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

"I send herewith ——— dollars to be applied on my subscription to the dear old paper, which no Sabbath-keeper can afford to be without. ———"

"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, ———"

"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, ———"

"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:

"Self is the only prison that can ever bind the soul, Love is the only angel who can bid the gates unroll. And, when he comes to call thee, arise and follow fast: His way may lead through darkness, but it leads to light at last."

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

occupied by Seventh-day Baptists is the only complete "Baptist position." We do not call attention to the inconsistency of Baptist practice as a mere point for argument. Very few things are ever settled by argument. Even the deductions of logic do not go far with the average man. Best results which come through experience, verdicts of history we may call them, are really the final arbiters in all questions, and such results are more imperative than logical conclusions are, at least, with the average man. There can be no doubt but that the Baptist position, in general, has been the strong bulwark against the tendencies of Protestantism to drift backward toward the Roman Catholic position, and it goes without saying, that whatever may be the future of either Protestantism or Romanism, the power which first cut a pathway out of the morass of the Middle Ages and the wilderness of the Roman Catholic traditions was supreme faith in the authority of the Bible, as a whole. Without entering into any discussion further than that which the facts of history show, it is quite enough to insist that the "real basis" on which any form of Baptist doctrine must rest in the future, as in the past, must be the authority of the Word of God, Old Testament and New, each being parts of a common whole. What the Watchman said was called out by a discussion at the late Baptist Congress in Boeton, in which certain leading Baptists took the ground that baptism is no longer necessary to church-membership. That is only a side issue in the larger Baptist question. It is enough that we call attention to this as a pertinent feature of the time, leaving our readers to consider still more carefully what the "real basis" of both the Baptists and the Seventh-day Baptists position is. It must go also, without saying, that the real basis of their position is necessarily the real basis of the Protestant position. No student of the past can escape the conclusion that logically, and actually as well, the struggle between Romanism and Protestantism instead of being finished, is but fairly begun. The authority of the Bible, interpreted without traditional trammels, will be the feature of future discussions along those lines.

Christians Outside the Churches.

INCREASING attention is given to the fact that there are many persons outside the lines of church membership to whom Christian character cannot be denied. Able representatives of the Episcopalian denomination have discussed this matter from time to time, both in England and America. For example, Dr. W. R. Nicoll, in a late number of the British Weekly, called attention to the fact "of an ever increasing number of men and women in Great Britain who, while outside the church and having little sympathy with it as an ecclesiastical mechanism, still show in their own lives the essential Christian virtues, and to a degree which often puts churchmen to shame." Writing of the situation in America Dr. S. D. McConnell, who represents the broad type of Episcopalianism in the United States, asserts that never since the Fourth Century has the Christian church confronted a situation such as it faces at the present time. He declares that with the disappearance of the support of the state, and the growing tendency of people to stand outside both the Roman Catholic and Protestant lines, there is

"a vast and steadily increasing number of religious folk who prefer to live out-of-doors. Their religion is Christianity in the main, but it is Christianity without a church and without a creed. . . . Their religious life, never very ardent, is as earnest as it ever was, but they do not any longer find use for church ordinances or sacraments. They are found chiefly at the two ends of the social spectrum; that is, in the most highly educated and cultivated class and in the laboring class. . . . Just at present this unchurched religious class is being swelled with enormous rapidity from two sources. In the first place, the children of a generation which dropped out of the church have now grown to man's estate. In the second place, that tradition and social compulsion which, ever since Constantine's time, has held the multitude up to at least a normal church connection is rapidly disappearing."

THE fact that many excellent men prefer to remain outside church lines while claiming to be Christians, is not a new one. The late Premier, Gladstone, at various times and in various ways, spoke of the same fact. During the latter years of his life, Phillips Brooks gave a new definition of the church, saying, "The church is simply the ideal world." The late Henry Drummond said, "The great use of the church is to help men to do without it." A late number of the Boston Transcript, speaking of this remark of Mr. Drummond's, adds, "The prophet foresees this and welcomes it: the priest, if he sees it, rebels against it." Twenty years ago, Prof. G. P. Fisher, of Yale University, an able and careful student of church history, wrote in the North American Review upon "The Decline of Clerical Authority," in which he set forth the opinion that the authority of the preacher is now measured by the amount of truth he expresses. These facts and others germane to this subject, furnish abundant food for thought, and make it necessary to revise former standards by which men who were actual Christians, were supposed to be, necessarily, within the lines of church membership, notably within the membership of Roman Catholic or Episcopalian churches. In all this there is no argument against church membership, but rather an argument in favor of it. There is, however, an argument against creedal restrictions which make the test of membership to turn more upon theological speculations than upon actual Christian character.

Our readers, who remember the agitation of the slavery question previous to the war, and the incidents which followed, are familiar with the half imaginary boundary known as "Mason and Dixon's Line." Perhaps not all of them, and surely not our younger readers, know that this line was laid out in Colonial days, and has been prominent in the affairs of the Republic. A restoring of the boundary marks which indicate this line has been going forward for some years, between the states of Maryland and Pennsylvania. It was originally determined upon by Lord Baltimore and William Penn. There is an incorrect tradition that the line included a space thirty feet in width, between the southern line of Pennsylvania, and the northern line of Maryland,

and it is said that on one occasion a thrifty farmer sought the privilege of farming that space, since it belonged to neither state, and was not subject to taxes. The work was begun in 1763, and the original surveyors were three years in locating this line. Many of the stone monuments have been removed by vandal hands. Before the Revolutionary War some of the boundary monuments were built of stones united by lead, and it was said that the lead bands were removed, molded into bullets, and fired at the British at the Battle of Brandywine. The political use of the term "Mason and Dixon's Line," in connection with the slavery question extended the line across the continent, and it marked the division between the territory sought by the slave power, and that in which slavery was forbidden. Out of the name grew the "Land of Dixie," as a title of the Southern States.

MANY of our readers will be helped in the matter of information, if not otherwise, by calling to mind the reasons why a World's Fair is being planned at St. Louis for next year. In 1803 the United States purchased the territory known as Louisiana, which comprised all the country lying between the Mississippi River and the crest of the Rocky Mountains. By the treaty of 1783, at the close of the Revolution, the United States held the territory east of the Mississippi, south of Canada, and north of Florida. France held the Louisiana territory. The Spaniards held Florida, and Mexico held a large part of the territory south of Oregon, including the most desirable portions of the Pacific coast. Entering by way of the St. Lawrence and the Lakes, Father Marquette, Robert De LaSalle, and others representing the French Roman Catholics, had planted colonies and explored what is now the territory of Wisconsin, Illinois, and so southward to St. Louis. Out of the Louisiana purchase, we have since organized Louisiana, Arkansas, Missouri, Oklahoma, Indian Territory, Kansas, Nebraska, Iowa, Minnesota, North and South Dakota, Wyoming, and Montana.

One hundred years ago the population in that territory, not counting Indians, was eighty, to one hundred thousand. Now it is fifteen million. Immediately after the cession of this territory by the French, as the boundaries were somewhat indefinite, the "Lewis and Clark Expedition" started from St. Louis and explored the territory to the Pacific, that the title of the United States might be further secured "by right of discovery and occupation." Out of the territory thus discovered, and first known as Oregon, beyond the limit of the Louisiana purchase on the northwest, we have organized Oregon, Washington, and Idaho, with a population of more than one million in 1900. Some idea of the extent of our purchase may be gained when the reader remembers that it is greater than the combined territory of France, Germany, England, Scotland, Ireland, Wales, the Netherlands, Belgium, Italy and Spain.

THE RECORDER does not desire to cultivate polemic notions concerning the question of baptism. There is a higher view of all such questions than the old-time polemic view, and best results come outside the field of

argument. But the Watchman reports an incident from Providence, R. I., a few days since, which is much in point. A bright little girl, nine years old, having been converted, sought membership in a Baptist church in that city. The little girl's father was a member of the Presbyterian church, who had been sprinkled in his infancy. When she asked his permission to join the Baptist church, he said: "My daughter, I won't stand in your way, but do you think that you understand all the obligations of the occasion sufficiently to take the responsibility?" "Why, papa," she said, "I am a great deal older than you were and know a great deal more than you did when you thought that you were baptized." That is a strong Baptist position."

REFERRING to the Minutes of the last Board Meeting, those who have the programs of the coming Associations in charge will note that other duties of the Secretary will prevent his attendance upon the coming Associations, except the Eastern. He will, however, make such arrangements as will secure a representative of the Tract Society upon each program. Those making out the programs will, therefore, assign to "Representative of the Tract Society" such place or places upon the program as they would otherwise assign to the Corresponding Secretary of that Society. The Secretary would find personal pleasure in attending the Associations, but his duties connected with the RECORDER office forbid the necessary absence for such attendance.

THE growth in the exportation of manufactures from the United States and their distribution to countries and grand divisions are discussed in much detail in a monograph prepared by the Treasury Bureau of Statistics, for publication in the April Summary of Commerce and Finance. It shows the exportations of manufactures in each year from 1790 to the present time, and their distribution, country by country, and article by article, in each year, from 1892 to 1902. The exportation of manufactures has grown from \$1,243,547 in 1790, to \$17,580,456 in 1850, \$102,856,015 in 1880, \$151,102,376 in 1890, and \$403,641,401 in 1902. In 1790, manufactures formed 6.15 per cent of the total domestic exports; in 1850, 13.03 per cent; in 1880, 12.48 per cent; in 1890, 17.87 per cent; and in 1902, 29.77 per cent. This shows that the exports of manufactures are increasing much more rapidly than those of other great classes of the exports. This growth in the exportation of manufactures is especially marked in the period since 1895. In that year, 1895, the total exports of manufactures were \$133,595,743, having gained \$81,000,000 in the 15 years between 1880 and 1895. In the 8 years from 1895 to 1903 the increase was \$220,000,000. Thus in the 8 years since 1895, the increase in the exportation of manufactures has been nearly three times as much as in the 15 years immediately prior to 1895. The statements of distribution of the manufactures exported also show that practically one-half of the manufactures exported from the United States go to Europe, and that the exportation of manufactures to Europe has grown from \$76,000,000 in 1892, to \$197,000,000 in 1902.

Prayer-Meeting Column.

Topic.—Foregleams of Heaven.
(Lesson.—Matt. 17: 1-9.)

This scene of the transfiguration is the brightest foregleam of the glory awaiting God's people, that appears in the Divine record. Whatever may have been the necessity for such a revelation, so far as Christ was concerned, it was a needed experience to the disciples. The end of Christ's earth life was near at hand. The hope which had filled the hearts of the disciples, concerning a political revolution and the new kingdom in which they were to be Prime Ministers with the Master, were rapidly disappearing. It was a time of sorrow and shadows. Something was needed to reveal to the disciples the higher spiritual truth concerning Christ's kingdom, and the future glory which the next life held in waiting for them. It was not, therefore, a mere accident that the transfiguration scene came, but rather, one of the highest evidences of the Divine love which sought thus to strengthen their faith and brighten their hope.

There is a beautiful connection also, between this scene and prayer. It is true in our experiences, that many of the clearest visions of God and of the future, come to us in connection with prayer. In Luke's account of the transfiguration we learn that, after a wearisome day with the hungry crowds of people, Christ went to the mountain, and while in prayer the fashion of his countenance changed, and the transfiguration followed. It is well for us to associate this truth with our own thoughts of prayer, and with the prayer-meeting. Prayer is soul communion with the Father, and as in human experience our faces often indicate where we have been, with whom we have associated, and what thoughts and purposes fill our hearts, so do the highest experiences in prayer reveal the fact that we must have been in the presence of the Father, have associated, spiritually, with Christ, and have brought back from that association the glory which the Holy Spirit imparts. Seen from this standpoint, prayer is always the doorway to more or less of spiritual transfiguration, of inward transforming and uplifting.

Such "foregleams of glory" are of the best preparation for such hours of conflict and darkness as are likely to appear in every experience. When Christ and the disciples went down from the Mount of Transfiguration, they found some of their associates engaged in a vain struggle to overcome the influences of evil. Christ himself went from the Mount of Transfiguration into the darkness which was awaiting him at Jerusalem. The scene on the Mount must have been a blessed preparation of the Master for the scenes in Gethsemane, in the judgment hall, and on Calvary. When the Mount of Transfiguration is placed along side the scenes which followed so quickly and culminated in Christ's death and the sealed tomb, the glory of such foregleams shines out like the sun at noonday. Corresponding experiences await all God's children; and corresponding assurances of coming glory, rest, recognition and re-union are part of these inner spiritual experiences, for which every child of God should seek. Let us be thankful that not in darkness, doubt and fear we are left to wander, without such outshining of hope and cheering of faith as make the pathway bright in spite of all its shadows.

NEWS OF THE WEEK.

On the 14th, 15th, and 16th of April, a severe storm swept over the United States. It was particularly destructive on the Atlantic coast from New England, southward. The wind from the northeast was terrific at times. In spite of storm signals many coasting vessels, steamers and others were caught in the storm and compelled to seek the nearest harbor. Much damage was done on the New Jersey coast, and at points in and near New York, and on Long Island Sound. This storm, together with other features of the weather, have given us a week which, according to the calendar is in April, but according to character should have been in early March.

An important meeting was held in New York during the past week to consider the question of education for the negroes of the South. It was specifically in behalf of Tuskegee Institute. The larger features of the "negro problem" and of the responsibility of white men, North and South, to seek a wise solution of that problem, were thoroughly discussed. Ex-President Cleveland and Dr. Lyman Abbott were two leading speakers. Much was said by these men, as well as by others, that is worthy of consideration. While the negro problem is in one sense a national one, in the larger and more direct sense it is one with which the southern states must grapple. Doubtless the solution lies along the line of educating and uplifting the negro population. To accomplish this will require time, for the century of slavery which preceded the Civil War, the inherited barbarism which the original slaves brought from Africa, and the peculiar social status of the slaves in the United States, have combined to leave effects which cannot be eliminated in a single generation. That men are giving careful attention to the problem, is proof that its solution will be attained, although gradually.

During the week Dr. Gustav Gottheil died in the city of New York. His death removes a prominent, if not the most able and scholarly representative of Judaism in the United States. He was a man of great sweetness of disposition, who was loved by the people of his synagogue as children love a father. He was a profound thinker, an able orator, and a learned expounder of sacred literature. The writer acknowledges having received from Dr. Gottheil many valuable suggestions concerning the history, literature and interpretation of the New Testament. Along that line he had few superiors in the Jewish communion. All classes of men who knew him will unite in honoring his memory. Dr. Gottheil was born in Pinne, a small village in Prussia, May 30th, 1827.

A representative struggle concerning the temperance question, has been going forward in the state of Rhode Island. It was connected with the privilege to vote for license for a portion of a year, or the whole year, from year to year, granted to the people of Block Island. This privilege was assailed by the proposition to take this local option from the people, and place the power to license in the hands of commissioners. The final vote in the Legislature occurred during the past week, which vote was in favor of temperance and good faith, in that it protected the right of the people to express their will concerning the question involved without interference by the general assembly. It is a pleasure to note that Senator Stillman, of Hopkinton, and

Representative Bentley, of Westery, both of whom are known to many of our readers, were leaders in their respective places in securing this just and desirable result.

The reported irregularities in the post-office department at Washington, are being investigated, and it is evident that the Postmaster General intends to make thorough work, and bring punishment upon any who may be found worthy of it.

The strike in Holland, to which we referred last week, was quickly settled by the Dutch Government. For example, the strike was ordered on a given Monday, it went into effect on Tuesday, it paralyzed the business of the kingdom on Wednesday; the Government acted, the strike declined on Thursday, and was ordered off on Friday. By the following Sunday it had utterly collapsed. Thus a disturbance which at first threatened every industry in the kingdom, was stamped out within a week. The United States may not be able to do just what the Dutch Government can do in such a case, but that our government ought to do more in many instances than it does, goes without saying.

A beautiful incident occurred at Madison, Wisconsin, at the reception of President Roosevelt, the other day. Two little girls, whose dress indicated that their home was comparatively a poor one, worked their way into the crowd. Governor La Follette asked them if they desired to see the President. The larger girl replied, "We do not want that, but we would like something else;" the smaller of the two added, "We'd like that flower. Papa is sick at home and could not come, and we'd like to give him that flower." It is needless to say that many of the flowers which adorned the table, including a large American Beauty rose, were quickly borne away by the children.

It is reported that the Easter Offerings in various churches in New York City, and elsewhere, were larger this year than ever known before. Four churches in New York are said to have aggregated \$74,000 in such offerings.

The bravery of a woman, Mrs. Margaret Emmet, prevented a terrible catastrophe upon the Harlem Division of the New York Central Railroad upon the 14th of April. An express train, not knowing that a local was standing upon the track in front of it, was rushing by at a forty-mile-an-hour rate. Mrs. Emmet, who had just left the station, knowing the facts, signalled the train with umbrella, lunch basket and voice. Although the rain was falling in torrents, and a dense smoke covered much of the track, she secured the attention of the engineer, and although the express then ran into the local, the damage was comparatively slight. Eight or ten persons were injured, and the rear coach of the local train was demolished. But for the action of this woman, a terrible catastrophe, equal to or worse than the late accident at Westfield, N. J., would have ensued.

The Jewish Passover occurred on Sunday, April 12th. It was observed in the larger cities, like Philadelphia and New York, with great devotion by orthodox and devoted Jews.

A new discovery of coal has been announced during the week. Eight veins of anthracite, located in a suburb of Wilkesbarre, Pa., were found. They are reported to be very rich, and it is estimated that a given tract of 2,000 acres which includes these deposits, contains

at least 300,000,000 tons of coal, and that it would require 6,000 men, working 250 days a year, 260 years to bring this deposit to the surface. This discovery may quiet the fears which have been expressed, that the supply of anthracite coal is about exhausted.

The Presbyterian Foreign Board, located in Philadelphia, Pa., reports that, although the prosperity of the country is unusually great, the Board is likely to be in debt at the end of the present year, i. e., the first of May. But a few thousand dollars more than usual have been received by the Board during the past year. The Baptist Missionary Union, and other Missionary Societies of the Congregationalists and Presbyterians, report a similar situation. The fact, to which we have called attention several times during the year past, that the Treasury of the Lord is seldom increased, and is comparatively diminished when worldly prosperity is greatest, is a sad proof of the lack of proper devotion on the part of God's people.

On the 16th of April the new merchant steamship, Minnesota, was launched at New London, Conn. She is built by the Great Northern Steamship Company, President J. J. Hill, for the Pacific and Oriental carrying service. She is much the largest vessel of her kind in the world, and the purpose of the company is to furnish such facilities for trade between China, Japan and the Northwest, as will create a new era in the commerce of the world. So great was the weight of this vessel that before she reached the water, the friction generated by her movements upon the ways created a cloud of smoke which fully enveloped the great hull.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 12th, 1903, at 2.15 P. M., Vice-President Stephen Babcock in the chair.

Members present: Stephen Babcock, D. E. Tittsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. A. Hubbard, W. C. Hubbard, G. B. Shaw, J. M. Tittsworth, J. P. Mosher, J. D. Spicer, E. F. Loofbore, W. H. Crandall, Esle F. Randolph, O. S. Rogers, Corlies F. Randolph, C. C. Chipman, H. M. Maxson, Mrs. Geo. H. Babcock, A. L. Tittsworth, and Acting Business Manager Wm. B. Mosher.

Visitors: H. H. Baker, Geo. L. Babcock.

Prayer was offered by Rev. Eli F. Loofbore.

Minutes of last meeting were read.

Treasurer F. J. Hubbard reported correspondence from Rev. J. T. Davis in reference to salary and method of payment, and on motion it was voted that the Treasurer be authorized to remit \$75.00 to Bro. Davis in full for salary to April 1st.

The Supervisory Committee reported the letter sent out a week ago to delinquent subscribers to the RECORDER, and reported in response thereto the receipt of about \$240.00. The Committee also stated that the Conference Minutes were in the hands of the binders and will be ready for mailing in a short time.

The Committee on Distribution of Literature reported that another letter had been prepared, to be sent out for the purpose of increasing the subscriptions to the Sabbath of Christ.

The Treasurer reported the receipt of an official notice of a bequest to the Society by the late Clarke F. Langworthy, also the payment of a bequest by the late Rev. J. M. Todd of \$100.00. On motion the action of the Treasurer in placing this bequest in the endowment fund, and paying the tax of \$5.00 from the general fund, in order to leave the bequest intact, was ratified.

Voted that the Secretary express to Mrs. J. M. Todd our appreciation of the bequest and her expressions of sympathy and good will which accompanied the gift.

The Treasurer presented his third quarterly report which, on motion, was adopted. He also presented a statement of receipts and disbursements since April 1st.

Corresponding Secretary A. H. Lewis reported on his address before the Legislature of New York, at a hearing on Sunday legislation, where he received a favorable audience while presenting the principles we represent. In view of a contemplated discussion in the near future, before the lower house of the State of Illinois on Sunday laws, it was voted that we request Secretary Lewis to prepare a Brief embodying our position in relation to Sunday legislation, and have the same presented to the Assembly Committee having the matter in charge.

Correspondence was received from President T. L. Gardiner, Mrs. M. G. Townsend, Mrs. U. M. Babcock, P. B. Kingdon and W. Orville Babcock. The letter of the latter was referred to the Advisory Committee.

Correspondence was received from Dr. L. A. Platts concerning work during the summer, and from Rev. A. P. Ashurst, in which he expressed his gratitude for the increase of salary granted him at the last meeting of the Board, and reported the distribution of 24,500 pages during the month.

On motion it was voted that in view of existing conditions bearing on the work of the Corresponding Secretary, he be excused from attending the Associations other than the Eastern, and that he be requested to secure a representative or representatives to present our interests at the other Associations.

The Board having learned of the illness of Bro. Ch. Th. Lucky, it was voted that \$50.00 from the D. C. Burdick fund be placed in the hands of Vice President Babcock to be sent, as may be found convenient, to Bro. Lucky.

On motion the question of vacation for Dr. Lewis and assistance by an office editor during the summer was referred to the Supervisory Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, *Rec. Sec.*

At the close of the Civil War and before he was well known, Wendell Phillips, the distinguished Abolitionist, went to Charleston and put up at a hotel. He had breakfast served in his room, and was waited upon by a slave. Mr. Phillips seized the opportunity to represent to the negro in a pathetic way that he regarded him as a man and a brother, and that he himself was an Abolitionist. The negro, however, seemed more anxious about his breakfast than he was about his position in the social scale or the condition of his soul, and finally Mr. Phillips became discouraged, and told him to go away, saying that he could not bear to be waited on by a slave.

"You must 'scuse me, massa," said the negro. "I 'ee 'bliged to stay yere, 'cause I'm 'sponsible fo' de silverware."

TRACT SOCIETY.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the quarter ending March 31, 1903.

To Balance on hand Jan. 1, 1903.....\$ 115 45
To Funds received since as follows:

Contributions as published.....	Jan. \$ 300 82	Feb. 377 38	Mch. 223 79	901 87
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Income account:				
George Greenman Bequest.....	44 30			
Maria L. Potter ".....	12 50			
Sarah C. L. Burdick ".....	1 14			
Ellen L. Greenman ".....	2 28			
Paul Palmiter, Gift.....	2 28			
Reuben D. Ayres Bequest.....	50 34			
Orlando Holcomb Bequest.....	20 00			
Joshua Clarke ".....	6 00			
Russell W. Burdick ".....	8 00			
Miss S. E. Saunders Gift in memory Miss A. R. Saunders.....	3 00			

Seventh-day Baptist Memorial Fund:				
Tract Society Fund.....	\$ 14 64			
D. C. Burdick Bequest.....	39 14			
Geo. H. Babcock ".....	248 78 302 56			447 40

Publishing House Receipts:				
Jan. \$ 1,004 11				
Feb. 998 05				
Mch. 896 79				2,898 95

Loans.....	1,500 00			
Total.....	\$ 5,773 17			

By Cash Paid out as follows:

G. Velthuyzen, Sr., Salary.				
Jan. \$ 50 50				
Feb. 50 50				
Mch. 50 50				151 50

A. H. Lewis, Salary.				
Jan. 100 07				
Feb. 100 07				
Mch. 100 07				300 00

A. H. Lewis, Expenses to Harrisburg, Pa., Albany, N. Y.....	8 68			16 98
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Geo. Seelye, Salary	Jan. \$ 12 50			
	Feb. 12 50			
	Mch. 12 50			\$ 37 50

" " Postage	\$5. \$5. \$5.			15 00
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A. P. Ashurst, Salary.	Jan. 40 00			
	Feb. 40 00			
	Mch. 40 00			120 00

" " Postage	\$5. \$5. \$5.			15 00
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Mrs. M. G. Townsend, Salary.	Jan. 16 68			
	Feb. 16 67			
	Mch. 16 67			50 00

Treasurer's Supplies.....	1 00			
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Loans Paid,				
City National Bank.....	500 00			
Dime Savings Institution.....	500 00			1,500 00
S. J. Tittsworth.....	500 00			

Discount and Interest,				
Dime Savings Institution.....	3 26			10 76
S. J. Tittsworth.....	7 50			

State of New York tax on bequest of Elder Julius M. Todd.....	5 00			
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W. B. Mosher, Act. Mgr., Recorder Subscriptions from Women's Board.....	14 00			
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W. B. Mosher, Act. Mgr., Publishing House, Sundry Bills and PAY Roll				
Jan. 5.....	\$ 424 18			
19.....	318 29			
Feb. 2.....	347 14			
15.....	400 11			
Mch. 2.....	381 48			
16.....	475 92			
30.....	456 69			2,758 81
Total.....	\$ 5,191 10			

By balance, cash on hand.....	582 07			
Total.....	\$ 5,773 17			

Addition to the Permanent Fund; bequest of Elder Julius M. Todd.....	\$100 00			
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Total outstanding indebtedness,				
Loans.....	\$ 1,500 00			

E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., April 1, 1903.

Examined, compared with vouchers and found correct.

D. E. TITTSWORTH, WILLIAM C. HUBBARD, Auditors.

PLAINFIELD, N. J., April 8, 1903.

KANSAS LETTER.

Topeka, our state capital, is hardly included among the places of our denominational life and interest and therefore perhaps scarcely entitled to space in the RECORDER which belongs to the more vital interests of our people; and yet somehow we feel that everybody is interested in what is going on in Kansas, and in this empire state of the west there is something "doing" most of the time.

In the first place the biennial gathering of our State Legislature has been in session the past winter, and instead of the honorable and dignified body which it ought to have been, it has made itself notorious by submitting to "ring rule," the "machine" in politics, in the form of the resurrected bossism of Cyrus Leland, a dominant member of the House. Saying nothing of higher considerations such methods in politics are suicidal and must prove a boomerang to come back to the defeat of the party that tolerates them.

The second thing in public affairs which has been a blight on Topeka's fair name has been the city administration for the past year under a Democratic Mayor's rule. After a year of honest effort at law and order enforcement by the Republican nominee, the courts decided that the Democratic Mayor was elected, and in the year that was left to him it would seem that he tried to make up for lost time by seeing how well he could fail to do his duty and neglect to enforce the laws against joint-keepers, gamblers and their allies. In this he succeeded admirably and notwithstanding the hot shot that was fired at him from many quarters, it failed to reach his inner consciousness, and the outlaws by paying a monthly fee plied their trade practically under police protection.

If Carrie Nation were caught spying around the back room of a druggist or giving a moral lecture to a joint-keeper and so disturbed his peace, she was promptly run down and hauled off in the patrol wagon to the police station, where she was fined or imprisoned while the law-breaker himself was left undisturbed. The pastor of the First M. E. church made an especially bold and daring crusade from his pulpit against the Mayor and the police force, as a result of which there was a threatened action to be brought against preachers or the police, or both, but neither materialized. "The wicked flee when no man pursueth, (but they make better time if you are after them), but the righteous are bold as a lion."

The city election has come again, and the forces for righteousness have had a sweeping victory. The new law and order Mayor was elected by nearly 3,000 majority nearly five-sixths of this being to the credit of the female vote.

Among the things on the bright side of the city's life have been the two great evangelistic meetings that have been held, the one in North Topeka during the winter by the Oliver Brothers, and the one on this side of the river by Evangelist M. B. Williams and Prof. Hicks which closed last Monday night on the eve of election with a rally in the interests of Municipal Reforms. These two great meetings doubtless did much toward preparing the people for the grand victory at the polls last Tuesday. The North Topeka meetings claimed some 600 converts and about 550 are counted for the meeting on the south side. In each case many churches united, a large tabernacle was erected and the expenses were met principally by collections in the meetings.

Choirs of 300 to 400 singers were organized, the music being an attractive feature of the meetings. The preachers were both fearless in the ministry of the word. Mr. Williams began with his Chautauqua lectures on "Palestine in Saddle," and "The Book." He was strictly orthodox in his handling of the

Word, using no untempered mortar. He had a great fund of fresh and striking stories taken from his own wide, evangelistic experience which were powerful illustrators and illuminators of the truth preached. He held several separate men's and women's meetings, preaching for social purity—against specific sins, modern amusements, especially the theatre, the dance and the card party. He placed the standard high for Christians and showed himself an all-around vigorous, clean, orthodox, healthy evangelist, able to endure an enormous amount of work with a remarkable showing of success, leaving little occasion for any just criticism. Thousands thronged to hear him. The method pursued after the sermon was to have all Christians who would go out in the audience and invite people to surrender themselves to Christ and go to the front seats where prayers, instruction, and personal commitment were followed by securing their addresses and church preferences, when they were further referred to the different pastors.

Following the meetings in North Topeka a Y. W. C. A. and Y. M. C. A. were organized, and on the south side provision was made to have the work followed up by two months of Bible study and work under the lead of Miss Saxe, of Chicago, one of Mr. Moody's very best trained teachers. So this glad some easter time will truly be a glad one to hundreds of new converts for whom Christ has indeed risen, and to them for the first time has brought life and immortality to light.

May 1st President Roosevelt is to be a guest of our city, and in connection with the International Railroad Y. M. C. A. Conference is to lay the corner stone of their new \$30,000 R. R. Y. M. C. A. building, already under construction.

I thought I was about through with this letter but while writing it I have today looked into five churches all of which were filled and each in its own way praising God in resurrection anthems, baptisms and the proclamation of the Word, and tonight I have heard Dr. Susie J. Rynhart, the first and only living Protestant missionary to Tibet having buried her little child and having lost her husband, (probably by the brigands,) in that hitherto almost unexplored land. Her story is almost as thrilling as that of Miss Ellen Stone. She is preparing to go again and devote her life to carry Christ and his blessings to that remote land. God bless our missionary heroes and speed the day when the Gospel light shall gladden all heathen lands.

G. M. C.

TOPEKA, April 12, 1903.

THE THINGS I MISS.

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow.
But when shall I attain to this—
To thank Thee for the things I miss?

For all young Fancy's early gleams,
The dreamed of joys that still are dreams,
Hopes unfulfilled, and pleasures known
Through others' fortunes, not my own
And blessings seen that are not given,
And never will be this side heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near?
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown perchance from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank Thee for the things I miss.

—(Thomas Wentworth Higginson.)

Missions.

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

EVANGELIST J. G. BURDICK after two weeks of rest at Alfred, N. Y. began evangelistic meetings with the DeRuyter church, N. Y. April 3d. The meetings commenced with very favorable interest and some have already taken an interest in the salvation of their souls, and others a stand for higher spiritual life.

EVANGELIST M. B. KELLY took a much needed rest, and then attended the Quarterly Meeting held at Walworth, Wis. After its close he was to follow with some evangelistic meetings. When he left Walworth he was to make a missionary trip into Iowa and Minnesota, to visit the small churches and scattered Sabbath-keepers.

Mrs. M. G. TOWNSEND has been confined to her home for some time by sickness. She is improving and probably by this time has commenced her missionary colporteur work in central Wisconsin. She proposes to hold conventions in connection with her missionary and Sabbath Reform work in the interest of missions and the Sabbath truth.

We rejoice in the good work of grace experienced in so many of our churches the past winter. Many have been added to the membership and many have taken on new life in Christ and are now active in the work of the church, where before they were indifferent and inactive. It is a source of rejoicing that wanderers from Christ and his love are reclaimed and are experiencing renewed joy and peace in him. We trust this revival and spiritual uplift in so many places will prove lasting and growing.

LETTER FROM MRS. SARA G. DAVIS.

WEST GATE, SHANGHAI, MARCH 5, 1903.

My dear Mr. Whitford:

In a letter received this week you remind us of your desire for communications regarding our work. I realize that I have not written you since sending my report last June and am in no doubt about who should profit by the reproof.

My pen has not been idle all these months for I have had many letters to write, and since hearing of Mrs. Whitford's illness have especially desired to send to you both, my sincere sympathy. In such times of sore trial we know our friends are not forgetting even though they may not give expression to their thought for us, yet it is sweet to hear the kind words of comfort or receive the written message of love. We are rejoicing that you are hopeful of Mrs. Whitford's permanent recovery even though it must take time. To one always so active, the months of weary convalescence will be a trial of patience.

Over two months have elapsed since Mr. Davis' safe arrival in this land. He has had much for which to praise God during his absence and visit with so many friends in the dear home land. I feel like sounding a note of praise for God's protecting care over us here during the separation. You know of our almost unprecedented cholera summer. When thousands all about us were stricken down, we considered ourselves fortunate in being able to go away to the hills for a few weeks, though while there, not entirely free

from illness, it might have been quite different had we remained in Shanghai.

On returning the second week in September, and re-opening the Girls' Boarding School, was greatly relieved to find none of the pupils had been seriously ill; but not so in the Day schools, in which there were many vacancies, caused by the death of the pupils or other members in the home. In some cases the father was taken, necessitating the little sons remaining at home, in other cases both parents had fallen victims to the terrible disease. Even very small children here in China must work on the farm or in the factory to add their small earnings, just a pittance, toward the support of the family. So I suppose it is much the same among the poor in every land, only here there are so many poor people, and there being no compulsory education the children of this class grow up in total ignorance of book knowledge. After the summer, up to the China New Year, it was not possible to bring these schools up to their usual number. However upon re-opening after the New Year, in the native city schools there have been more applicants than it has seemed desirable to receive. The head teacher said to me this morning "There are too many pupils but they are determined to stay so there is no way but to allow them to do so." Her remark in Chinese seemed much more expressive than my English. The same is true with many of their expressions. We have no English words to fit them. So it is with many of our thoughts in English. In our early days in China we used some times to ask Dr. Fryer "How do you express that in Chinese?" He would often dampen our ardor by saying, "The Chinese would never say it." While in the city this morning hearing the weekly review of the lessons, as I sat looking into the bright, intelligent faces of the children, there came to me the longing that you could see them, perhaps you would not particularly admire their surroundings, for I must confess the room is not very clean, and it did look a little cheerless, this dark day. The square tables and benches would not appeal to you as ideal furniture for a school room and many of the children are far from what you consider in a cleanly condition, doubtless you would have felt annoyed by the studying aloud of the pupils for even I who am accustomed to it had to call them down once to a lower pitch in order to hear my recitations, yet I believe notwithstanding all these unfavorable conditions you would have enjoyed a half hour (we won't say too long at first) in watching the pupils, and the two dear teachers moving about among them giving a few new characters to one and another for their forenoon's lesson. You may wonder why all the pupils and the two teachers are now in one room, while last year the older boys were in the Wadong, small preaching room in front. The young student from the Boy's Boarding School who taught them last year, decided to return for more study, and when we came to look about among our people for another teacher there seemed to be no man available, so it was decided to unite the two schools in the large old chapel with Miss Nyi-pau, who has taught there for several years, in charge, and Miss Chau-tsu, who last year finished her time in the Boarding School, to assist her. These are both very reliable young women, a credit to our

Girls' Boarding School. There are over sixty pupils in the school. While on the subject of Day-schools will mention the two here in the country; the one near the mission has about thirty-five pupils and the one a mile west of here twenty-two. These schools are never all that we could desire, but they provide for a class of children who otherwise would have no school privileges, and probably compare favorably with mission schools in the home cities. As I have previously reported, the pupils in the native city schools pay ten cents a month but these in the country cannot do even that.

Expecting Miss Burdick would return last Autumn, no effort was made during the past year to secure new pupils for the Girls' Boarding School to fill vacancies made by those who have been married, or finished the time of their indenture. Since the new year, as there have been several applications, have already received five little girls. This brings the number up to sixteen; about twenty can be accommodated in the dormitory. For one of the girls the mother has promised to pay fifteen dollars a year, for two others eight dollars a piece is to be paid. They all furnish their own clothing. Not having to provide clothing is a great relief in the care of the school. Of course there are some of the older girls whom we still have to clothe. Miss Tsui-zi continues to assist me in the care of the school, teaching the younger pupils. What would we do now without the help of these older girls?

We were surprised one evening last week to have Dr. Palmberg walk in, as it had been so short a time since her return to Lieu-oo after the holiday. She had come out to see the widow of Li Erlow, Kwe-iung's mother who was very ill, and though being attended by another missionary physician, the daughter had written to Dr. Palmberg saying it would be a great comfort if she would come and see her mother, giving her opinion of her condition. The Doctor could give little encouragement of her recovery, and returned to Lieu-oo the next morning. Tuesday of this week we laid the poor sufferer beside the husband and father in our little native cemetery. It is twelve years since Li Erlow died, much of this time Mrs. Li has lived with her eldest daughter who, am sorry to say, is not a Christian, doubtless due to the fact of her having been married into a heathen family. This daughter has a large family of little children so the mother has had her full share of trial and hard labor. Mrs. Li was here at our last communion season and gave in her testimony; she had a brief illness but her sufferings were intense and she longed to be at rest. The idolatry by which she was surrounded did not cause her to waver in her faith, but in the midst of all her sorrow and temptation she has been a true believer and often remarked that her trust was wholly in her Saviour. She told me not long ago that though there was no quiet time for her during the day she could pray to God after retiring to her bed at night. She occasionally went to stay for a few days with her Christian daughter, Kwa-tung, who lives in the same house with Mr. Woo, a preacher in the Episcopal Mission, a most excellent, Godly man. At the funeral he spoke in great praise of Mrs. Li's faithfulness, how she never missed when in the house, of coming with the daughter twice a day into his rooms for family

Woman's Work.

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

SHOW ME THE WAY.

There's a joy, a ripple somewhere
And a sweet song ringing true.
There's a blessing in Time's keeping,
Budding, blooming, just for you.

Somewhere in a gleaming shallop
Drawn by clouds of misty hue,
On through rough or balmy weather
Love comes sailing just for you.

Eyes of an unfathomed splendor
Touch to reach you through and through,
Voice of an entralling sweetness
Making music just for you.

There are tasks that wait fulfillment
Tasks no other life can do,
With a gift of strength and knowledge
Hiding in them just for you.

There are hours aglow like jewels,
Seeming heaven's light to woo;
Freighted with the bliss of being
Waiting somewhere just for you.

Shirk not life's God-given duties,
That each humble pathway strew;
Greatness, though unseen, is in them,
Building heavenward just for you.

Woman's Tribune.

REFERENCE was made not long since on this page to the denominational agents sent out by the women of the Free Baptists. These agents, women, go to the more thinly settled part of the country, particularly in the West, in the interests of the Woman's Board. Something of the work is told in a recent number of the Missionary Helper.

The agent says in her report; "Last year, over 4,500 miles were traveled by rail, and nearly another thousand by carriage; eight hundred letters and postal cards were written; fully three hundred homes were visited, and, on an average, five addresses a week given. Rode one hundred and twenty-five miles by carriage and spoke thirty-five times from Nov. 19 to Dec. 19 of this year; went to church in hay racks, wood racks, and did some walking." "The results are encouraging; not, indeed, all we wish and far from the ideal of our agent, but there is a constantly increasing interest, subscriptions taken for the Helper and other denominational literature, new auxiliaries founded and old ones strengthened, children's work encouraged, educational work done along missionary lines, acquaintance made with our workers."

IN Mrs. M. G. Townsend, we have such an agent. You will recall the arrangement made this year, whereby the Missionary, Tract, and Woman's Board unite in paying the salary of Mrs. Townsend, who is to act as their agent. You have read the reports of the Treasurer of the Woman's Board? Have you noticed how little is sent towards this object? There are only two sources as we understand it, from which this money can be drawn; from the funds sent especially for Mrs. Townsend's support and from the "unappropriated." Are we going to meet our part of the pledge and is each one doing her share?

From Mrs. Townsend's letters in the RECORDER, we know something of her work and are confident that she has a large field and a labor in which she should meet with our hearty support.

You may think we were doing all that we could before, that there was no need of taking up the scholarship or assuming any share of Mrs. Townsend's salary. In religious life as in everything else, we cannot stand still.

prayers. We believe another precious soul has been gathered from among this people into the Heavenly Home.

A few days ago we received a call from some missionaries of the Baptist Union, just returned from the home land, they were going back to their station in Szechuen province. They go up the Yangtse River by steamer about a thousand miles to Ichang, then about two months by house-boat to their destination. This shows on their part, courage and faith, for China is not in a very settled condition. There are still "Boxers" and uprisings in various parts, but we hope these are only local. Some believe that the government, especially Yung Lu, the Prime Minister, is still in league with those who are determined to drive out the "Foreigner" but we can hardly believe they will be so stupid as to repeat the follies of 1900. The Empress Dowager, Emperor, and Empress have now gone to the Tombs to worship at the Spring Solstice. Millions of dollars have been expended in building a railroad to this point and making other preparations for their journey and comfort while there; they are to be away from the Capital one month. The seventieth birthday of the Empress Dowager is to be celebrated this year. A subscription paper is being circulated to raise funds sufficient to make one hundred gold Buddhas. This is the way some of China's gold is wasted and it is extorted from the poor people who are made to think their taxes are so large because of the avaricious foreigners who must have their indemnity. The more enlightened Chinese realize that they are being deceived and wronged by their Manchu Rulers and would gladly throw off the yoke which keeps them down, but they have no leader and I fear many of them are getting discouraged. When will deliverance come for China? We have one hope and cause for gratitude in the thought that the only perfect deliverance from sin and oppression comes through the gospel of our Lord Jesus Christ. We know this is the only hope for any nation.

If you have heard and known of the work of Dr. Pentecost you will be glad to hear that he is coming to Shanghai. His work is to be entirely among foreigners. The Theater and Masonic Hall have been rented for his meetings and lectures. We hope and pray that through his visit the Lord may bring great blessing to Shanghai.

One little request before I close. We have no more Christmas cards for the school children, perhaps some could be collected and sent to Miss Burdick to bring out when she comes. Am glad to report your missionaries all in usual health.

The Chinese are very economical people. In North China the people will eat horse, mule, donkey or any animal, and they will eat all the animal, even when it has died of disease. The smallest children are sent out to gather fuel. One may see boys up in trees beating off leaves as if they were fruit, and not a straw is allowed to lie idle on the ground. In ordinary houses a dim light, which costs almost nothing, will be placed in a hole in a dividing wall so as to light two apartments. An old woman who was hobbling along painfully was asked where she was going. She explained that she was going to the home of a relative, so as to die in a place near to the family graveyard and thus avoid the expense of coffin bearers for a long distance.—Chicago Daily News.

Life means growth and we must advance or retract. Let us welcome new responsibilities not as burdens but as indications of life and progress.

We have not been asked to call attention to this matter, but we know the heavy burden that rests on the hearts of the officers of the Woman's Board and when we look over the monthly reports, we feel that the subject should be brought to your notice again and again until you show by your acts that you realize the importance of the different lines of work you have asked the Woman's Board to do for you as your agents. They are doing all they can, show them that you appreciate it and them.

The Congregational women also have met this question of increasing work this year. They have asked for \$120,000 to carry on their work and that not for one year alone or in case of emergency, but as a permanent thing. They have met it in this way. They do not ask a few to give a large sum, but they ask each woman in the denomination, young and old, who has been giving one dollar, to give one dollar and twenty cents. If each one increases her contribution a little, the work will be done. To some, it will be impossible to make this increase and such ones are urged to obtain new contributors. In this way, they expect to accomplish that to which they have set their hands and shall not we do the same?

HINDU MANNERS AND CUSTOMS.

MRS. D. E. TITSWORTH.

(Continued from last week.)

ON THE STREET.

It is of some interest to watch our Brahmin as he meets his various acquaintances upon the street. He may put his right hand upon his heart, or simply stretch it out towards the person he is meeting. In case this is a stranger, he may use the salaam which he has borrowed from the Mahomedan. If he meets one of very high rank, he may touch the ground with both hands, then touch them to his forehead, or else, come close to the stranger and touch his feet three times.

When talking to one of another caste, or to a European from whom he has nothing to hope or fear, he stands with his hands behind his back, a position signifying contempt. In meeting an inferior, the latter joins both hands, then puts them above his head, saying, "Respectful greeting, my Lord," upon which the Brahmin extends his hand, partly open as if expecting to receive something from the person, and gravely answers, "God bless you."

It is not customary to kiss each other, or even to shake hands after a long separation. A man who publicly kisses a woman, though she be his wife, commits the grossest breach of social decorum. In any event, it is but a pretense, as their lips never touch.

Whenever friends meet after a long separation they clasp each other in the arms, take hold of each other's chins, shedding tears of joy. On such occasions they have set phrases which they use, but which are quite opposed to ours. They would say, "How sadly you have altered since I saw you, I fear you must be ill." Anyone so ill-advised as to say, "You are looking well" would be suspected of feelings of jealousy. For the same reason a Hindu must never congratulate another upon his

good fortune, his lovely home, or even his good catch of fish.

Sudras sometimes remove their chudder, wind it around the body and stand with arms crossed over the chest when talking to a superior. If an inferior meets a superior upon the street, he must remove his shoes before greeting him. A Hindu must never enter his own house, much less a stranger's with leather shoes upon his feet.

Though little respect is shown to woman in the home, in public she may go about with perfect safety. If accompanied by her husband, she never walks by his side, but trudges along a little behind him, rarely conversing with him. She may bow respectfully to men, without even looking at them. If she wishes to show great reverence for a man she turns her back upon him.

THE CONDITION OF WOMEN.

The condition of Hindu women, even of the Brahmini, is little better than that of slavery. They are not expected to exercise independence, but must obey their parents while unmarried, and after that, their husbands and mothers-in-law. These often treat them with the greatest cruelty, making their lives most miserable, though occasionally a mother-in-law, remembering her own wretchedness, is moved to pity and consideration.

Their only vocation is to minister to man's wants, and they are considered incapable of developing high mental qualities which would make them play a useful part in the world. Happily there are some beautiful exceptions to this rule.

The code of Manu asserts that "A daughter is equal to a son," but it also declares that, "Through a son a father conquers the world; through a son's son he obtains immortality; but through his son's grandson he obtains the world of the great luminary, the sun." Also, "There is no place for a man (in heaven), who is destitute of male offspring."

Is it any wonder, then, that a son is the most coveted of all blessings? If a man is sonless, it is desirable that he should have a daughter, for Manu still rules that "The son of a daughter saves the grandfather who has no son."

Notwithstanding this professed equality, Manu also authorizes that the husband whose wife bears him no sons may supersede her with another in the eleventh year of their marriage. Thus we understand why in her anticipated motherhood, the wife is borne down with anxiety lest she lose her husband's favor by bearing him only a daughter; or that, in her superstition, she procures rosaries from mothers of sons to pray with, consults soothsayers, and does numberless other things which might bring about the desired result.

After the birth of one or two sons a daughter is not unwelcome, but many are not desired as their marriage entails great anxiety and expense upon the father, and often sinks him into a hopeless state of poverty and debt; while not to have them married is for him an unpardonable sin, public ridicule, and caste excommunication. After considering how many girls can safely be allowed in a family the others are easily disposed of at birth by a dose of opium, a "putting nail" at the throat, or various other methods. Child thieves are also common.

The British Government has made some feeble efforts to abolish these customs, but how feeble is shown by the census of 1870,

which disclosed the fact—that three hundred children were stolen by wolves in one year—all being girls—and that within the radius of a few miles, and under the nose of the officials.

Great care is taken to note the month, the day, the star of the day, the hour and moment when the child is born. To prevent any detail being forgotten this is carefully recorded. On the eleventh day following the birth the ceremony of purification takes place. On the twelfth the child is named. This event is accompanied with elaborate ceremonies, similar ones being performed when at the age of six months the child is weaned, and when at three years of age the boy's head is shaved, leaving only a lock on top which is never cut, and also when the children's ears are pierced.

During their early years children are left much to themselves. The girls are gradually taught to assist their mothers in the household duties, and some of them learn a little embroidery. The boys soon develop selfish and disagreeable qualities, domineering over their sisters by reason of their supposed superiority.

Formerly the Slokas, or moral stanzas, were all that children were expected to learn. It was considered a disgrace for girls to learn to read—that education being allowed only to courtizans and dancing girls—though there are instances of the early education of girls received from the mother's lips while still in her arms. Latterly Christian missionaries have done much towards changing public opinion on this question, and the British Government has established a system of schools throughout India, so that both sexes may receive a better education. Many are too indolent to avail themselves of these advantages, though they have bright minds and would be capable of learning.

Miss Doremus, of the Woman's Union Missionary Society, speaking of her recent visit to India, said the young girls quite won her heart, they are charming, quick witted and attractive, and their lives are pitiful beyond words. In speaking of their ignorance, she remarked, "That the books on science and philosophy which were found in the apartments of the men were unknown in the zenanas."

(To be continued.)

WOMAN'S BOARD REPORT.

Receipts in March.	
Hammond, La., Ladies' Society, unappropriated.....	\$ 5 00
Westerly, R. I., Woman's Aid Society,	
Tract Society.....	\$ 35 00
Missionary Society.....	70 00
Mora, Minn., Mrs. Carrie Green, Mrs. Townsend's salary.....	3 00
Milton, Wis., Ladies' Benevolent Society, Milton College Scholarship.....	25 00
Adams Centre, N. Y., Ladies' Aid Society,	
Missionary Society.....	7 00
Tract Society.....	14 00
Hatfield Point, N. B., Can., Mrs. Alida Sherman,	
Missionary Society.....	1 00
Tract Society.....	75 00
Photo of Dr. Palmberg.....	25 00
Plainfield, N. J., Woman's Society for Christian Work,	
Tract Society.....	25 00
Missionary Society.....	25 00
Miss Burdick's Salary.....	20 00
Board Expenses.....	5 00
Mrs. Townsend's Salary.....	10 00
Total.....	\$205 00
Mrs. L. A. PLATT, Treasurer.	

Nothing really noble and worthy is ever attained easily. One may get money by inheritance from an ancestor, but one cannot get education, culture or character, as an inheritance. These possessions can become ours only through our own struggle and self-discipline.—Westminster Teacher.

ON THE UPLANDS.

REBECCA HARDING DAVIS.

Here is a little story which never before has been told in print, but which is surely as well worth the telling as the histories of wars and crimes and sharp tricks in the money market with which our papers and minds are filled nowadays.

A certain shrewd Hebrew merchant, whom we shall call Lejee, built a few years ago, a huge department store in one of our large cities. It was planned to occupy a whole block. But the corner lot, forty feet square, was owned by an old German watchmaker, named Weber, who refused to sell it.

"No, I will not give up my house," he said. "I bought it when property here was cheap, and I have lived and worked here for fifty-two years. I will not sell it."

"But," Lejee patiently reasoned, you virtually gave up business years ago. You make or sell no watches now. Your sons have other pursuits. You don't live in the house, only sit in this office all day long, looking out of the window."

The office was a small corner room in the second story, with an open fire-place around which were set some old Dutch tiles. A battered walnut desk was fitted into the wall, and before it stood an old chair with a sheep-skin cover.

The old man's face grew red. "You are right," he said. "I don't work here. I have enough to live on without work. But I am an old man, and want to live in this room. It is home to me. When my wife and I first came here we were poor. I worked in the shop below, but we lived here. Greta fried the cakes and wurst over that fire; the cradle stood in that corner. Little Jan was born here; his coffin was carried out of that door. Greta is dead for many a long year. But when I sit here and look out of the window, I think she is with me. For thirty years she and I looked out of that window and talked of the changes in the street below."

Lejee was silenced for the time, but began his arguments again the next day, doubling his offer.

"The lot is worth that to me," he said, "as I own the block, but to nobody else. You are throwing away a large sum which would be a great help to your sons that you may indulge a bit of sentiment. Have you the right to do that?"

Weber was hard pushed. His boys were struggling on with small means; this money would set them on their feet, would enable them to marry. What right had he to spoil their lives that he might sit and dream of old times? The next day he gave his consent and the sale was made.

The old man lived in the suburbs; he never came to that part of the town while the building was in progress. When it was finished and the huge department store was thrown open to the public, Lejee one day asked him to come in. He led him through the great crowded salesrooms, piled one on top of another for nine stories, and then drew him into a narrow passage and flung open a door. "There is your little office, just as you left it," he said. "We have built around it, and beside it, and over it, but not a brick in it has been touched. There is your fire with the old tiles and your desk, and your chair was brought back today. It is your office, Mr. Weber, and if you will sit here as long as you live and think of them who are gone, and watch the changes in the street below, I shall feel there is a blessing on the big house, because I have a friend in it."—The Interior.

Education.

BREEDING CORN.

H. M. MAXSON, A. M.

One of my college classmates sent me a seed catalogue, the other day, which greatly interested me. He is a chemist; seemingly a useless man on a seed farm; but I found he is an important factor in the process of breeding corn.

For many years we have known that by selection and breeding we can vastly improve any desired quality in our horses and cattle, but it is only within five or six years that any effort has been made to apply the same principles to corn. The process is already showing very satisfactory results, and it will, perhaps, interest many of the RECORDER readers, whether they are farmers or not, to know something of how modern progress improves agriculture.

To most of us, corn is simply corn. One ear is like another and the shape of the kernel does not matter. But to the planter, one ear is not like another, and the shape of the kernel is of very great importance. It is for his interest to get the largest possible crop from every acre he plants. It costs practically the same to raise the acre, whether the crop is twenty-five bushels or fifty; it is, therefore, manifest that his profits will be greatly increased the more he can raise on the same number of acres. The man who raises fifty bushels an acre on fifty acres is much better off than one who raises twenty-five bushels an acre on one hundred acres. To get richer, he should increase his yield before he increases his acreage.

Government statistics show that the average yield per acre in the great corn-raising states is only thirty bushels, but if every stalk, counting two stalks to a hill, should produce a well-developed ear, the yield would be a hundred bushels per acre; while some growers have actually raised corn at the rate of over one hundred and thirty bushels per acre. The problem of the farmer is to raise his average as nearly as possible to the maximum, and one of the most important elements in working out the problem is the seed.

Let us go into a field of ripening corn. We find that one-third of the stalks bear no ears, and a large part of those that do bear produce nubbins. Perhaps five per cent of the ears are large and perfectly formed, and yet all the seed may have been from large, perfect ears. The trouble is that the seed was weak in power to reproduce itself exactly. It reproduced the qualities of its parents, and one of them was weak. Now it costs as much to cultivate the barren stalks, and they take about as much out of the soil as the stalks bearing the large ears. The problem is to eliminate the barren stalks and those that produce nubbins. The kernel combines the powers of two parents, the stalk that bears the ear and another stalk that bears the tassel. If either parent is weak in power to reproduce itself exactly, the seed will lack such power. The seed-breeder aims to prevent the pollen from a weak parent reaching the silk of the seed ear. To do this, he locates his seed field so that it shall be shut in by woods or some similar screen, or shall be some distance from any other corn. Then, just as the tassel begins to form, he goes through the field and carefully removes the tassel from every barren or weak stalk and

sucker, so that only the strong stalks shall produce pollen. Strangely enough, these barren stalks produce an extra amount of pollen; so, to make doubly sure, he makes two more inspections, cutting out the tassels of the weak stalks. In Illinois, the number of barren stalks has already been reduced in five years from thirty or forty per cent to twelve per cent by this method of detasseling weak stalks. This means practically an increase of one-third in the crop raised from the improved seed.

Again, the yield can be increased by increasing the size and shape of the ears and the kernel. Let us look at a common ear of corn. It is tapering in shape. This means that some of the rows drop out where the tapering begins. A cylindrical ear will produce full rows the whole length of the cob, and, therefore, yield more kernels per ear. At the top there are irregular and undeveloped kernels and the cob projects beyond the corn. At the bottom there are more poor kernels. This means waste space on the cob. Between some of the rows there are spaces where the cob is seen. More waste space. The kernels are not regular in shape, they do not stand regularly in the rows. Still more waste space. By careful breeding and selection of seed, the ear may be made nearly cylindrical, covered with even, parallel rows of regular kernels, packed shoulder to shoulder, from tip to butt of the ear, with no loss of space anywhere on the cob. The cob may be lengthened and the number of rows increased. This means a decided increase in the actual yield of shelled corn.

The shape of the kernel seems a small matter. Not so. The bees discovered long ago that the hexagon is the most economical form for his cells in the honey-comb. So a long wedge is the best shape for the kernels of corn, for with that shape they fit most closely together, and the greatest weight of corn can be packed on the cob. If the kernel is a short wedge, it is manifest that the proportion of shelled corn will be smaller, and the proportionate weight of the cobs will be greater. As the planter grows corn for the shelled corn, this is unprofitable corn to plant.

Any grower can easily determine the value of this seed in this particular. Weigh a few ears, then shell them and weigh the corn. The weight of the corn divided by the weight of the whole ears will give the percentage of shelled corn. If this percentage falls much below eighty-eight per cent, he would probably save money by feeding the corn to his cattle and buying improved seed from a breeder. If the new seed increases the percentage of corn but two or three points or increases the amount per acre but one bushel, the cost of the seed will be paid for. These are seemingly very small matters, but the canny Scot has a saying that "Many a mickle makes a muckle," and the addition of a few kernels to each ear makes a considerable increase when applied to the thousands of ears in the crop. Many planters place the rows three feet eight inches apart, but if the space is narrowed only two inches, to three feet six inches, as recommended by the experiment stations, it means a gain of about nine bushels per acre, if each hill produces two well developed ears.

For the cattle feeder and the glucose factory, the chemical composition of the kernel is of great importance. Cattle grow and

fatten on the protein and oil in the kernel, which is about fifteen per cent of ordinary corn. If this proportion can be increased, it means that each bushel of corn will do more work for the cattle grower. As a matter of fact, it has been increased nearly one-fifth in five years at the Illinois Experiment Station. That is, four bushels of the improved corn will do the work of five bushels of ordinary corn.

Thus, by the application of science and brains to little details, the genius of to-day is being applied to the profit of the farmer as it is manufacturing and business. Many of the methods may be used by any intelligent farmer for his own profit. Should any of the RECORDER readers desire to follow the matter out further, they may find fuller information in Bulletin No. 82, of the Experiment Station, at Urbana, Ill., and the seed catalogue of Funk Bros., at Bloomington, Ill.

STUDENT EVANGELISTIC QUARTET WORK.

Through the RECORDER, I desire to ask a few questions in regard to this work during the summer vacation:

1. How many churches of the denomination desire such work; are willing to entertain the workers while on the field, and give financial support according to ability?
2. How many of our churches will contribute to the support of this work irrespective of the place where it is done?
3. How many individuals desire to aid this work independently? One good sister has voluntarily offered \$100.00 for this summer's campaign. This is all that is in sight.
4. What do you think of Student Evangelistic Work? Has it paid? Are you in sympathy with it, or have you lost interest? Do you think it is the proper method of work? If not can you suggest a better one? Shall we concentrate our forces in one place, or occupy several places?

As Superintendent of Evangelistic work for the West and Northwest, it is highly important that I receive answers to these questions as early as possible. All churches desiring such work please communicate, either with Secretary Whitford or myself at the earliest possible date, to facilitate in making final plans. We should also know very soon what financial support we can depend upon, therefore we urge churches and individuals to act upon questions 2 and 3, respectively, and report as soon as possible. A consensus of opinion upon the 4th question is very much to be desired, in order to ascertain the interest among our people upon this subject. Silence will be construed as indicating no interest.

Therefore, let old and young, rich and poor, conservative and liberal, those favoring and those opposed, freely, but briefly and concisely give us their views, by letter. There are many willing workers for this work. Shall we send them out or not?

Yours for the best work in the best way,

M. B. KELLY.

P. S.—This is not for the purpose of securing your opinions for the purpose of publishing them, but rather as an aid to intelligently plan for the future work.

M. B. K.

MILTON, Wis., April 10, 1903.

Merely to want to be good may be a very vague longing. It is better if we know just what goodness is, if we can analyze it and resolve it into two or three simple elements.—Forward.

Young People's Work.

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

A Burning Appeal on a Burning Question.

We print at some length below a letter which tells its own story. We print it, not because it exactly expresses our own ideas, but because it is a frank statement from one standpoint of a very important question. If you have any thoughts or experiences along these lines send them in.

There is a very wide-spread interest among our people touching the industrial situation. These columns are open for discussion. How do you young people look at this matter? Or, what is your message to the young people? Boil it down and aim for the bull's eye (not for the editor's).

Dear Editor:

I have read with much interest the answers to my question, "Why are there not more openings for work among Seventh-day Baptists?" My standpoint is that of a young inexperienced person living far from shops or factories controlled by Seventh-day Baptists. Good wages and steady work may be easily obtained with First-day employers. Even Milton, with the college and its helpful, inspiring influences, surrounded by churches of like faith, has no manufacturing plant to furnish steady employment. If such a place could be started, it would enlarge the school, increase the resident population, keep the young people of other communities from leaving the Sabbath, and give them an opportunity to help themselves while securing an education. As the Adventists and Booker T. Washington are doing for their schools, so we must do if we expect growth. I personally know of more than one hundred persons, once Sabbath-keepers, who are now keeping the first-day, and many of them are leaders in Sunday churches. Within a year five of my friends have left our denomination in order to obtain work according to their natural abilities.

One suggestion comes to me. Would it not be of more lasting benefit to the denomination, instead of sending out those thirty quartets this summer at an expense of more than \$6,000, if the same amount were spent in starting a place of work in connection with our schools, so that our students could find work by the hour and on Sundays? At present, many are unable to secure an education suitable to their natural abilities, and so they work in any position obtainable. Is it any wonder that they do not succeed in life? "You cannot fit a square peg into a round hole." Many who will not accept work unless it accords with their talents must work for first-day firms. Until the question of employment is settled, our members will decrease, though we spend twice six thousand dollars a year in evangelistic work. If we could know of the battles fought with the wolf at the door before many give up we should see things in a different light. It takes more than "sand" to stand where many do to-day. Do you realize the struggles and sacrifices that are being made by many hungry and eager for an education? They want to be happier, independent and helpful, but they are compelled to give up for want of the funds which they would gladly earn. Some of the best men I ever knew gave up and now work on the Sabbath; yet, as I think of their efforts to secure work according to their abilities

and of their little children, I do not condemn them. They showed their love for the day by bringing up their children to keep the Sabbath. No doubt there are positions in the far east, but I have looked in vain in the west and northwest for those many positions our Westerly friend spoke of. If there are so many places, why don't they make their wants known in the RECORDER, so that those who need work may be helped? Our Westerly friend quotes, "Seek first the kingdom of heaven and all things shall be added unto you." A well-known lady, once a first-day keeper, accepted the Sabbath—she is now enjoying her reward in the county house for the want of financial help. Is it any wonder that others should hesitate to leave their own churches, though convinced of the Sabbath truth? I was very much pleased and interested by the Westerly letter, and hope all our young men will profit by the good counsel and helpful words, but I am only a girl, and could not take the positions spoken of.

I would gladly talk the matter over with "our consecrated leaders," but they have never shown enough interest in our church even to visit it, when many times within three miles of it, but we are always kindly remembered at "salary time." I don't believe the Lord has given us talents to be undeveloped if they can be developed in an honest way to be used in his cause.

There has been much discussion over "the reorganization of our denomination," "shall we pay our board at Conference?" and "shall we write letters on the Sabbath?" but this question is of far more importance as it involves many of us. Personally, I know what it is to have a high ambition for a college education and be compelled to give it up for want of funds. It is a noble thing to have free scholarships; also to help those who feel the call of the ministry; but it is a far nobler thing, if possible, to start some line of work so that they, as well as the rest, could be independent of charity from others.

I know a woman whose husband has been in the employ of a Sunday firm for sixteen years. She, with her children, have faithfully kept the Sabbath. Now, as the children are soon to leave home, they seem inclined to follow the father's example. As the mother talked about it she said with tears, "Oh, if we could only secure work in a Seventh-day firm, I would be the happiest woman living, for I feel the time is near when the family will be divided."

In behalf of all such suffering souls throughout our denomination I plead of you, leaders, to give this question the most earnest, serious thought. To me, as to others, it is both sad and startling as I see my friends leaving one by one, and the question comes, "Why is it if our faith is the Biblical truth?" Let us hear from others.

"HE CARETH FOR YOU."

J. LEE GAMBLE, PH. D.

When pastor of the Falls Village (Conn.) M. E. Church, in 1883, the writer preached a sermon on the subject of "Divine Providence." The next day a Christian woman (Mrs. B.), gave him the following incident illustrating the Scripture statements concerning God's fatherly care for his trusting children.

Mrs. B. had in Kansas a brother who married a widow with several small children. After his marriage, Mrs. B. visited her brother and received the following account from the

lips of his wife. She said, in substance: "When I was a widow striving to keep my little children about me, we were in straitened circumstances, and sometimes scarcely knew where the morrow's bread was to come from. One day the flour was all gone and there was nothing in the house to eat, and no money to buy anything. We had but little dinner, and no supper; my children were very hungry, and my heart ached for them. In the evening I gathered my children around me for our regular season of family prayer. I read some of the precious promises in God's Word, and told my children we must all ask our heavenly Father to supply our needs. We all prayed, as was our custom; and when the turn came to the youngest one, a wee girl, she told the Lord how hungry she was, asking him to send us something to eat, and then added: "Please send me some gingerbread." After we arose from our knees I rebuked her gently for asking so definitely, and told her we should ask God to supply our wants and leave him to send what he thought best. I feared my child's faith would be shaken when she found the Lord did not send the gingerbread which she seemed so much to desire. What right had we to ask for luxuries! Was it not enough to trouble him for substantials, without thinking of little delicacies? But the prayer had been uttered, and had come before the throne above; and the Father was going to teach me a lesson of his love and care.

"The next morning, about nine o'clock, as no relief had come to us in any way, I thought may be it was God's will that I accept the offer of a merchant who had told me he would trust me to a sack of flour at any time I needed it and had no money to pay for it. I disliked to go in debt, but thought perhaps this might be God's provision for us at this time. So I sent my oldest daughter to see the merchant and ask him for the flour until I could pay him for it. On the way she met him coming to our house with a sack of flour on his shoulder and a basket on his arm. When he had put them down on the floor, he said he had been troubled about us through the night, and this morning he told his wife he feared widow—and her family were in need, and he believed he would take her a sack of flour; and his wife replied, 'I would like to fix up a basket of things for them if you will take it with you.'

"When the covering was removed from the basket, the first thing that appeared was a large cake of gingerbread. The simple desire of the little one was gratified, her childlike trust was confirmed, and I was rebuked for my littleness of faith in God's tender love. I learned then more of the father-heart, the mother-heart, of the great God above us than I had ever conceived before. 'He Careth for You.'"

ALFRED, N. Y.

ONWARD AND SUNWARD.

Others shall sing the song,
Others shall right the wrong.
Finish what I begin,
And all I fail to win.

What matter I or they,
Mine or another's day,
So the right is said,
And life the sweeter made?

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach, and share
All that they sing and dare.

I feel the earth move sunward,
I join the great march onward,
And take by faith, while living,
My freehold of thanksgiving.

Whittier.

Children's Page.

THE NURSERY ELF.

Dear little feet, how you wander and wander,
Little twin truants so fleet!
Dear little head, how you ponder and ponder
Over the things that you meet!

Dear little tongue, how you chatter and chatter
Over your innocent joys!
Oh, but the house is alive with your clatter;
Shaking, indeed, with your noise!

Can't you be quiet a moment, sweet rover?
Is there no end to your fun?
Soon the old sand-man will sprinkle you over,
Then the day's frolic is done.

Come to my arms, for the daylight is dying,
Closer the dark shadows creep;
Come, like a bird that is weary of flying;
Come, let me sing you to sleep.

"MOTHER BUNCH."

Strangers who saw her for the first time used to call her Mother Bunch—she was such a round little morsel of humanity. And then her gran'mer was so afraid that the child would take cold that she piled flannels, under jackets, and fleecy petticoats upon her until one was at a loss to understand how so small a girl could carry about so much.

But Mother Bunch didn't mind. She was warm, which is a most comfortable state, and she was, usually, quite happy. Her chief playfellow was Dot—a small pug dog—who was devoted to his plump little mistress. The two were together at morning, at noon, and at night. Dot slept on a blanket close beside Mother Bunch's small bed. Their love for each other was close and enduring, and the joys or sorrows that came to each were shared.

One evening the little girl was restless and did not sleep well. Perhaps some warning of coming grief kept her awake. She did not disturb her grandparents, but lay close to the edge of her bed and reached a little hand down to rest it upon her dog, in order that she might be assured of company. An occasional touch of Dot's tender tongue told the child that her loving dog-friend sympathized with her.

Lying thus, this is what Mother Bunch heard: "Zwei tollar! Dat iss zu mutch! I vill nod two tollar pay for de prifeelege of a dog keeping." It was the gran'ther who spoke.

"Vell, vat vill you too?" asked the gran'mer. "Der child it vill her makk sorry. She vill go mope, mope. Very like she vill sick become, alretty."

The gran'ther moved his chair uneasily. "Den she shall nothing apout it know. I vill haf de vagon for Preventin' Cruel' to An'mais take him an' gif to him de chlor'form, so dat he dead vill become."

Then the gran'mer cried out in alarm: "De vagon! you vill here send it, where is de child, to have de heart broken! Vat you t'inks? Vat you t'inks off me to bear dat pain to-gedder wid das kleines Kind?"

"Ach, Brunnhilde!" growled the old man. "vimmins can t'ings do dat men t'ink not off. It iss for you. Tomorrow come de dogcatchers. I haf vort sent, alretty. I tell you dat zwei-tollar iss zu mutch! Do de matter as you vill. It iss not mine." He seemed to feel that all was settled when suddenly, a possibility presented itself to his mind. He returned quickly in his creaking chair beside the fire.

"An' I vill not haf it dat you de money shall promise. I tell you dat zwei tollar iss zu mutch!"

He shook his head in warning. The gran'ther

ruled his small household. There was no appeal. Of this the gran'mer was quite too conscious for her own comfort at that particular time. She continued the click, click of needles in the heavy blue woollen stocking and began to plan, sadly, an all-day visit for the little child, in order to get her away from home.

Mother Bunch, in her small bed, knew also that the gran'ther's word was law. She did not quite know what these particular words meant, but they set her heart trembling. They certainly boded ill to her dog. She leaned over the bed's edge:

"Dot," she whispered, "Dottie!"

It was enough. Without a rustle of noise Dottie broke the rule of the household, sprang up beside the child, and cuddled close. There was something wrong. His little mistress wanted him. That was enough—even though the switch that tingled so did hang beside the mantel. He didn't know what the trouble was, but he was wiser than most people, for he knew that love and silence are the best comforters.

Mother Bunch determined not to close her eyes that night. But it is one thing to determine and quite another thing to do. The Sand Man stole up and sprinkled his sand so thickly about that the eyes of the little girl and her pet soon closed.

A little later the gran'mer came to tuck up the little bed. She saw the two together. Dot's round eyes looked at her, but he made no movement to spring down—as he had always done before when found trespassing.

"Ach," said the soft-hearted old lady, "it iss not what iss permitted, but for de night dat must be de last ve vill let it go."

When morning came Mother Bunch wakened with a sense of terror at her heart. What was this dreadful thing? She could not think at first. Dot lifted his head and gave his little mistress a good morning kiss upon each cheek. Then it all came back to Mother Bunch—those sharp words about the two dollars that must be paid for the license, and those other terrible words about the dogcatchers who were coming with a wagon that very day to carry Dottie away.

She caught her treasure in her arms and held so hard that, had the little fellow been less brave, he would have cried out with pain.

At breakfast—of which the child could not taste a mouthful—the gran'mer began telling of the visit to a little friend; how Mother Bunch must be dressed at once in her pretty blue gown and the knitted cap with its tasselled peak, and that the gran'mer would herself lead her over, and then come after her again before the evening.

"And ich vill Dottie take?" queried the child.

"No, no," said the gran'mer. "Dottie must stay by de house. Ve must not de dog take a visit to pay."

Then it was that Mother Bunch made up her mind. But she said nothing. When the pretty blue gown had been buttoned and the little blue wool cap drawn down to the very tips of her ears, and the gran'mer had gone into her bedroom to make herself ready for the short journey, Mother Bunch took Dot's leather strap from its hook, fastened it to his collar, opened the door softly, and led him out.

Then they both ran as fast as their little legs could carry them. Mother Bunch was

very much afraid, you know, and Dottie was afraid because Mother Bunch was. He would have done his best to take care of her, but somehow this fear that possessed her seemed to be about himself—some new and awful fear that sharp teeth and fierce growls would have no power to frighten off.

They flew along as fast as a little dumpling of a girl and a plump pug dog could fly, until they were two good blocks away, when, because she heard an unusual noise, Mother Bunch crept through a long alley at the corner of a high fence and found herself, with poor little Dottie close beside, in a great empty space. She stopped to take breath. Dottie went around to stand before his little mistress and looked up into her face.

"Dey von't find us here," the little girl said. It was a strange place to both of them—a half block of ground near the Young Men's Christian Association building, which the owners had leased to the young men for an athletic field. Baseball, football, high jumping, running, kicking, and various other sports and exercises went on daily.—The Christian Advocate.

THE MONKEY AND THE JAM.

A little story concerning a pet monkey and a pot of jam is vouched for by a Johns Hopkins University man, says the Baltimore Sun.

It was in the country, and on a summer's day, that the family monkey was seen scudding homeward, literally drenched in raspberry jam. He was pursued by an irate neighbor, with uplifted broom, but once safe on the home plot, he swung himself lightly into the nearest tree, and peacefully listened to her tale of wrong.

It seems that the neighbor had, some hours before, been making jam, a great bowl of which sat cooling on a table beneath the trees. This the monkey spied, but had scarcely started liberally helping himself to it when he was discovered. With loud outcry and the broom, the lady started toward him, when the mischievous beast, knowing his minutes were numbered, hastily overturned the bowl on the table. Then, rolling himself joyously in it several times, from head to heels, he scampered beyond her reach. During the recital of her woe, in fact, for the remainder of the day, the monkey sat scrapping the sweetmeat from his body and licking his paws with glee.—Selected.

A THREE-YEAR-OLD was taken on a steamer excursion. Looking at the foam-crested waves, he exclaimed to his grandfather: "Gampa, who frew dere soap away?"

ROY'S PAPA is a boot and shoe dealer. One day a box of liquid shoe blacking was received at the store, which Roy helped the clerk unpack. One bottle was found broken.

Afterward Roy's papa and the clerk were conversing about the blacking in Roy's presence.

The clerk said: "I wonder if it is combustible?"

Roy replied "Oh, yes, it is; 'cause one bottle come busted."

Every true man or woman is a conductor of that mysterious life giving power of truth and love which we know as the Holy Spirit because it ever seeks to make holy spirits of us.—Charles G. Ames.

Our Reading Room.

WALWORTH, WIS.—Somesay we had the best Quarterly Meeting ever attended. Well, why not? Are we not all older than ever, and therefore had more time to grow and think? And did we not have several of the best speakers to be found? Then the glorious spiritual effect was so manifest in the closing service, that several seekers of salvation came to the front for prayer. There were some special subjects in the program which greatly interested, making some variety. Dr. Daland's account of those black men on Gold Coast was very instructive and interesting. Bro. Crofoot was providentially with us and gave a most practical sermon on responsibility of parents for their children, and gave also a forcible hit upon the loose ways of our time in respect to marriage. The more credit was due since the things said were so generally needing to be said, and so sure not to be generally appreciated. The earnest doctrinal and practical sermons by Pastors Platts, Crandall and Babcock were also well received, and there was a golden thread of evangelistic spirit held prominent by Bro. Kelly, whose practical force and experience comes to us at this time with excellent effect.

Carefully prepared papers were given by representatives of several Christian Endeavor Societies and highly appreciated. We are continuing the meetings a few days with help of Bro. Kelly, expecting some ingathering of souls. May the spirit of God work with us abundantly.

The next Quarterly Meeting in our circuit goes to Albion in July. M. G. S.
April 14, 1903.

SOME STRANGE FACTS IN MODERN HISTORY.

REV. S. D. DAVIS.

(Concluded from last week.)

That the Lord's Supper is an ordinance of the visible church, and should be strictly confined to it, is so clearly demonstrated by the Saviour when he instituted it, that it is strange anyone should misunderstand it. No invisible church could have visible ordinances. The plural is used here because the writer believes that the laying on of hands in receiving members into the church is a church ordinance. When the Saviour instituted the Lord's Supper and said, "This do in remembrance of me," he did not call to the supper any but his apostles. It is not enough to say that he administered the ordinance to all that were present. He could just as well have had present on that occasion the thousands of the disciples made by himself and John the Baptist. But that was not the Divine plan. He did not even call his mother, or Mary. They were not then members of his visible church, to which this ordinance was to be strictly confined. Nearly forty years ago it pleased God in his infinite wisdom to convince three persons on the same day—that the Seventh-day Baptist Church was the true church of Christ without any human agency except the Bible. Neither of these persons knew that anyone but himself was studying the subject at that time. Doctor Gorden, who was one of these, came more than seven hundred miles to make the acquaintance of our people. He said to his wife, on leaving home, that he would go and make the acquaintance of that people. If they were what he believed they ought to be, he would be baptized and join the church,

otherwise he would come back without joining and they should never know who he was. He was baptized, joined the church and was one of the most thorough Seventh-day Baptists I ever met. The Doctor believed and said that the Roman Catholic Church was the mother of harlots, and all Protestant churches were her offspring, hence were harlots. I did not see it so then, but since the coming in of the new century I have had more time to think and reflect, and now believe the Doctor was right. If a Christian church organization ignores the commandment to keep the Sabbath of the Lord holy and keeps the "venerable day of the Sun" instead, they are certainly mingling the religion of Jesus with pagan idolatry and thus prove themselves to be just what Doctor Gorden said they were; and the Roman Catholic Church, the great mother of harlots, claims them all as her offspring. My experience and observation has clearly proven that leaders in the various denominations will sacrifice every principle of religion and decency rather than have their followers cease to observe the day dedicated to the Sun god. A Baptist minister of marked ability and great popularity, in a private controversy with me, set out with the broad declaration that he had come to the place where we met to convert one of my church members over to keeping Sunday. He set out in the argument by proving from history that the law of the Sabbath was ingrafted into the very nature of both man and beast. That neither could live and do well any length of time without its benefits. He then showed from the Bible the history of the Sabbath from the time God made man until the resurrection of Christ. He then attempted to prove that the Sabbath was changed from the seventh to the first day of the week. Failing to make a success of this argument he declared that there was no Sabbath under the Gospel. And when I suggested that he would not have me tell that he said there was no Sabbath under the Gospel, he answered, "Yes, sir, I authorize you to go and tell that I say there is no Sabbath under the Gospel as such." He then rose to his feet and said he wanted to give me a solemn charge, and said, "I charge you before God and these brethren that you be careful how you keep apart the flock of God with non-essentials." I answered, "I charge you before God and these brethren, if you have no reference to the welfare of men's souls, and have any reference to their physical welfare, don't teach them there is no Sabbath under the Gospel." Here the controversy ended, but that minister confessed that he had been convinced years before that the seventh day was the Sabbath and would have kept it if he had been living in a Sabbath-keeping neighborhood. Some years later a certain community was deeply stirred on the Sabbath question by a lecture delivered by Elder A. H. Lewis, that same minister delivered a long address trying to prove to them that the Sabbath was changed from seventh to the first day of the week.

One of the most active, earnest, efficient and, apparently, devoted Methodist ministers I ever met, in a lecture trying to uphold the venerable day of the Sun as the Sabbath, so miserably misrepresented the Scriptures that it took me two hours to show the grievous errors he had made. He had stated, among other things, that the fourth commandment was partly positive and partly moral, that

the positive part which had reference to time was done away with. When I attempted to read the commandment as he said it was, to an audience of at least four hundred people—I suppose three hundred of them had heard him make the statement—he exclaimed: "I said peculiar to the Jews." I stopped short and said, "Did not you say, sir, the fourth commandment was partly positive and partly moral, and that the positive part, which had reference to time, was done away with?" He replied, "Yes, sir, I said it." Then, I said, "We will read the commandment as you say it is," and proceeded to read. It seemed he could not stand it and interrupted me in the same way three times. The third time I repeated the question and received the same answer. I then said, you have interrupted me, now, three times, please be still while I read the commandment as you say it is. Then I read the commandment through from the beginning, trying to leave out any word that had any reference to time. The poor man tried to be still, but such was his mental agony that he could not do so.

One of the most popular ministers in the United Brethren Church I ever met challenged Elder A. H. Lewis to discuss the Sabbath question with him. After Lewis had accepted the challenge the minister wrote him that he need not come to the place appointed; that affairs were so changed with him that he could not be at that place at the time appointed. Elder Lewis showed me the letter and said he thought he would not go to the place, but I insisted that he go, and if the Brethren minister was not there it would give him good opportunity to lecture on the Sabbath question. When Lewis reached the place appointed he found the Brethren minister there and a man with him to read Greek, proposing to prove to the audience that Sunday was the Sabbath. But when he made the attempt his opponent asked to see the Testament, and read from it the passages referred to. The Brethren minister felt so beaten he confessed he knew nothing about the Greek. He then asked Elder Lewis to pronounce the word spelled. Thus the controversy closed.

If Doctor Gorden, of Shelbyville, Tennessee, and those who came to see as he did, by the word and spirit, were right in their conclusion touching the true church of Christ, and the daughters of the great mother of harlots, and I now think they were, then if I administer the Lord's Supper to one of their members I take that which belongs to the house of God and give to a member of a harlot. Or if I partake with the members of such a church of what they call the Lord's Supper I acknowledge the harlot to be the true church of God.

Again I plead, my dear, loving, Seventh-day Baptist brethren, that we do not bow at the shrine of such extreme folly which has been so fruitful in destroying Seventh-day Baptist churches and carrying captive into idolatry so many of our dear ones.

JANE LEW, W. VA.

One of the great masters was asked how he accomplished such masterpieces, and he replied that he dreamed dreams and saw visions and then went to his task. A new vision of God is absolutely essential if we make 1903 better than 1902 was. If we sanctify ourselves we shall have a new purpose, a purpose filled with the spirit of God. We shall have a new consecration.—J. E. Brereton.

Popular Science.

H. H. BAKER.

A New Way of Telegraphing.

At first, it was believed that to send a message it required a complete circuit of wire; one for the message to its destination, and the other for the return of the electric current to complete the circuit. At an early day, on erecting a circuit by placing the two wires on poles and connecting them at certain distances for testing, as they proceeded, it chanced one day that an accident happened by which one of the wires was broken and the end fell. In falling the end of the wire was buried in the dirt, when, to the astonishment of all, the current continued as before.

A further experiment showed that by grounding the ends of the wire the electric current would return through the earth and complete its circuit.

On this principle all our telegraphs have been operated until quite recently, when Mr. Marconi and others have demonstrated that messages can be sent through the air without a wire to guide, even to a distance of thousands of miles. This, indeed, seems wonderful, but no more so than did the first cable message to England passing under the Atlantic ocean.

Everything about electricity, and what it does, is wonderful, but we are not near the end of this agent's power or activity.

Now we learn of another remarkable performance conducted by a young Swedish electrical engineer by the name of Axel Orling. He having received his education in the United States, has invented an apparatus for the transmission and reception of signals, and also of speech, by means of an earth current, practically the same as those sent now on the wire or in the air.

In connection with Mr. J. T. Armstrong, and other English experts who were present, these gentlemen made trials at Alexandra Palace, and the practicability of dispensing with wires, towers, masts, etc., was fully demonstrated, and good results were obtained.

It has for a long time been in evidence, by the action of the magnetic needle and other electrical phenomena, that there are currents of electricity traversing the earth in various directions, and Messrs. Orling and Armstrong demonstrated the fact by the firing of bombs and other explosives, single or simultaneously, by means of the earth currents, without the use of wires.

The peculiar characteristic of this invention consists in certain combinations of high potential discharges and low tension currents. To do this would be of immense value in warfare in various ways. Their experiments also show that telegraphing by means of dots, dashes, etc., can be done as now.

It may come to pass that when this new system becomes fully developed that the wire and ethereal systems will have to give way, and as lightning always takes the shortest route, and makes choice mighty quick, we may yet have a direct diameter line to the Orient instead of the one via Siberia.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

TRANSFORMATION.

REV. CHARLES C. EARLE.

I buried a bulb in a garden bed
And covered it over with fertile loam,
It seemed lying there in the earth as dead,
With a spray of cypress to mark its home.

'Twas a hyacinth sweet, I planted there,
A double one, white, though the bulb was brown,
'Tis strange," said I, "that a blossom so fair,
That little low grave with glory will crown."

The autumn had passed, and winter did bring
The snow-flakes to cover the new-made mound,
Emblems of petals to come in the spring,
From the little brown bulb under the ground.

When the spring-time came, and the soft winds blew,
Then the sharp death frost from the earth did creep,
And the sunbeams warm, pierced the cold earth
through,
And awakened to life, the bulb, as sleep.

From the bulb so brown, came a stalk so green,
From the stalk so green, came a bloom so white,
I marveled, and said, "to me it doth seem
The work of a God, the God of the Light."

So man shall be raised, though he may die,
Changed by the power of Infinite Love:
The bulb of the body in earth may lie,
The soul shall awake in glory above.

—The Watchman.

THE FIRST SPRING BIRDS.

Perhaps the reason that the first birds of spring are so dear to us is because they are first. We love the feathered friends who do not wait until the last wintry clouds have disappeared before greeting us from the orchard or the lawn. While the skies are still gray; while the last drifts yet sullenly hold their own in the corners of the fences or on the north side of the home, our little brothers of the air have found us and greet us with a welcome that seems almost human and personal in its spontaneity and effusiveness.

What is it brings them back so early, unless it is because they love us? There are no choice tidbits waiting their arrival. Behind them is abundance. They have left the land of flowers to seek our barren fields. They have flown from happy hunting grounds to sing amid our leafless copses where not a moth flutters nor a bee has yet appeared. Our most hardy plants are still waiting underneath the cold surface of the earth. But our first birds are here, blithe as sinless spirits loosed in paradise.

No wonder that they have become dear to us who welcome them once again. Their more brilliant, perhaps more aristocratic, neighbors wait behind. We shall not see the oriole until the elm is ready to cover the swinging nest with its delicate new leaves. We shall not see the rose-breasted grosbeak until the apple trees are in bloom. We shall not see the scarlet tanager before the woods are completely dressed in summer green. But while yet we have a half dozen blizzards to face and perhaps a score of snow flurries to endure, robin and bluebird have come back. God bless them!

Give us the optimistic friends who help us forget the lingering winter. How interminable March does sometimes seem! What tearful skies our April has. We lay aside and re-resume our top-coats more times than we care to tell, before the summer finally conquers in this tug-of-war. But it is just when the last morsel of our patience seems about to go that our first birds of spring come with their cheery songs to tell us that the spring is on the way. They have seen it by the distant gulf. They have left it dallying with the pussy willows and the expanding catkins of the alders a hundred leagues to the south. "Be cheery. Be joyful. Be smiling. Spring

is almost here." So prophesy the tiny messengers of the approaching May; and we welcome them as from the Master himself who sends them to say to us, "Behold, the summer is nigh."—The Interior.

TOMMY AND THE PIE.

"Which do you prefer, Tommy,
Apple-pie or peach?"
"Thank you ma'am," said Tommy;
"I prefer a piece of each."

—St. Nicholas.

We never graduate in religion, because the nearer we are to God the more we see there is to be learned.—M. H. Seelye.

\$100 Reward, \$100.

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

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
Rev. WILLIAM C. WHITTON, Professor of Biblical
Languages and Literature in Alfred
University.

INTERNATIONAL LESSONS, 1903

SECOND QUARTER.

April 4. Paul's Farewell to Ephesus.....	Acts 20: 24-38
April 11. The Resurrection.....	1 Cor. 15: 20, 21, 50-58
April 18. The Law of Love.....	Rom. 13: 7-14
April 25. Paul's Journey to Jerusalem.....	Acts 21: 5-12
May 2. Paul Arrested.....	Acts 21: 30-39
May 9. The Plot Against Paul.....	Acts 23: 12-22
May 16. Paul Before Felix.....	Acts 24: 10-16, 24-26
May 23. Paul Before Agrippa.....	Acts 26: 19-29
May 30. The Life-giving Spirit.....	Rom. 8: 1-14
June 6. Paul's Voyage and Shipwreck.....	Acts 27: 33-44
June 13. Paul at Rome.....	Acts 28: 16-24, 30, 31
June 20. Paul's Charge to Timothy.....	2 Tim. 3: 14-4: 8
June 27. Review.....	

PAUL ARRESTED.

LESSON TEXT.—Acts 21: 30-39.

For Sabbath-day, May 2, 1903.

Golden Text.—If any man suffer as a Christian, let him not be ashamed.—1 Peter 4: 16.

INTRODUCTION.

We come now to note the fulfillment of the forebodings of Paul's friends. There were some who appreciated his disinterested love for his nation; but the greater part hated him. They were filled with jealousy just because Paul loved others besides Jews, and offered freely to the Gentiles the privilege of becoming the sons of God.

To a casual observer the arrest and imprisonment of Paul would seem a very great blow to the progress of the Gospel. But God is able to overrule the acts of men for the accomplishment of his purposes. As an ambassador in bonds Paul was able still to continue his work. Three or four years after the time of our present lesson Paul wrote, "Now I would have you know, brethren, that the things which happened unto me have fallen out unto the progress of the gospel."

TIME.—A few days after last week's lesson, at or near the time of Pentecost. Probably in the year 58.

PLACE.—Jerusalem.

PERSONS.—Paul; the Jewish multitude; the Roman soldiers; the chief captain; Lysias, is mentioned in particular.

OUTLINE:

1. Paul is Seized by the Crowd. v. 30, 31.
2. Paul is rescued by the Soldiers. v. 32-36.
3. Paul makes a Request of the Chief Captain. v. 37-39.

NOTES.

17. *The brethren received us gladly.* As in the places at which Paul stopped on his way, so at Jerusalem the Christian brethren were his loving friends.

18. *And the day following Paul went in unto James, etc.* On the second day of Paul's stay there was a formal meeting of the church, and Paul made a report of his work. Since the Apostles are not mentioned, it is probable that none of them were present in the city at this time. The James here mentioned is the brother of our Lord.

19. *He rehearsed one by one.* A long detailed report. *Which God had wrought.* Paul gives glory to God for the things that had been accomplished through his instrumentality.

20. *And they, when they heard it, glorified God.* They could not help but rejoice in the great good that had been accomplished; but their anxiety is shown by their hasty recommendation that Paul do something to allay the widespread prejudice against him and his way of working. *How many thousands.* Literally, myriads. The expression is here used indefinitely of a large number. *Among the Jews of them that have believed.* That is, Jewish Christians. *Zealous for the law.* They were Pharisees. It is easy to understand that most of the converts to Christianity would be from the ranks of the Pharisees; for although many of them were formalists, they were really the most religious class of the Jews.

21. *And they have been informed.* Perhaps this would be better rendered, *Have been instructed*; for we are to understand that it was no mere casual rumor that had come to their ears, but a report that had been industriously spread and carefully impressed upon the Jewish Christians. *That thou teachest all the Jews that are among the Gentiles to forsake Moses.* This clause gives the reason for all the prejudice against Paul on the part of the Jewish Christians. The Jews who were not Christians hated him for another reason, as suggested in the introduction.

22. *What is it therefore?* Now what has been reported of Paul was untrue; but he had spoken of obedience to the law as of no advantage by way of earning salvation. So there really was some seeming ground of suspicion toward him on the part of the Jewish brethren. The elders of the church recommended therefore that Paul show by his conduct in Jerusalem that he was still a believer in the ceremonial law. This Paul could do with no violation of his conscience, and with no inconsistency on his part. For although he might not urge Gentiles to be circumcised and to strive to obey all the precepts of the ceremonial code, yet he would be far from urging Jews to disregard the law under which they had been brought up. *They will certainly hear that thou art come.* There was no avoiding the difficulty. Paul's presence in the city would certainly be known by these Jewish Christians who thought that he was teaching contrary to their cherished beliefs; therefore something must be done for the sake of harmony. (The expression, "The multitude must needs come together," which we find in the Authorized Version should be omitted.)

23. *Do therefore this that we say.* They had a definite course of conduct to recommend. Paul was to associate himself with certain Jewish Christians that had a vow and go through the ceremonies of purification, and join with them in offering the sacrifices. It was considered an especially meritorious act to furnish the necessary money to purchase sacrifices for poor people. From Numbers 6 it may be inferred that the offerings of a Nazarite when he shaved his head and fulfilled his vow were rather expensive.

25. *But as touching the Gentiles that believed, etc.* James and his companions would readily admit that they had agreed that the Gentile Christians should not be required to follow all the Jewish laws and customs. See Acts 15: 29. Compare notes on lesson for June 7, 1902.

25. *Then Paul took the men, etc.* Thus showing that he was willing to become all things to all men as he said he was. 1 Cor. 9: 20-22.

27. *And when the seven days were almost completed.* There is some uncertainty as to what period of seven days is here referred to. Some have thought it is the last week of the time during which the men were under the Nazarite vow, and that this was the period in which Paul shared the vow with them; but it seems more likely that this was the week after the expiration of the time of their vow, and the special time when their offerings were being made. *The Jews from Asia.* Perhaps from the city of Ephesus. They may have come from home for the express purpose of injuring Paul in Jerusalem. At any rate they recognized him as the one whom they persecuted in Asia, and who had escaped them. We are to understand of course that they were not Christians.

28. *Against the people, and the law, and this place.* A very similar charge to that which was made against Stephen. Ch. 6: 13. What a change in Paul since the day that he had stood with the multitude against Stephen! *And moreover he brought Greeks also into the temple.* In addition to their general charge they bring a specific accusation of defiling the temple. It was against the law for any one but a Jew to enter the temple beyond the outer court, called "the Court of the Gentiles." They say "Greeks," although they had seen only one Greek in the company of Paul; and him they had seen not in the temple but in the city. But their malice gives wings to their invention. From their point of view it was almost equivalent to apostasy to treat a Gentile as a brother.

30. *And all the city was moved.* There was immediately a great uproar. The people knew of Paul's work among the Gentiles, and the least opportunity for them to find a cause of action against him was sufficient to arouse them to a frenzy of zeal. *And dragged him out of the temple.* So that they might not defile the temple by killing Paul within the sacred enclosure. *The doors were shut.* The Levitical officers closed the doors in order that the temple might not be defiled by the riot. Perhaps they feared lest Paul might escape from his persecutors and flee to the sanctuary for safety. He could not, however, have hoped for security from his enemies even at the altar.

31. *And as they were seeking to kill him.* It seems probable that they could have beaten him to death on the spot if several that were near him had agreed in that intention, but very likely some were of the opinion that they had better drag him outside of the city first, and stone him there. *Things came up to the chief captain of the band.* That is, the Roman military tribune who was in command of a cohort consisting of one thousand soldiers. (The cohort had regularly 760 in-

fantry and 240 cavalry.) This military tribune was the commandant of the castle of Antonia, which bordered on the north side of the temple enclosure and overlooked it. The speedy rescue of Paul is to be accounted for not only from the fact that the soldiers were so near at hand but also because the Romans were continually on the lookout for a tumult during the time of the feasts. *That all Jerusalem was in confusion.* It evidently appeared to the Roman officer a very serious matter.

32. *They . . . left off beating Paul.* Lest they might themselves be arrested.

33. *Then the chief captain came near.* The circumstances seemed to demand the presence of the chief captain in person. *And laid hold on him.* That is, formally arrested him. *And commanded him to be bound with two chains.* As we see from v. 38 the chief captain supposed that the one whom he arrested was a leader of insurrection. It is probable that with the two chains Paul's arms were bound by two soldiers, one on either side. *And inquired who he was, etc.* That is, of the crowd. He evidently expected accusation of some definite crime.

34. *Some shouted one thing, etc.* There was no agreement in what they said. Very likely many of them were themselves in ignorance of the case of the tumult and joined in beating Paul because they saw others attacking him. *Into the castle.* Literally, the barracks—that portion of the castle of Antonia assigned for the use of the soldiers.

35. *The stairs.* That is, those leading up from the temple court to the castle of Antonia. *So it was that he was borne of the soldiers.* The soldiers found it necessary to carry their prisoner to escape the violence of the crowd.

36. *Away with him.* The same vindictive cry that was raised by a similar crowd against the Lord Jesus. Luke 23: 18. It was much more than a simple request to have Paul removed from their sight; it implied an eagerness to have him executed.

37. *May I say something unto thee?* Certainly a very modest request. The military tribune was probably walking near Paul to make sure for himself that his prisoner was not caught away from him by the crowd. Paul had maintained his composure even under these most trying circumstances, and now was not only able to see the good opportunity for preaching the Gospel, but also to use just the right means to bring the opportunity within his grasp. So he makes first the simple request for a moment's conversation with the tribune, and then tells what he wants. *And he said, Dost thou know Greek?* He is surprised to find that instead of an ordinary criminal or the Egyptian whom he guessed that he had caught, he had a man of culture as was shown by the fact of his using the Greek language.

38. *Art thou not then the Egyptian?* The Egyptian here referred to is mentioned by Josephus. He was a false prophet who arose in the days of Nero while Felix was governor of Syria. He led his followers to the Mount of Olives to witness the downfall of the walls of Jerusalem at his word. But the walls did not fall. The followers of this false prophet were defeated with great slaughter. Very likely the tribune thought that Paul was being beaten because the people recognized him as the impostor who had led so many of their countrymen to death. *Four thousand.* Josephus speaks of thirty thousand followers. *The assassins.* Literally daggersmen. They were a fanatical Jewish faction who killed their opponents with short swords which they carried concealed under their cloaks.

39. *I am a Jew.* This is in contrast to the supposition that he was an Egyptian. *A citizen of no mean city.* Surely we will excuse Paul for seeming to boast a little of his native city when we remember that he was endeavoring to get from the military tribune the privilege of addressing the people. Surprised to find that Paul was a man of so much importance, Lysias granted his request.

"It's often the little unheard of things that are making the great reductions in manufacturing costs," said a patent lawyer recently. "Only this morning a manufacturer, a workman and I settled the matter of two little wheels that the workman had invented for the employer's shop. No one will ever hear of it but the little contrivance will save the manufacturer between forty and fifty thousand dollars a year and the workman won't have to mind the machine either."—The World's Work.

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WHAT THE SCRIPTURE SAYS OF SCRIPTURE.

M. A.—S.

ITS SOURCE.

"All Scripture is given by inspiration of God," 2 Tim. 3: 16. "The prophecy came not at any time by the will of man: but holy men spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. "Word of God." Isa. 40: 8; Rom. 10: 17; 1 Thess. 2: 13; Heb. 4: 12; 1 Pet. 1: 25.

WHAT THE WORD OF GOD IS.

Authority for life in Christ. John 20: 31.
Age abiding. Isa. 40: 8; 1 Pet. 1: 23.
Acceptable. Eccl. 12: 10; Rom. 12: 2.
Blessed. Psa. 1; Luke 11: 28.
Builder up of Believers. Acts 20: 32.
Cleansing. Ps. 119: 9; John 15: 3.
Correcting. 2 Tim. 3: 17.
Comforting. Rom. 15: 4.
Convincing to gainsayers. Titus 1: 9.
Delight. Ps. 119: 92; Rom. 7: 22.
Discerner of the thoughts and intents of the heart. Heb. 4: 12.
Engraved upon the heart of the believer. Jer. 31: 33; Heb. 8: 10.
Enlightening. Ps. 19: 8.
Faithful. Ps. 119: 86.
Fire. Burns dross; warms the heart. Jer. 23: 29.
Food. Deut. 8: 3; Matt. 4: 4.
Furnisher of knowledge for good works. 2 Tim. 3: 17.
Glad tidings and peace. Rom. 1: 1-6.
Good. 2 Kings 20: 19.
Gospel of God. Rom. 10: 15.
Healing. Ps. 107: 20; Prov. 4: 22; Matt. 8: 8.
Holy. 2 Tim. 3: 15.
Hope-giving. Ps. 119: 49; Rom. 15: 4.
Immutability. Heb. 6: 17, 18.
In the believer's mouth and heart. Deut. 30: 14; Rom. 10: 8.
Interpreted by Holy Spirit. 1 Cor. 2: 11-13.
Joy and rejoicing. Ps. 119: 111; Jer. 15: 16.
Judge in the last day. John 12: 48.
Just. Rom. 7: 12.
Keeper from the destroyer's path. Ps. 17: 4.
Knowledge and advisement. Prov. 1: 4.
Light. Showing way to steps. Ps. 119: 105.
Living word. John 6: 63; 1 Pet. 1: 23.
Marrow to thy bones. Prov. 3: 8.
Medicine to flesh. Prov. 4: 22.

Mine of Wealth. Gold less desirable. Ps. 19: 10.
Never-ending. Matt. 24: 35; 1 Pet. 1: 25.
Nourishing. Luke 4: 4; 1 Pet. 2: 2.
Oracles of God. Acts 7: 38; Rom. 3: 2.
Overcoming power against the enemy. Jesus met Satan with the Word. Matt. 4: 1-11.
Perfecting and profitable. 2 Tim. 3: 14-17.

Powerful. Heb. 4: 12.
Purified. Ps. 12: 6; Prov. 30: 5.
Quenching to darts of the devil. Eph. 6: 14-17.
Quickening. Ps. 119: 50.
Reconciliation. 2 Cor. 5: 9.
Refreshing. Isa. 55: 10, 11.
Restoring to the soul. Ps. 19: 7.
Sanctifying. John 17: 17.
Sure. Ps. 19: 7.
Sweet. Ps. 119: 103.

Transfiguring. The believer changed into the image of God. 2 Cor. 3: 18.
True from the beginning. Ps. 119: 160.
Upright. Eccl. 12: 10.
Understanding. Deut. 4: 6; Ps. 119: 104.
Vantage power in prayer. John 15: 7.
Voidless. Isa. 55: 11.
Wisdom. Duet. 4: 6.
Wonderful. Ps. 119: 129.
Working effectually in the believer. 1 Thess. 2: 13.

Exceeding broad. Ps. 119: 129.
Expressed will of God. 2 Sam. 23: 2; Luke 1: 67-75.
Years of added life to the obedient. Prov. 3: 1, 2.
Yea and amen. 2 Cor. 1: 20.
Zion's guide for life. Gen. 1: 1; Rev. 22: 21.

WHAT WE SHALL DO WITH GOD'S WORD.

"Receive it meekly." Jas. 1: 21. Come to it reverently, to be taught and not to confirm our own opinion. Pray that it may be interpreted by the Holy Spirit to the mind and made effective in the heart. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life and they are they which testify of me." Unless we see Christ the all in all we search in vain.
Believe the word. "Abraham believed God, and God counted it to him for righteousness." Gen. 15: 6. Doubt of God's word by Adam and Eve. Adam yielded of God's word—and we may well remember who it was that first carried the doubt, and the yielding to it brought results for which the world has suffered the thousands of years since. Some one has said, "Doubting the Lord is believing the devil," and another has said, "God is an eternal 'Yes' to his word, and the devil an eternal 'no.'"
Obey the word. Christ illustrates the difference between those who do the word and those who do not do it. John 6: 46-49.
"Desire God's word," 1 Pet. 2: 20, "that we may grow thereby." To feed upon it is to grow. "Hold it fast," Titus 1: 9; "and speak it faithfully." Jer. 23: 28. Use it prayerfully and explain it patiently as taught in 2 Tim. "Comfort one another with the word." 1 Cor. 14: 31; 1 Thess. 4: 18. "Let the words of Christ dwell in you richly." Col. 3: 16. They are life to them that find them." Prov. 4: 22. "The words that I speak unto you," said Christ, John 6: 63, "they are spirit and they are life."
WESTERLY, R. I.

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.

GREEN—George Arnold Green was born in Verona, N. Y., March 5, 1841, and died March 4, 1903.

In the spring of 1863 he enlisted in the Union Army. Co. A., 2d N. Y. Heavy Artillery, and was discharged from the service on account of wounds received at the battle of Cold Harbor. He was baptized and joined the Watson Seventh-day Baptist church from which he took letter and joined the First Verona church several years ago, of which he was a member at the time of his death.
L. D. B.

PERKINS—Near Alfred, N. Y., March 3, 1903, Ruth Carroll, only child of George and Mary Perkins, aged six weeks.

"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."
L. C. R.

Special Notices.

THE quarterly meeting of the Hebron, Hebron Centre, Shingle House and Portville churches, will be held with the First Hebron church, beginning Sixth-day evening, May 8, 1903. Rev. G. P. Kenyon, Rev. W. L. Burdick and Rev. L. C. Randolph are expected to be present.
I. H. DINGMAN, Church Clerk.

(R. F. D. No. 2.) Coudersport, Pa.
April 9, 1903.

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. LOOPBORO, 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 PRESENT HELP.

We may not climb the heavenly steep To bring the Lord Christ down; In vain we search the lowest deeps, For Him no depths can drown.

But warm, sweet, tender, even yet A present help is He; And faith has yet its Olivet, And love its Galilee.

The healing of the seamless dress Is by our beds of pain; We touch Him in life's throng and press, And we are whole again.

Through Him the first fond prayers are said Our lips of childhood frame; The last low whispers of our dead Are burdened with His name.

O Lord and Master of us all, Whate'er our name or sign, We own Thy sway, we hear Thy call, We test our lives by thine! —John G. Whittier (born 1807; died 1892).

ON another page will be found a communication from Dean Main, concerning work in the Theological Seminary. Speaking from experience, as a student, and observation for many years, we believe that the suggestions of Dr. Main are wise. One thing is certain. The young men who are studying for the ministry ought not to stop short of the broadest and most thorough training which it is possible for them to secure. With each succeeding generation, the demands made upon Christian ministers increase. Those who stand with a minority, like the Seventh-day Baptists, and who must, therefore, represent not only Christianity in general, but a specific and important form of truth and of reformatory work, must be masters of the situation. Both the standard of scholarship and of spiritual and moral life must be high, very high. The men who are to occupy Seventh-day pulpits during the Twentieth Century, ought to be the first of their kind in every particular. Breadth and depth of character, of intellectual power, and of spiritual development, are things which come somewhat slowly through much training and many experiences. While each individual case may present features peculiar to itself, two things must be kept in mind. First, the churches which employ theological students should pay them abundantly. There are some almost unavoidable misfortunes connected with the plan of giving young men financial aid which they do not in some way earn. To overcome this as far as possible, churches should feel under obligation to pay theological students a larger amount, in proportion, than they would pay a settled pastor. Few things do more to emasculate manliness than for a theological student or a pastor to feel that he is in any sense an object of charity, or that his work

is to be considered from the business side, in any light different from the work of other men. On the other hand, churches should realize that more than any other form of work or business, the work of the ministry must be free from financial burdens and embarrassment, if the best results are to be secured for the churches and for the cause of Christ. An underpaid preacher is like an underfed horse; an expensive and comparatively worthless investment. We trust that candidates for the ministry, and church members also, will read what Dr. Main says, and that both will rise to the highest standards of action. One thing the RECORDER must urge upon young men: however anxious you may be to press into the front of the world's work, remember that work will fail in your hands, and that you will be "put upon the shelf" at an early day, by an inevitable law which forbids men, not strong, broad and well qualified, to do the important work which is demanded of Seventh-day Baptist ministers.

It was natural that Abraham should rejoice at finding such a miniature paradise as his first resting place in the Land of Promise. Pitching his tent beneath the sheltering terebinth trees he rested, enjoying the peace and quiet of his first temporary home. While he was here, God renewed the promise, saying, "Unto thy seed will I give this land." In thankfulness Abraham built an altar there, sacrificed unto God, and worshipped him in the beauty of obedience and faith. It is no stretch of fancy to see in this scene, the counterpart of the experience of each child of God, when entering upon his spiritual pilgrimage, by turning to Christ. At such an hour he is surrounded by delights, he rejoices that he may lay himself upon the altar, a living sacrifice, filled with praise while he serves. Continued thanksgiving crowds to his lips, offered to Christ who hath brought him thus into rest. Wanderings and famine, conflicts and trials may be just before him, but God kindly veils these for the time, and strengthens the soul, that it may the better meet them. Thus, too, does the church of God find rest, and gain strength along the pathway of its varying history.

THE second resting-place was a day's journey southward, at a place afterward known as Bethel. Here, too, Abraham "built an altar unto the Lord, and called upon the name of the Lord." The brief history which relates so few incidents, yet pauses at each place long enough to chronicle acts of worship. From this point we know little of his history for an indefinite period. We are simply told that he "journeyed, going, and journeying on toward the South." You will find many similar places in the record of your life. At the best our progress is not un hindered. But

and flowed westward in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry tree, by the side of the purling rill, we pitched our tent for the remainder of the day and the night. We awoke early, awakened by the songs of the nightingales and other birds, of which the gardens around us were full." As Abraham rested there, so God grants to his people beautiful resting places, during their earthly pilgrimage. These rests faintly shadow forth the everlasting rest which awaits the redeemed on the banks of the river of life. The Sabbaths of earth are spiritual Shechems.

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