcible. *Thus saith the Holy Spirit.* He makes it

plain that he is not speaking on his own authority, but as the representative of the Spirit. Very likely an intelligent man dwelling in Jerusalem might have guessed without prophetic inspiration that it would be dangerous for Paul to come to that city in view of the hostility of many of the Jews toward him.

12. *Both we and they of that place.* Paul's companions in travel and fellow overseers of the fund collected in Asia Minor and Europe for the benefit of the poor saints at Jerusalem (Luke, Aristarchus, and others), joined with the Christians of Caesarea and those from Jerusalem in trying to dissuade the Apostle from his dangerous undertaking. Any man that was disposed to be guided by the advice of his friends would surely have turned about and gone back.

13. *What do ye, weeping and breaking my heart.* It was not because Paul did not care for the opinion of his friends nor realize that his imprisonment would be a great blow to them that he persisted in his intention; but because he thought it was his duty to go in spite of the danger. So he remonstrates with them for their entreaties which really had a tendency to unman him and make him waver in his purpose. Paul did not mean by his use of the expression, "breaking my heart," that they were adding to his sorrow, but rather weakening his good intention. *But also to die at Jerusalem, etc.* Even if his fate was to be much worse than they supposed, he will not turn back. Compare the steadfastness of our Lord upon his last journey to Jerusalem. Luke 9: 51. *For the name of the Lord Jesus.* This shows the real reason for Paul's firmness.

14. *We ceased.* They also were servants of Christ, and would not urge their friend to act contrary to his convictions of duty to the Master.

15. *And after these days, etc.* This verse and the next form a new paragraph. *We took up our baggage.* This is much better than "carriages," the translation of the Authorized Version; for that word is now obsolete in the sense of the thing carried. A better rendering still, following a slightly different reading in the Greek, is "Having made ready." It is not at all likely that they carried their own baggage, and it is not improbable that they procured horses and rode.

16. *Bringing with them one Mnason of Cyprus.* The reading of the margin is probably to be preferred; bringing us to one Mnason. The Christians of Caesarea did all that they could for Paul and his companions. They went along with them and found them a place of lodging, a not unnecessary kindness, since Jerusalem was full at the time of the feast, and it was expedient that Paul should be lodged with his friends. We may infer from the name that Mnason was a Gentile Christian rather than a Jew. *An early disciple.* Very likely his conversion dated back nearly to the great day of Pentecost at the time of the beginning of the church.

DR. BUTLER WARNS YOUNG MEN.

Dr. Nicholas Murray Butler, president of Columbia University, delivered an address on "Training for Usefulness" in the Fifth Avenue Presbyterian church, Fifth avenue and Fifty-first street, a few days since, at a meeting under the auspices of the Young People's Association of the church. Many young men were in attendance and Columbia University was well represented by students. Colonel John J. McCook presided.

Dr. Butler referred to Lord Chesterfield's letters to his son, and remarked that in the work he found no reference to what we call "success," and was quite sure that any similar work of a later day would yield a different result. He said that the word "success" was on every lip, and was of wide discussion, but that underneath it all one would find a crude conception of what success was. Many counted enduring fame or material wealth, which in some ways could do so little, as success and asked his hearers to substitute usefulness in place of success. He spoke at length on the value of usefulness, and said that if achieved it might even bring success, as the world counts it, but that usefulness should be the ideal.

One condition of usefulness was a state of liberty or freedom, and he declared that all men were not born equal. He said that there

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was a feeling abroad in the land and loudly expressed in certain quarters that liberty should be suppressed. In this connection he said: "That young man who becomes a slave to any organization restricting liberty in any way is striking at a fundamental principle upon which society rests."—New York Tribune.

MARRIAGES.

STONE—SHACKLETON.—At the home of the bride's mother, in Albion, Wis., March 18, 1903, by Rev. S. H. Babcock, Herbert E. Stone and Miss Nettie M. Shackleton, all of Albion.

SHELDON—CROSBY.—At the home of the bride's father, in Albion, Wis., March 31, 1903, by Rev. S. H. Babcock, Carl M. Sheldon and Miss Pearl R. Crosby, all of Albion.

CHURCH—STEWART.—In DeRuyter, N. Y., Jan. 29, 1903, by Rev. L. R. Swinney, Mr. Clarence P. Church, of Otselec, and Miss Bertha L., youngest daughter of Mr. and Mrs. A. B. Stewart.

BALDWIN—UFFORD.—In DeRuyter, N. Y., Feb. 25, 1903, by Rev. L. R. Swinney, Mr. Thomas Baldwin and Miss Lamantha Ufford, both of Lincklaen.

BARBER—DOYLE.—In DeRuyter, N. Y., March 1, 1903, by Rev. L. R. Swinney, Mr. Luther P. Barber, of Lincklaen, and Mrs. Mary Etta Doyle, of South Otselec.

SAUNDERS—BURDICK.—At the residence of the bride's parents in Lincklaen, N. Y., March 4, 1903, by Rev. L. R. Swinney, Mr. Lee G. Saunders, and Miss Marilla A., only daughter of Mr. and Mrs. R. D. Burdick.

DEATHS.

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

KENYON.—Comfort Kenyon, third child of Jedediah and Elizabeth Burdick Kenyon, was born in Hopkinton, R. I., Feb. 10, 1826, and died at the home of her sister, Mrs. Mary Sunderland, in Wickford, R. I., March 29, 1903, aged 77 years, 1 month and 19 days.

In December, 1846, she was married to Ethan Kenyon, of Little Genesee, N. Y., who died several years ago. There were born to them four children, one son and three daughters, none of whom are living. In 1842, she was baptized and united with the Seventh-day Baptist church, of Rockville, R. I., holding her membership until she became a resident of Little Genesee, N. Y., when she united with the Seventh-day Baptist church in that place, which relationship she sustained as a worthy member until her death. She was of a fine social, hospitable, genial nature, and will be lovingly remembered by many friends. A long, useful and honorable life is ended, and she now rests from her labors and her works do follow her. Her funeral services were conducted by the writer at Wickford, R. I. Burial at Little Genesee. A. MCL.

COON.—Martha E., daughter of Benjamin C. and Betsey Saunders Maxson, was born in Rockville, R. I., April 5, 1817, and died in Lincklaen, N. Y., March 27, 1903.

When she was five years old her parents came to New York and settled on Truxton (now Cuyler) Hill. In

early womanhood she made a profession of religion and joined the Seventh-day Baptist church, and lived faithfully till death. In her nineteenth year she married James Burdick. God blessed them with two sons and one daughter—Irvine, who died in the prime of manhood, leaving two children, J. Lee, of Cuyler Hill, and Mrs. Hattie Gallup, of Cortland. Her only daughter, Emily A.—Mrs. Willis Smith—has lovingly cared for the mother in her old age. The other son is J. Reed Burdick, of Alfred Station. James Burdick died in 1875, and in 1878 Mrs. Burdick married John S. Coon, of West Edmeston. Since his death in 1891, she has made her home with her daughter, who tenderly watched over her till she entered into rest. The services were held at the spacious residence of Mr. and Mrs. Willis Smith; the text was: "Precious in the sight of the Lord is the death of his saints." L. R. S.

SHERWOOD—ANNIE E., wife of J. R. Sherwood, died at East Hebron, Pa., March 21, 1903, in the 51st year of her age.

She was the daughter of Amasa and Amanda Lewis. She made profession of faith in Christ in early life, and would have been baptized and united with the Seventh-day Baptist church at Hebron Centre, Pa., but for the temporary objection of friends, who, afterwards accepting the Sabbath, united with that church. At a later period she would have gone forward in baptism, together with her husband and daughter, had health permitted. On the day preceding her death she attended to household duties as usual. Being stricken with illness at evening, she prayed earnestly for her family and herself, and quietly passed away before midnight. Farewell services were conducted by the writer March 24, 1903. Text, 1 Peter 3: 7. G. P. K.

ROGERS.—Mrs. Harriet Rogers, daughter of Robert and Bathsheba Clark, was born in Orient, Long Island, in 1817, and died at the home of her daughter, Mrs. Marietta Benjamin, in Preston, N. Y., March 27, 1903, in the 86th year of her age.

Early in life she united with the Waterford Seventh-day Baptist church. In 1836 she was married to the late Nathan Rogers when she removed with her husband to Preston, N. Y., where, until very recent years, she has been an active and efficient member of the Preston church. She was always an ardent supporter of our denominational interests until the failure of bodily and mental powers in her declining years. Two of her three children survive her, George H. Rogers and Mrs. Marietta Benjamin, of Preston. T. J. V.

MAXSON.—Angie Holcomb Maxson, eldest of the two daughters born to Orlando and Aseneath Truman Holcomb, was born in Wirt, Allegheny county, N. Y., Jan. 24, 1838, and died of gastro-intestinal influenza at Alfred, March 29, 1903.

When eight years of age the family moved to Central New York. She attended DeRuyter Institute, almost completing her course, when an enterprise to furnish employment to students, in which her father was heavily interested, failed, and she began teaching, continuing this calling for many terms in different school districts. Jan. 17, 1865, she was married to Holly M. Maxson. Their home was at DeRuyter until 1886, when they removed to Alfred. She was baptized when a girl of fourteen, and later joined the DeRuyter church, but has been for the past sixteen years a devoted member at Alfred. She was not strong, but her life was busy and useful. She was hospitable, and had a heart of love and pity for all who were in trouble. In her life it seemed indeed more blessed to give than to receive. She always joined in the morning family worship, and her life was a constant testimony to her religion. Besides her husband, the bereft family circle includes her sister Armelia and adopted daughter Alice. In the services held at the home March 31, the pastor was assisted by Dr. Gamble, Dr. Main and Elder B. F. Rogers. L. C. R.

CHAMPLIN.—James Allen, second child of George and Maitha Allen Champlin, was born near Newport, R. I., Sept. 24, 1823, and died at Alfred, March 31, 1903.

His father was one of the early pioneers of the country, coming afoot from Rhode Island with two companions. James was brought afterward, a child of two years, in his mother's lap, as she rode in a farm wagon. He worked hard as soon as he was old enough and saved his money. At thirty years of age he owned a farm of his own. He was married to Susan Saunders March 27, 1851. Of their three children two are living. There are seven grandchildren. Mrs. Champlin died twenty years ago. He was baptized in early manhood, probably by Eld N. V. Hull, and has since been a staunch member of the First Alfred church. He was a man of patient and persevering industry, identified always with the best movements in the community. He was known for his strict integrity, and commanded

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universal confidence. He was undemonstrative, being the James type of Christain, showing his faith by his works. Services at the home April 2, conducted by Pastor Randolph. L. C. R.

BACON.—Damon Bacon, aged 81 years, 5 months and 6 days, died at the home of his son, Lenthal Bacon, in Brookfield, N. Y., March 11, 1903. T. J. V.

Special Notices.

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

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

The Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

HAVING been appointed Missionary Colporteur for the Pacific Coast, I desire my correspondents, and especially all on the Coast who are interested, to address me at 302 East 10th Street, Riverside, Cal. J. T. DAVIS.

The Seventh-day Baptist Church of Hornellsville N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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

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A. H. LEWIS, D. D., LL. D., Editor.
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A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 59. No. 16. APRIL 20, 1903. WHOLE No. 3034.

A WEDDING ANNIVERSARY. EDITH EDDY LYONS.

The years have bound two hearts in happy bond, For Love, sweet wizard, touching every cloud Has made a glory with her magic wand. And Duty, singing, ever sweet and loud Her skylark song has drawn them heavenward still. So keeping step and moving hand in hand, Serene and strong they meet the good or ill. Before them ever shines the Fatherland, And as they steadfast climb the upward road "At leisure from themselves" through busy days, Often they bear another's galling load, And help some stumbling feet on flinty ways. Ah! when such years of earthly life are o'er Shall they not know them for one Heaven the more?

At the regular meeting of the Tract Board on the 12th of April extracts from several letters to the business manager of the publishing house were read. Some of the things said are reproduced here to show how the friends of the RECORDER appreciate its value and desire its success.

"My interest in the paper is greater, if possible, than ever, and I greatly enjoy its editorials, also the little Home News which it contains, and would suggest as a means to increase an interest in the RECORDER and the subscription list, that it hold up Christ in his beauty, and magnify the power of the Holy Spirit. This will draw as nothing else can. We get lost sometimes in the routine of denominational work so as to forget what we are living and working for. Not only should self be lost sight of in our work for the Master, but every other interest should be secondary to him. I shall continue to pray for those who stand behind the paper, and to ask that those having ability may find time to write such things for the paper as are pleasing unto the Lord. With best wishes, ———"

"My heart is overflowing with gratitude that you have not cut me off as a member of your subscription list. A long, long illness has used up every available means, and though at present in a great measure invalid, I will send the little I can, and more as soon as I can. Your sister in Christ, ———"

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"If every one prized the RECORDER as I do, I think your subscription list would increase without any trouble, for I should not know what to do without it. Sincerely, ———"

"I herewith enclose check for ——— in response to yours of the 25th. Am sorry this matter has been neglected so long. It has only been a matter of carelessness. I had thought several times I would attend to it, but never acted on the thought until your letter came. Thanking you for your patience, and regretting the delay, I am Yours very respectfully, ———"

"Time flies unawares, and I did not realize that I was in arrears on my paper. Glad you called my attention to the matter. I enclose my check for ——— dollars, which will pay a little in advance. I hope this may not occur again. If it does jog my memory sooner. It will be all right. Close collections are essential to successful business, I commend your effort. Wishing the RECORDER a successful future. I remain Yours truly, ———"

A most touching story of devotion and love, is told of the great Annie Phillips, orator, Wendell Phillips, who was passionately devoted to his invalid wife. He had lectured at some point in Massachusetts, on a given evening, and wished to return to Boston that night. The last train had left, and there was no means of reaching his home except by private carriage. When he proposed going in that way his friends remonstrated, since the night was doubly uncomfortable because of a severe storm of sleet. They said to him, "It will mean twelve miles of cold riding through the sleet." His answer was, "Ah, yes, but at the end of them I shall find Annie Phillips." The incident is a beautiful illustration of the eagerness of love to endure and do for the sake of those who are loved. On its better side the world is more hungry for love than for any other thing. There is a common saying that "all the world loves a lover." If there be any truth in the saying, it comes from the fact that all hearts sympathize with one who knows the joy of loving and being loved. Turning the thought from earthly experiences, and considering the relations we sustain to our Father in Heaven, and his love for us, we find in God's love the core of all religious thought and the sweetest of all religious enjoyment. The mystery of the divine sacrifice in Christ is enshrined in the fact of divine love. We shrink from that definition of sacrifice which conceives of God as in anger, requiring some sacrifice before he was willing to forgive men. But it is easy to grasp the truth that divine love, longing to help men, and seeking their redemption, gladly sacrificed all for us, in Christ, in order that those whom God loved might come to know his love, and knowing to be redeemed. A good definition of the word loneliness is lovelessness. Henry VanDyke has put the truth in this way:

"The RECORDER certainly ought to be in every Seventh-day Baptist home. I know there are homes where it does not go. I know of no better way to make the people feel their need of the paper and their great loss without it, than by a personal house to house canvass in our Seventh-day Baptist communities. Trusting that all may be prompt in the matter of the settlement of arrearages, and that great encouragement may come to Dr. Lewis, its devoted editor. I am Yours very truly, ———"

"The RECORDER is an excellent news and denominational paper. The circulation should be increased. It will probably require a special canvass to get many new subscribers. Accept best wishes. Yours in the faith, ———"

"I will have the RECORDER if I have to work for it. I feel that it is a good paper, one that I enjoy, and that we owe much to this our denominational paper. Yours in the faith, ———"

The most successful men along all the higher side of human experience, are those who, in some way, serve others with real love. The people who enjoy the success of others quite as much as they enjoy their own success, are the world's benefactors. Nor do such ones lose in their own happiness because they live for the happiness of others. On the contrary, they gain infinitely more for themselves than they are conscious of giving to others. Somewhere in the mystery of this deeper devotion of earthly love, lies the interpretation of those familiar words, "It is better to give than to receive." We do not well when we limit the application of that thought to gifts of money. It is, in the larger sense, that one may give himself with unstinted fullness for some great truth which he loves, or some other one life to which his own is bound by the thousand threads which make up the woof and web of earthly love. To such an one it is infinitely better to give than to receive, because in thus giving, the highest possible good is returned.

A FEW weeks ago, the Watchman, one of our ablest Baptist exponents, set forth some excellent thoughts concerning the denominational position of Baptists. It said: "In this period of flowing and change, the strength of the doctrinal position of Baptists has been loyalty to the New Testament Scriptures." In connection with this statement, the Watchman dwells upon the idea that genuine Baptist doctrine discards the authority of Councils and the force of traditions, and that, historically, the strength of Baptist history has been its loyalty to the New Testament Scriptures. The Watchman said: "In order to attack successfully the Baptist position, one must assail either the authority of the New Testament, or the Baptist interpretation of its teachings." This is well put. Following out that thought, we add that the authority of the New Testament Scriptures, as well as their source, is found in the prophecies, promises, and spirit of the Old Testament. Probably the Watchman would not insist so strongly upon clinging to the New Testament only, if it were not that Baptist practice, notably concerning the Sabbath, attempts to set aside the authority of the Old Testament. Nevertheless, Baptist interpreters agree that the connection between the New Testament and the Old is organic, and that faith in the one compels faith in the other. Technically, all Protestants hold to the same position. Doubtless, our contemporary, the Watchman, will agree with us in saying that, logically, the position