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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 depths,
 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,
 Whatever our name or sign,
 We own Thy way, we hear Thy call,
 We test our lives by Thine!

—John G. Whittier (born 1807; died 1892).

Theological
Students.

On another page will be found a
 communication from Dean Main,
 concerning work in the Theologi-
 cal Seminary. Speaking from ex-
 perience, 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, repre-
 sent 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 scholar-
 ship 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 char-
 acter, of intellectual power, and of spiritual de-
 velopment, are things which come somewhat
 slowly through much training and many ex-
 periences. 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 embarrass-
 ment, 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 in-
 vestment. 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.

No other man in history stands
 forth as a representative embodi-
 ment of faith and obedience more
 prominently than does Abraham.
 Jews, Christians, and Mohammedans all claim
 him as their spiritual ancestor, and by them
 all he is held to be "the father of the faithful."
 The story of his life, as told in the Scriptures,
 is the story of far-seeing and unwavering con-
 fidence in God. Called of God he set out to
 find the Land of Promise of which he knew
 little, if anything, except by faith. We have
 no definite information concerning the route
 which he pursued. Probably he followed the
 usual caravan track to Damascus. Tradition
 makes him king of that beautiful city. The
 reference to his servant, Eliezer of Damascus,
 indicates that he bought a servant from that
 place, and gives color to the theory that he
 dwelt there for a time. Damascus was a fertile
 spot, which would prove very attractive to
 any company after a long journey. It was
 then as it has been since, the "beautiful eye
 of the East." He entered the Promised Land
 in central Palestine, and made his first halt
 at Shechem. This was in the valley between
 Mt. Ebal and Mt. Gerezim, on the Ephraim
 range, about midway between Judea and
 Galilee. The valley is but 500 yards wide at
 that point, and 1,800 feet above the Mediter-
 ranean. Mt. Gerezim rises 800 feet higher.
 Modern travelers agree that it is surpassing-
 ly beautiful. Dr. Robinson says, "The whole
 valley was filled with gardens of vegetables,
 and orchards of all kinds of fruit, watered by
 fountains which burst forth in various parts

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 Sab-
 baths of earth are spiritual Shechems.

It was natural that Abraham
 should rejoice at finding such a
 miniature paradise as his first
 resting place in the Land of Prom-
 ise. 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 pilgrim-
 age, 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 strength-
 ens 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

in some way we are always journeying, going on. Sometimes towards the better land, sometimes perhaps wandering into the wilderness and morass of disobedience. But all faith-filled souls are guided wheresoever they journey. God leaves none to wander alone. All paths are known to him.

Driven to Egypt. OVERTAKEN by one of those famines incident to that land, Abraham was driven to the rich fields of Egypt for relief. From the general tenor of the narrative, we may conclude that he did not remain a long time in Egypt. The trouble which arose concerning his wife, resulted in his being sent away, lest continued judgment should come upon Pharaoh. He seems, however, to have amassed no inconsiderable wealth, and to have returned to the south of Palestine with great flocks and herds. Lot was still his companion, and he too, was correspondingly increased in worldly goods. On the return journey they encamped again at Bethel. Here strife arose between their respective herdsmen, in the settlement of which, Abraham took a course well worthy of one called to be the "Father of the Faithful." It is a representative case, and a model for the settlement of all similar difficulties. The keynote was self-renunciation. Abraham sought conciliation by leaving Lot, although the younger man, to make such choice as would prevent a quarrel. It was an excellent example of agreeing to disagree, in kindness: "And Abraham said unto Lot, Let there be no strife, I pray thee, between thee and me, and between thy herdmen and my herdmen, for we be brethren. Is not the whole land before thee? Separate thyself I pray thee, from me. If thou wilt take the left hand then I will go to the right, or if thou depart to the right hand, then I will go to the left."

Lot Chose Ease and Corruption. LOOKING eastward, Lot beheld the valley of the Jordan, with its richness almost tropical. It promised abundant pasturage, pleasant associations with greater civilization and luxury.

It was a choice between city life and country life. He chose to go downward into the valley; preferring ease with corrupt and corrupting influences to the simpler but severer life of the rugged mountain region. In leaving Lot to choose his place, Abraham accepted the possibility of being forced into degrading surroundings. But the choice made by Lot left Abraham free to rise up and possess the land which was included in the promise made to him before he left Ur of Chaldaea. The result brought him pasturage less rich and slower increase of wealth, but it brought more vigorous life to both soul and body. It gave a mountain home with its inspiring scenes and its breezes from the western sea. It removed him and his family from degrading contact with the inhabitants of Sodom and Gomorrah. It saved him and them from the fearful destruction which came upon those cities when the cup of their iniquity overflowed in hopeless ruin. So God's servants must often choose the way that seems hardest and froughest, but which always leads upward, away from sin, toward strength, purity and peace. Whenever you find men seeking ease for its own sake, you may be certain that a little further on you will find them ensnared and corrupted. Faith and obedience choose

the rougher but higher way. To those who choose thus God is abundantly faithful. The path of obedient faith is always the path of life.

Catholicism and the French Government. FOR months past a serious and far-reaching struggle has been going forward in France, between the religious orders of the Catholic church and the civil government. The details of this struggle are too many to be rehearsed here, but the fundamental principles involved are worthy of consideration at all times. The situation is told in a few words. The religious orders in France are of long standing, they possess much wealth, and have great social and political influence. Since the development of the French Republic and the evolution of larger conceptions of political and religious freedom, these orders have been a hindrance or menace, or both, to many of the best interests of the country. As the result, sharp, and in many cases bitter opposition to these orders has been awakened. It is not far back before we come where St. Bartholomew's Day, and the revocation of the Edict of Nantes stand like baleful mountain peaks in history. We call attention to this conflict as a phenomenon of more than passing interest in its relations to the whole State-church doctrine. While the same type of agitation could not arise in the United States, those questions which are associated with the ancient pagan born State-church idea,—an idea which has been dominant in Roman Catholic history in Europe for fifteen centuries past,—are not yet wholly solved in the United States. To these problems, thinking men, theologians and statesmen alike, may well give careful heed.

Prayer Meeting. THE preparation of the Prayer Meeting Topic for the present issue of the RECORDER has been forbidden by the absence of the editor in connection with a funeral service. The News of the Week, which usually appears in our columns, is lacking for the same reason.

What of New England? An editorial in a late number of the Congregationalist and The Christian World, concerning "New England and Her Future," is packed full of suggestive thought. The following paragraphs from that article will repay careful reading.

"The Protestant sects' statistics show conclusively that the denominations historically longest identified with New England are not holding their own. The Roman Catholic church is growing fast because it cannot help it, the tide of emigration being what it is. But broadly speaking the Christian church is not the factor in the section's life it formerly was. Ethical standards have been lowered, and the population in the small towns has tended toward degeneracy and in the large towns and cities toward love and comfort, pleasure and an horizon limited to this world. "Had the descendants of the older racial stocks remained loyal to past religious and civic ideals the situation would have been serious enough, owing to the diminishing number of such. But when along with degeneracy of the original race stocks there is added an ever increasing number of new residents and citizens who come with forms of faith and political habits quite alien to the New Eng-

land ideals of the past, it is clear that a time of searching of heart for the leaders of the Christian church is at hand."

What Constitutes a Great Man? Not infrequently the question is raised, "Have we any great men?" Each generation, looking backward, is likely to say, "There were giants in former days." While the same generation, looking at its own time, is likely to ask if any men are great. This result is natural, but it comes mainly because, with immediate surroundings, we do not make clear distinctions as to what is really great, nor as to the reasons why men are great. We cannot now make any lengthy discussion of the elements which enter into real greatness. This, however, must be said, that every man who is great has a dominating personality in some sense, which rises far enough above the agencies which he employs to achieve ends, to make him the prominent figure at given times, and in specific moments. It is also well known, that circumstances over which men seem to have no control, have much to do in developing and creating great men. Napoleon, Von Moltke, Lincoln and Grant are notable examples of great men who were developed by their surroundings, and who, in turn, dominated those surroundings and shaped events. The same principle is true in the world of literature and social life, in reformatory work and elsewhere. Measured by just standards, there is scarcely a department of life in which men of to-day are not great, and in many respects greater than their predecessors were. It must also be remembered that as the number of great men increases, no one man towers above his fellows as a few men did in former centuries. A mountain of moderate size, standing in an open plain, seems great. If it be dropped into some narrow valley of the Rockies it is little more than a mole hill. Hence it is that all standards by which the greatness or the littleness of men are determined, in any age, must take into account a variety of circumstances and influences. It therefore goes without saying, that greatness is a comparative term, and it is equally true that those men and movements which often appear greatest, when death and time have put them behind the immediate events of history, were equally great before that time, although not understood and measured by their contemporaries as they are after they have passed away.

OUR THEOLOGICAL SEMINARY.

Mr. Gladstone declared compromise to be essential to good statesmanship. He could not have meant compromise with evil, but a willing and wise self-adjustment to new and necessary conditions and relations.

Most of our students are poor, and so must stay out and earn money to meet expenses here; or earn it while in school; or borrow it, and run in debt. We wish it might be otherwise, but conditions, not theories, confront us. There are churches in this Association that are being helped and blessed through the labors of our students, but these churches do not pay only about one-third of a moderately fair salary, and yet greatly need preaching and pastoral work.

We are now in correspondence with four or five young men who wish to come here next year, and who must earn their living expenses in some way. To two of these, at least, other Seminaries are offering financial inducements

to go to them for their theological education. These schools have much money; ours has but little. We need more endowment and a larger ministerial aid fund.

After considering these and related facts, our Faculty has unanimously voted that students who have to do outside work, such as preaching every week, or its equivalent, be not allowed, as a rule, to take full work in the Seminary; and they are advised to spend at least four years in the completion of the usual three years' course.

One of our thoughtful pastors says such students ought to spend six years here, taking only half work in the Seminary. One is strongly opposed to their doing this outside work at all. One would have them do it; and so on. Hence the need of "compromise."

We must keep the standard of scholarship, as well as spiritual and moral life, as high as possible; indeed, our purpose is to raise the standards of excellence, in knowledge, doctrine, life and practice. And it is confidently expected that most of our friends, and the students themselves, will cordially indorse and support our action.

ARTHUR E. MAIN, Dean.

ALFRED, N. Y.

THE GERMAN SEVENTH-DAY BAPTISTS OF PENNSYLVANIA.

CHAS. H. GREENE.

(While most of our older readers are probably familiar with the history of the German Seventh-Day Baptists, those who are younger will find profit in the following.)

Conrad Beissel was born in the town of Eberbach, Germany, in the month of April, 1690. The town at present stands in the Grand Duchy of Baden. His father died two months before he was born. His youth and young manhood passed without any very noticeable event. He became somewhat interested in religion and mystical philosophy about the year 1718, and sailed for America "toward the close of the summer of 1720," and arrived in "Pennsylvania near the close of the same year."

After laboring in various places he finally moved to Lancaster county, Pennsylvania, and became a kind of a hermit (at Mill Creek.) Becoming somewhat acquainted with Abel Noble, Thomas Rutter and other eminent Seventh-day Baptists, of Chester county, Pennsylvania, and having visited the Labadists of Maryland in 1721, he became convinced that the seventh day of the week was the true Bible Sabbath, and began to observe it. At this time he was living a hermit life, with only three others near him to break the solitude of the wilderness.

Beissel soon became a noted evangelist among the German settlers of Pennsylvania, traveling far and wide, preaching always with acceptance and power. November 14th, 1724, Rev. Peter Becker baptized Comrade Beissel and twelve others in the waters of Mill Creek, or rather a small tributary of the same called Pequa Creek, in the eastern part of Lancaster county. These twelve persons were formed into the Dunker Baptist church of Conestoga. Conrad Beissel was one of their leading preachers. Because of his Sabbath-keeping beliefs and other doctrinal peculiarities, Beissel did not stay with them very long.

In February, 1732, after much controversy, Beissel left the Conestoga church and removed to a rocky glen, then known as Koch-Halekang (serpent's den), now written as pronounced—

Cocalico. Others followed, and in time a little settlement of monastics grew up around his cell,—this settlement is now the borough of Ephrata, Lancaster county.

1. The Conestoga congregation seems to have become Sabbath-keepers about 1732. Meanwhile the Sabbath truth had been scattered broadcast, not only by Beissel but by accessions from Germany as well, and when Beissel settled in the Cocalico Valley, these Sabbath-keepers "who were scattered through Falkners Swamp, Coventry in Chester county and elsewhere came flocking in." By 1734 the country for four miles around was settled by Sabbath-keepers, many of whom were in very humble circumstances. By May, 1733, the first "Sister's House" was completed, and the "Ephrata Community" may be said to have been organized.

2. A church organization had been affected here as early as 1728. The monastic community began as above stated. Various individuals were added and prosperity and industry abounded. The society, such as adopted the solitary life, assumed the monastic garb,—a long, coarse, white gown with cord girdle and cowl; the dress for both men and women being the same. Monastic life and discipline were adopted, though no vows were taken, each one being at liberty to leave whenever he or she chose; this right was quite often exercised. There also dwelt round about these "solitary" ones, those who kept the Sabbath, but still lived in families. Conrad Beissel was pastor and "Father" to them all. Sometimes they met together for Sabbath worship and sometimes apart.

From the very first the "Ephrata Community" produced much literature. Sometimes by the laboriously wrought book, on which the brethren and sisters toiled in their cells, sometimes by the Franklin and Bradford presses, a steady stream of books, mystical and religious, was kept flowing from Ephrata.

As early as 1745 Ephrata owned a press of its own; and the paper mills established about 1742 were a source of revenue. These presses were secured by the Continental Congress of 1775 to print the government legal documents, as well as most of the "Continental Currency" of that time; thus making themselves famous as well as useful.

At the time of their greatest prosperity, (1745), there could not have been less than 600 souls of German extraction in the neighborhood of Ephrata, most of whom observed the seventh day of the week as the Sabbath.

As the result of Beissel's revival amongst the Germans of Tulpehocken, Rev. Peter Miller joined the community in 1735. He was born in Germany in 1710, graduated in Heidelberg, 1730, and was ordained to the gospel ministry the same year. He succeeded Beissel on the latter's death July 6th, 1768, as Vorsther or leading elder, of the German Sabbatarian congregation. His tombstone, written in the German language, reads as follows: "Here lies Peter Miller, born in the Aberamt, Lantern, Palatinat, came as a reformed minister to America in 1730, was baptized into the congregation of Ephrata in 1735, and called Brother Jabez; was afterwards their leader till his end. Fell asleep September 11th, 1796."

In 1735 the new converts at Tulpehocken were formed into a Sabbatarian congregation and Michel Wellfare installed as their pastor. He was soon followed by Emanuel Eckerling,

Wellfare not being acceptable to the congregation. Eckerling was no more acceptable to the new church than the first one, and before the year was out, a third pastor, Conrad Weiser, came to preach for them. Before the year was dead, however, the whole congregation, five or six families and about as many single persons, removed in a body to Ephrata—and that was the last of the Tulpehocken Sabbatarian church.

THE MEMORIAL SUPPER.

Its Time and Elements.

ELDER S. I. LEE.

During the years of active work on the Southwestern Missionary field, I met with and contended against nearly, if not quite every, objection to Sabbath-observance. I found many ready to affirm their belief that it is a matter of indifference with God which day of the week is observed as the Sabbath, and they advocate Sunday-observance only on the ground of general conformity.

There is another application of this rule to which I wish to call the attention of Sabbath-keepers in particular, and of others as far as I can. It is claimed that the Bible does not fix any definite time for the observance of the memorial supper, which represents the body and blood of Jesus, but the time is a matter of convenience or ecclesiastic authority. In support of this theory, they claim the support of Paul's statement, "As often as ye eat this bread and drink this cup ye do show the Lord's death till he comes." A rapidly-growing denomination, finding that Paul on one Sunday broke bread with some disciples at Troas, have made it a dogma of their unwritten creed that the memorial supper ought to be observed every Sunday, although there is no statement that it was the Lord's Supper that the disciples ate at Troas; there is no mention of the blood-representing cup, or other intimation of its being a memorial feast any more than of Sunday being regarded as sacred time. Some denominations make it a quarterly service, with time to suit the convenience of the administrator, with privilege of sick-bed, etc. Other churches, acting on the principle of individual church sovereignty, change the time to suit convenience or caprice.

And yet all contend that whenever they eat bread and drink wine on which a blessing has been asked, it is the observance of the memorial supper instituted by Jesus at the last Passover of his ministry; when the type was meeting the Antitype; when, with his soul sorrowful even unto death, he took unleavened bread, pronounced his blessing thereon, and made it a memorial of his body unleavened by sin, and the cup containing the product of the grape (whether it was fermented or not we are not told). In the presence of the Body the shadows vanished, and Christ, our Passover, sacrificed for us, was henceforth to be memorialized in the unleavened bread and the fruit of the vine.

In the type the time element was ever prominent. As a memorial every time the Israelites assembled and partook of the roasted lamb and the bitter herbs, it showed that the returning fourteenth of Abib, or Nisan, proclaimed another year added since the death-angel passed over the blood-sprinkled houses of the Israelites in Egypt. And, as a type, showed that there was just one year less before the time appointed for the sacrifice of the

Antitype. Roasted lamb and bitter herbs partaken of at any other time or times, no matter how often, could not show these things.

I cannot find the slightest intimation that when Jesus made unleavened bread and the fruit of the vine the memorial of the Antitypical Passover he made any change in the time of its observance or authorized any one else to. Let our observance show to others that we remember with gratitude the sacrificial death of our Passover, and that we are not unmindful of the day on which it occurred.

The Passover time was as definitely fixed as the motions of the sun and moon; and, with but one exception, all were forbidden to partake of it at any other time, and even the exception had a definite time for its observance.

And with strong desire, Jesus awaited the appointed time, and at eating of the Passover gave a memorial of the death of the Antitype, which for ages had been typified at that particular time of each year. There is no Scripture evidence that the disciples ever observed the memorial supper at any other time than the anniversary of its institution, the Passover of the type and the Antitype alike.

And I have not been able to find any historical evidence that the churches ever observed the memorial supper on any other time until after Pagan and antiseptic influences had brought in many other innovations. The Easter Sunday decree, doubtless, had a great influence with all the churches, but it was several centuries later before Papal authority succeeded in making those churches most immediately under the influence of the church at Jerusalem forsake the observance on Passover time.

Another innovation for which the Papal church is not responsible is that of substituting leavened bread for unleavened bread. This unwarranted substitution is common in the churches of different denominations throughout the northern states of this country. Even many ministers who, in denouncing the use of fermented wine, claiming that its fermentation partakes of the character of leaven, and is, therefore, forbidden in the celebration of the Passover, yet, without a qualm of conscience, substitute leavened bread as a memorial representation of the body of our Lord. And while building their argument against the use of fermented grape-juice in the memorial supper entirely upon the relation of that supper to the Passover, disregard the time element, which is a very prominent factor in the Passover, and say any time you please, and bread that we know is leavened suits our convenience, and conforms to popular custom; but we infer that wine in the process of vinous fermentation has become leavened. And this at best is but an inference; while the leavened bread is an unquestioned fact.

I once knew of a Seventh-day Baptist church that was so afraid of the leaven in wine that they steeped raisins and used the tea to represent the blood of Jesus, and light or leavened bread his body. Whether the liquid product of the grape vine in the cup which Jesus blessed and made to represent his blood was wine on the lees, well refined, or a more recently expressed juice of the grape, the Scripture does not inform us, but it certainly was one of these; therefore, I see no

objection to using either, as the difference is one of age. Yeast is used in making ale or beer, but not in making wine. I have read, and believe it to be true, that Joseph Smith, the Mormon Seer, claimed that Jesus Christ revealed unto him that the first day of the week was the Lord's-day; and also, that the Church of Latter-day Saints should use water instead of wine to represent his blood. But I never heard of any one claiming that Jesus had revealed any change in the kind of bread to be used to represent his body. God requires obedience, and does not authorize men to devise substitutes. In the institution of the Passover neither wine nor grape-juice was used, but the time was definitely fixed for all time as the night with which the 14th of Nisan began.

Nisan began with the new moon following the vernal equinox; fourteen days later the full moon declared the time of the Passover, which by God's decree was to be observed on that day by an ordinance forever. And whenever the Israelites obeyed God by killing the lamb, roasting and eating it, together with unleavened bread and bitter herbs, at that time they showed that the anniversary of their preservation from the death-angel by the sprinkling of blood had returned. When they neglected to observe the Passover at the appointed time, they could not show their faith in God by a feast of like character on some other time, or at the proper time, by boiling the lamb and leavening the bread.

Jesus regarded the time when the type was merging into the Antitype as the proper time to institute the memorial supper of the Antitype. Hence, with great desire, he desired to eat that Passover with his disciples before he suffered. This was the last Passover in which the slain lamb typified the Lamb of God which taketh away the sin of the world. With the killing of the Antitype the type ceased, in the presence of the body the shadow disappeared, but as the type nears its end and the shadow fades, a memorial of the Antitype, Christ our Passover slain for us, was given. The new memorial makes the unleavened bread to represent the body in which dwelt the fullness of God, and which was never leavened with the doctrines of Pharisee or Sadducee, or any other defilement. No lamb was to be slain and eaten, no more bitter herbs appear in the new Passover memorial, but, as without the shedding of blood there is no remission of sin, the blood of Jesus Christ, which cleanses from all sin, is represented by the blood of the grape. There is a fitness and beauty in these symbolic memorials of the Bread which came down from heaven, of which, if a man eat, he shall not die, and of the blood in which is the life, which was given unto death, that we through him may have life eternal. This is the blood, the sprinkling of which upon our hearts speaks better things than that of Abel and removes an evil conscience.

Shall we say that it makes no difference at what time we celebrate the sacrifice of Christ, our Passover, because the fourteenth of Nisan is not named as the time for it in the New Testament? Neither is the Sabbath said to be the seventh day in the New Testament. The time of the Sabbath and of the Passover were definitely fixed by God many centuries before the New Testament was written, and the close relation of the Passover to the memorial supper, one supplanting the other,

and blending together even as the type and the Antitype blended on that occasion, appears to me to fix the date as positively as the institution in perpetuity.

If Paul made no mistake in calling Christ our Passover, we ought to purge out the old leaven alike from the memorial of his body and from our lives, that as an unleavened lump we may by loving obedience, discarding the traditions of men, show our relation to Christ our Passover.

GRAVETTE, Ark., Nisan 14, 1903.

REORGANIZATION OR READJUSTMENT?

L. A. PLATTS, D. D.

The question at the head of this article is a complicated one. It is not the purpose of this article to attempt its solution, but rather to state something of what is being done looking toward that desirable end. The Council which was appointed at the last General Conference, as the readers of the RECORDER well know, held a three-days' session in Alfred, early in December last, at which the unanimous conclusion was reached that some kind of reorganization, readjustment, federation, or merger, by which greater unity in our various forms of work may be secured, and by which a certain amount of friction and consequent loss, which always goes with independent bodies operating in the same fields, and depending for support on the same constituencies, may be overcome, is greatly to be desired. Those who have followed carefully the discussions of this matter in the RECORDER since the meeting of the Council will, I think, agree with that conclusion. The terms "reorganization," "federation," etc., by which the thought of the proposition seeks expression, suggests that the question of the best method or form of the readjustment is far more complicated and difficult of solution than is the question of the need of some sort of unifying and simplifying organization. The Council recognized this difficulty and sought to provide for its solution in the appointment of a committee or sub-council to work out some feasible plan for the proposed readjustment. The first questions with which this committee has to deal relate to the legal difficulties which always arise with every proposition to reorganize, in any way, societies possessing chartered rights and responsibilities. These questions being settled in a manner not jeopardizing property interests donated and held for the promotion of the objects for which they respectively work, the formulating of the plans for organization or federation will be shorn of its greatest difficulties.

This committee consists of eleven persons. Dr. George W. Post, President of the Council, is chairman of the committee, and C. B. Hull and L. A. Platts are members by appointment of the Council; George H. Utter and A. L. Chester are appointed by the Missionary Society; J. F. Hubbard and Stephen Babcock (with H. M. Maxson and J. M. Tittsworth, as alternates) are appointed by the Tract Society; E. M. Tomlinson and W. L. Burdick are appointed by the Education Society, and Prest. W. C. Daland and William B. West are appointed by the Executive Committee of the General Conference. As will be readily seen, this committee has been chosen with reference to the interests involved rather than with any reference to convenience in getting together. Its work must, therefore, be done by the different parts of the commit-

tee working separately at first and later continuing the results of their separate labors. The portion of the committee residing in Wisconsin have agreed that the members representing the several societies should first make careful investigation of the legal phases of the interests involved—each in respect to their own society and in the state under whose laws they are respectively organized. A member of the committee is also delegate from the North-Western Association to all of the Eastern Associations, and in the performance of his duties as such will have opportunity to bring together various plans which may be suggested and the legal findings of the various parts of the committee in a way which will facilitate the making of a report of the committee to the Council before the meeting of the General Conference. It is hoped that thus the Council may be able to submit to the Anniversaries some satisfactory plan for a reorganization, federation, or whatever it may seem best to make or call it.

The chairman of the committee wishes this announcement to be received by the different members of the committee as a statement of the general method by which their work is to be done. It will also inform the general reader of the RECORDER of the status of the readjustment question, so far as the work of the committee is concerned.

The committee feels the responsibility of the work upon them, especially as it concerns the integrity of the incorporated societies concerned in it; they also appreciate the difficulties of the work they are asked to do as those on whom the responsibility has not been laid cannot do. They therefore ask the patience of those who may think them too conservative, as well as of those who may think them too radical. They have to ask what we would like to have as an ideal denominational organization? And then what can we have out of the conditions that confront us without sacrificing interests now in hand?

MILTON, Wis., April 14, 1903.

NOTICE.

Delegates and others expecting to attend the South-eastern Association will please send their names to the undersigned that homes and transportation may be provided. Come to Long Run either Wednesday evening, May 13, or Thursday morning, May 14. State when you will come.

ROY F. RANDOLPH.

NEW MILTON, W. Va.

CHILD LABOR IN MASSACHUSETTS.

"The cry of the children" is in the air—for better laws governing child labor in factories and field and mines—in various states, north and south and west. As a citizen of Massachusetts, the writer was moved to enquire what was the actual conditions in this state of initial reforms. Addressing a note to the Secretary of the Twentieth Century Club, our *Musee Social* for information, brought back a letter to Mr. Chandler from Horace G. Wadlin, who, whatever his efficiency in the Public Library may be, will be missed from the Bureau of Labor Statistics. He said:

"We have a stringent law thoroughly enforced, practically eliminating child labor for wages in the state." Mr. Wadlin suggested Chief Rufus R. Wade of the Inspection Department as a source from which further information could be obtained.

In a courteous reply to a note, Mr. Wade writes as follows:—

"Whatever differences of opinion may have once existed, or now remains, respecting the legal right and duty of the state to determine the hours of labor of adults of both sexes, there has been much less contention over the propositions that some legal restrictions are necessary in respect to the employment and schooling of children employed for wages. More than a quarter of a century this subject received careful consideration in our legislature, and employment of children under ten years of age was then prohibited, and stringent conditions as to the schooling of those under fourteen years of age were also provided. The law in these respects has been considerably changed, but has never been relaxed. Whatever experience has shown to be necessary to protect the rising generation from evils in our industrial methods has been promptly done.

"In the early history of this class of legislation, the objection and the obstruction met came chiefly from the parents of such children. Determined to increase the family income by utilizing all available sources, the parents could see only the apparent gain of a few dollars brought into their homes by the labor of their children, and they resisted by artful means the attempt of the law to protect their helpless offspring. The possible earnings of their children outweighed all higher considerations, and their right to healthy, unrestricted growth, and exercise and recreation in the open air, and suitable training in the public schools, counted for nothing in their struggle for gain.

"It was in recognition of this fact that laws have been enacted to fix the age at which children may be first employed, and to restrict the number of hours in a day. It would be impossible to parallel to-day such cases as I have seen in my visits to factories twenty years ago. Then I found in one of the factories visited thirty boys and girls, the youngest scarcely over nine years of age, there being no certificate from school committee or from parents as to the age of such children, or the amount of schooling. In some cases children from eight to nine years of age were found working sixty-six hours per week. In one case I found little girls employed in 'Mule Spinning' labor that properly is allotted to adults, and which requires a degree of attention that must severely tax the nerve and strength of children.

"Wise legislation has changed the condition of child-workers in this commonwealth. The remedy sought was a substantial increase of the limit of age prescribed for such employment. In 1898 the legislature increased the limit of age, and no child under the age of fourteen shall be employed in any factory, workshop or mercantile establishment. In Massachusetts, whose industrial laws are in advance of other states, a decided change for the better is observed in the conditions of the juvenile labor, and the more complete protection that is afforded to many whose earliest knowledge of life has often been found in homes of poverty and suffering.

"It is gratifying to me to state that the laws relating to the employment of child labor is generally complied with, and the great textile, and other industries of Massachusetts, are conducted with marked respect for the laws which the legislature in its wisdom has enacted for the benefit of the child worker.

"I do not believe that at the present time any change in the laws regulating the employment of child labor is desirable, or do I find the enforcement of the law attended with any serious difficulties."

As a fitting note to Mr. Wade's words, we may add a few lines from a letter communication from Mr. Wadlin, who says:—

"We have a strong employment law here, and not only are the State Inspectors of Factories given the duty of seeing that its provisions are enforced, but the local school officers must also see that the provisions of the statute as to compulsory education are enforced as well. The two statutes and two sets of officers supplement one another. In my opinion both statutes are well enforced throughout the state. It is, of course, an efficient aid that public sentiment here supports the law."

So we may rest fairly content as to child labor, and be sorry for the states where it is not so well regulated.—Lend a Hand Record.

WATER POWERS IN GEORGIA.

A comprehensive system of mapping the areas adjacent to the undeveloped water powers of Georgia, which will prove to be of great value to manufacturing interests, has just been inaugurated.

Careful surveys will be made of all the important streams in the state throughout their whole length, to show the amount of their fall and the position of their banks and islands; and contour maps of possible dam sites, and, finally, topographic maps of their drainage basins will be prepared.

This system of surveys has been undertaken by the United States Geological Survey, and Messrs. W. O. Tufts and J. R. Eakin have started work, respectively, on the Ocmulgee River from Atlanta to Macon, and on the Savannah River from Augusta to its head, including the Broad, Tallulah, Tugaloo, and Chattooga tributaries.

Bronze tablets set in cement, marked to show their exact height above sea level, are placed at suitable points, so that future construction surveys may have definite elevations on which to base their work.

High and low water marks are located. Photographs and elaborate notes are kept of all rapids and falls, and the nature of the river banks and bottoms is observed and recorded, and from this material reports can be prepared showing the relative value of the various possible dam sites.

Railroads, public and private roads, houses, and topographic features of the river valleys will be indicated in detail on the maps. Eventually these surveys will be incorporated in the regular series of topographic maps which the United States Geological Survey is making of the whole country.

Maps of about 25,000 square miles of Georgia have already been published and have proved to be of great importance in the development of the state; with the addition of the new information obtained by the contemplated surveys, their value will be much increased. These published maps can now be obtained from the Director of the United States Geological Survey, Washington, D. C., for the nominal price of five cents each.

LET the current of your being set toward God, then your life will be filled and calmed by one master passion which unites and stills the soul.—Maclaren.

Missions.

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

THE Bible merely as a book is worthy of our profoundest study. The Bible as one book consisting of sixty-six distinct books, the works of about forty different writers is as a book worthy of our thorough reading and study. The composition of these books extended through a period of 1,600 years, from the time of Moses to the death of the Apostle John. These books were written in different countries, under various forms and conditions of national life and civilization and in different languages. The writers were varied in social position, intellectual culture and nationality. These books which they have written show great richness in diversity of style and expression. We have books of history interspersed with grand biographical sketches of distinguished men. There are lyrical poems of the highest order and didactic composition full of superior wisdom. There are idyls too, and some of a dramatic cast. There are compositions, philosophical narratives, epistolary, political, argumentative, hortatory, descriptive, poetic, unsurpassed. The Bible holds a position at once independent and unique in the literature of the world. It is not a book of science, yet its descriptions of nature excited the admiration of Humboldt, and its schedule of the creation is verified more and more by astronomy and geology. It cannot be classed with historical works, though Bunsen has aptly said "that history was born in that night when Moses, with the law of God, moral and spiritual in his heart, led the people of Israel out of Egypt." It does not properly belong to the department of philosophy, yet Sir Isaac Newton said: "We account the scripture of God to be the most sublime philosophy." The Bible is not strictly a treatise on ethics or theology, yet it presents views of the being, nature and government of God; knowledge of moral truth and duty; views of moral character and of the future life, which no other book contains and with such spirituality and sublimity as to place it above all works of speculation or imagination upon such themes.

THE Bible is not strictly a history, yet it contains the earliest authentic records of the human race, the history of the Jewish nation for 1,500 years, the biography of Jesus Christ, and the narrative of the planting and spread of Christianity. The Bible is not a poem, yet for sublimity and beauty of description, poetic inspiration, the psalm of David, the book of Job, the prophecies of Isaiah and John, are unsurpassed by any poetry of ancient or modern times, and with an adaptation to human nature that no one of the great poets has approached. It is not a work on jurisprudence, yet it contains the best code of antiquity in the statutes of a particular nation, and a moral law that is the core of all human enactments. The Bible is not a book of logic or philosophy, yet the arguments of Paul and the inner sense of John will task the highest intellects with the profoundest problems in the nature of being and in the government of the moral universe. No scholar of whatever ability or depiction can truthfully pronounce the Bible, in depth and variety of thought, in richness of style and expression, either uninteresting or unworthy of the most careful reading or the profoundest study of men.

FROM F. J. BAKKER.

Thanks be to our merciful Father we all are well both in body and soul. Have been able to do our church work, and in every other line where I could see my way open to do some good to our fellowmen. I try to use the time to the good of men and the glory of God. It has been our prayer for a long time that some of our young people would follow our Master in the strait and good way and come into our little circle and now our prayers are being answered. We have had the blessed privilege of baptizing two of our young people, one a young man 22 years old, and a young woman 18 years old. Their parents have kept the Sabbath a long time, and these young people from their childhood. They were and are members of our Sabbath-school and have been faithful in their attendance to our meetings. They were baptized on the 8th day of February at Haarlam. As we have no chapel or meeting place in Rotterdam, we always go to Haarlam for baptism. The chapel at Haarlam was well filled and we did have a blessed day. We are hoping and praying that our other young people may come over on the Lord's side and walk in his ways.

I wrote you in a former letter that most all of the Seventh-day Adventists in our country have left Adventism and the Sabbath. There are a few who still keep the Sabbath. Several of those living in Rotterdam who do keep the Sabbath come to our meetings. Three of them, a married couple and a sister, joined our church this last quarter, so our little church has increased this quarter in five members. We are holding a cottage meeting every Sunday night, and on Monday night we have a meeting for our boys and girls to train them in the Word of God. Our Sabbath services and our meetings are interesting and from them we are receiving a great blessing. The past quarter I have made 144 visits, not counting visits and calls to ships; meetings on the Sabbath 48, tracts distributed in our language 1080; in foreign languages have distributed many books, tracts, papers, also several New Testaments in Dutch, German, English, Scandinavian, Spanish, Italian and Finnish, also portions of the gospels. I call on more and become acquainted with the people of the small ships and have very interesting talks with them. We have had a mild and pleasant winter. Our son Jacob who has been at home with us until now sailed April 4th on the steamship "Staatendam," of the Holland-American line for America. With a safe voyage he would arrive in New York April 14th or 15th. Kind Christian greetings to all.

21 Ketenstraat.
ROTTERDAM, HOLLAND.

LETTER FROM L. C. RANDOLPH.

My dear Mr. Whitford:

I have had several inquiries about our black brother James Dawes, whose glowing words stirred the General Conference last summer. Brother Dawes went first to a southern medical school, but desiring to be with Sabbath-keepers, removed to Battle Creek about three months ago, and entered the medical school there. He has planned to be in Chicago next year. I suppose the mission of which he speaks is for the summer months. Without waiting to confer with flesh and blood I am writing Brother Dawes by this mail—yes, the Seventh-day Baptists will support him in this undertaking. I turn the letter over to you

for publication, expecting the Seventh-day Baptist people to make my words good.

Dear Pastor Randolph:—I hope things are moving pleasantly with you both at home and church. I suppose you will be pleased to know that the Seventh-day Adventists are making rapid movements in the promulgation of the Sabbath truths among the black and colored people in some parts of the states, and also in islands of the Atlantic. They have organized a church among the colored people in Washington D. C. They say that the membership is over 100. I have heard that they have also organized one in Norfolk, Va., and about three among the black people in Jamaica, West Indies, also in Barbadoes, West Indies, Trinidad, West Indies, and Damarara, in British Guiana. One of their agents whom they sent to visit the churches in the West Indies, arrived here last month and gave very good report of the progress of the Sabbath Truths among the black people of the West Indies. In February they sent away six missionaries to Africa, viz: A white man and his wife to East Africa, a black man and his wife, and a white man and his wife to West Africa. They have five students from their West Indies churches studying here, viz: two from Jamaica, two from Damarara, and one from Barbadoes. They have asked me repeatedly if I would not join the Seventh-day Adventists, but I told them that I am a minister of the Seventh-day Baptists, and I will not change my denomination for anything. In reading Andrew's History of the Sabbath I am led to understand that the Seventh-day Adventists came to the knowledge of the Sabbath through the Seventh-day Baptists, so the Seventh-day Adventist is a daughter of the Seventh-day Baptist. Will the mother allow the daughter to do more than she in promulgating the Sabbath Truths? Yesterday I was speaking with a colored lady from Nashville, Tenn. (She is an Adventist.) I asked her how is Sabbath question among the colored people in Nashville? She said there is a desire among some of the colored people there, only they need help. I heard that report of the colored people in Nashville shortly after I arrived here. I asked her what is the lowest rate I can get a hall for in Nashville to use for religious services on Sabbath days and on such days in the week as may be convenient? She said the lowest rate is ten dollars per month. Dear Pastor Randolph—is there among our Seventh-day Baptists, an individual person, or church, or association that would undertake to furnish me with ten dollars per month to pay for a hall in which I may preach God's sacred truth to the colored people until we are able to get up a congregation which will be able to pay their own rent? Now I leave this matter to your serious consideration. If possible I would like to leave for Nashville in the beginning of July to begin evangelistic work among the colored people there, but I shall have to depend on you and on my fellowmembers in Alfred for help. Let us not allow the Seventh-day Adventists to do more for the Master than we. With anxiety I await your answer.

Yours sincerely,
J. C. DAWES.

April 12, 1903.

Good company and good discourse are the very sinews of virtue.—Isaak Walton.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., 15th April, 1903, at 9.30 o'clock, A. M.

Members present: Wm. L. Clarke, O. U. Whitford, A. S. Babcock, G. B. Carpenter, S. H. Davis, C. H. Stanton, C. A. Burdick, J. I. Maxson, Geo. H. Utter, O. D. Sherman.

Prayer was offered by C. A. Burdick.

Minutes of the meetings of 21st Jan. and 5th and 6th April were read and approved.

The Corresponding Secretary and Treasurer presented their reports which were ordered recorded.

Considerable correspondence was read which came in response to inquiries by the Corresponding Secretary, as to proposed or needed work in the evangelistic line during the summer season, also much relating to the London, African and China interests.

It was voted that we make an appropriation of \$500.00 for the China Mission for school purposes for the year 1903.

It was voted to appropriate for the church at Garwin, Iowa, at the rate of \$100.00 per year.

Several applications for help, with much correspondence relating to the general work of the Society, were referred to the Corresponding Secretary for further information.

The President, Corresponding Secretary and Treasurer were appointed Program Committee for the Anniversary Exercises in connection with the General Conference.

"An appeal to Missionary Associations for trained educational workers for China" from the Educational Association of China was read by the Corresponding Secretary.

The Committee to whom was referred certain matters touching reorganization and consolidation as proposed by the Advisory Council, was instructed "to secure the ablest legal opinion to be had in the state of Rhode Island, in writing, regarding the matters referred to it, said Committee to report to this Board."

The following orders were voted:

O. U. Whitford, Salary \$225, Expenses \$14.87.....	\$239 87
G. H. Fitz Randolph, Salary	150 00
W. L. Davis.....	87 50
O. S. Mills.....	25 00

Churches:

New Auburn, Minn.....	31 25
Richburg, N. Y.....	18 75
Cartwright, Wis.....	50 00
Welton, Iowa.....	18 75
Boaz, Mo.....	6 25
Middle Island, Black Lick and Green Brier, W. Va.....	20 75
Hammond, La.....	25 00

The Corresponding Secretary reports, besides editorial work during the quarter, 16 sermons, 614 communications and 42 reports. He also has had the supervision of the Evangelistic work and the work on home fields.

J. G. Burdick reports three months' work at West Edmeston and Leonardsville, N. Y., 72 sermons, 25 prayer meetings, 50 visits and 12 men's meetings, with 11 additions and others ready to be baptized.

M. B. Kelly reports three months at Albion and Milton, Wis., 56 sermons, 68 prayer meetings, 98 visits, added to the churches 41.

Board adjourned. WM. L. CLARKE, Pres.

A. S. BABCOCK, Rec. Sec.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—Bishop Whipple.

TREASURER'S REPORT.

For the quarter ending March 31, 1903.

Geo. H. Utter, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury January 1, 1903.....	\$2,211 86
Cash received in January.....	\$310 84
Cash received in February.....	864 06
Cash received in March.....	954 08
	2,129 88
	\$4,341 74

Or.

O. U. Whitford, balance due for quarter ending Dec. 31, 1902.....	\$181 85
O. U. Whitford, on account quarter ending March 31, 1903.....	50 00
O. S. Mills, salary and traveling expenses, quarter ending Dec. 31, 1902.....	31 61
G. H. Fitz Randolph, salary and traveling expenses, quarter ending Dec. 31, 1902.....	209 30
George Seelye, quarter ending Dec. 31, 1902.....	37 50
R. S. Wilson, balance salary and expenses, quarter ending Dec. 31, 1902.....	87 35
R. S. Wilson, on account, quarter ending March 31, 1903.....	15 00
W. L. Davis, quarter ending Dec. 31, 1902.....	25 00

Churches:

Ritchie, Berea, W. Va.....	20 84
Green Brier, Middle Island, Black Lick, W. Va.....	25 00
Preston, Oatelle and Linn, N. Y., labor of W. Orville Babcock.....	35 75
Second Verona, N. Y.....	18 75
Richburg, N. Y.....	25 00
Hornellville and Hartsville, N. Y.....	25 00
Boulder, Col.....	50 00
Welton, Iowa.....	37 50
New Auburn, Minn.....	25 00
Cartwright, Wis.....	50 00
Hammond, La.....	31 25
Dea. Wm. M. G......	6 25
Cumberland, N. C.....	140 08
Account of D. H. Davis, Shanghai, China.....	65 00
J. W. Crofoot, Shanghai, China.....	102 50
Rosa W. Palmberg, Shanghai, China.....	140 08
M. B. Kelly, salary and expenses, quarter ending March 31, 1903.....	181 35
J. G. Burdick, salary January and February, 1903.....	190 00
M. G. Townsend, salary and expenses to March 31, 1903.....	92 53
The Pulpit, Vol. I, No. 1.....	34 24
Geo. W. Burdick, Welton, Iowa, traveling expenses to Garwin.....	4 65
Interest.....	77 60
Loans paid.....	350 00

Cash in Treasury March 31, 1903:

China Mission.....	\$ 952 67
Debt reduction.....	5 00
Available for current expenses.....	1,287 62—2,185 19
	\$ 4,341 74

Geo. H. Utter, Treasurer.

E. & O. E.

WHITTIER RELICS.

Some manuscripts of John G. Whittier and letters formerly owned by him were sold at auction in New York City recently to secure funds for the maintenance of the old Whittier homestead. The 271 lots brought \$10,000. An original draft of a message by President Lincoln to Congress in regard to the Freedman's Aid Society, obtained by Charles Sumner from Lincoln and presented to Whittier, brought \$845, the highest figure of the sale. A letter from Alfred Tennyson to Whittier went for \$400.

Among the purely Whittier relics an original unpublished and last stanza of the poem published in the '50s "To my Sister,"—a stanza which is signed in full by the author—was sold for \$23. The stanza runs thus:

"And knowing how my life hath been
A weary work of tongue and pen;
A long, harsh strife with strong-willed men,
Thou wilt not hide my turning.
To e'en, at times, an idle rhyme,
To pluck a flower from childhood's clime,
And listen to the evening chime
For the sweet bells of morning.

The original manuscript of the child-poem, "In School Days," of nine stanzas, together with two additional stanzas composed afterward, brought \$540. Attached to the manuscript was a letter to Lucy Larcom, editor of Our Young Folks:

"Dear Ed. Lucy—I could not make verses for the pictures, but I send thee herewith a bit, which I'm sure is childish, if not child-like. Be honest with it, and if it seems too spoony for a grave Quaker like myself, don't compromise me by printing it. When I get a proof I may see something to mend or mar."
"Thine truly,
J. G. W."

Almost without exception these purely Whittier relics were purchased, it is understood, on behalf of private individuals.

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

NOT WORK, BUT WORRY.

It is not the work, but the worry
That wrinkles the smooth, fair face,
That blends gray hair with the dusky
And robs the form of its grace,
That dims the luster and sparkle
Of eyes that once were so bright,
But now are heavy and troubled
With a weary despondent light.

It is not the work, but the worry
That drives all sleep away,
As we toss and turn and wonder
About the cares of the day,
Do we think of the hand's hard labor
Or the steps of the tired feet?
Ah, no! But we plan and ponder
How both ends can be made to meet.

It is not the work, but the worry
That makes us sober and sad,
That makes us narrow and sordid
When we should be merry and glad,
There's a shadow before the sunlight
And ever a cloud on the blue,
The scent of the roses is tainted,
The notes of the song are untrue.

It is not the work, but the worry
That makes the world grow old,
That numbers the years of its children
 Ere half the story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.

—The Advance.

"The Working Woman's Protective Union" is a sign that has often met our eyes in New York, but has carried with the sight little meaning. It is only quite recently that we learned something of what this stands for.

This Union was organized thirty-eight years ago, for the purpose of seeing that justice was done to the working woman and that she should receive her just dues for work done. Many of them work for wages so small that they can barely exist, and even then are defrauded of a part or the whole of what is their only support.

A sad tale is told of a deaf-mute, who supported herself and her aged invalid mother by making artificial leaves at two cents a gross and violets at seven cents. The employer had withheld a part of each week's pay, until more than sixty dollars was due this poor woman and then he flatly refused to pay the just bill. Instances like this are all too common, and in many cases the workers would have been close to starvation had not the Protective Union come to their relief.

Five hundred and fifty-seven claims, amounting to over four thousand dollars, have been paid during the year through their efforts. The claims are usually small, less than five dollars, sometimes only a few cents and sometimes a hundred dollars. When a creditor persistently refuses to pay, he usually has a chance to consider the matter behind prison bars, brought to justice by this same Protective Union.

Seamstresses and actresses are the classes that most frequently ask for help, though the Union is frequently called on to collect bills for nurses, teachers and stenographers, and, in fact, almost all classes of wage-earning women. The Union, since its organization, has collected nearly \$75,000 for its friends.

All work in connection with this organization has been done gratuitously and has included, besides the collecting of unpaid bills, the procuring of laws that shall furnish special protection for all wage-earning women, has provided employment for many thousand applicants, given relief in cases of unusual distress and been liberal with help and advice in times of trial.

HINDU MANNERS AND CUSTOMS.

MRS. D. E. TITSWORTH.

(Concluded from last week.)

MARRIAGE.

Between the ages of five and eleven the girls are given in marriage. The boys are usually between fifteen and twenty years of age, though men of sixty or seventy not infrequently marry these child wives. There are numerous ways of obtaining these wives. The parties themselves have no voice in the matter, but the choice is made for them by their parents, often through the medium of the family barber.

The marriage ceremony continues five days, and is a repetition of feasting, honoring the gods, burning incense, distributing gifts, performing ablutions, anointing with oil, invocations and offerings to ancestors, and a thousand other superstitious and ridiculous performances.

During these festivities the bride and groom are seated on a dais in the center of the court with their faces always towards the east. Their feet are rubbed with a paste of sandalwood and quicklime, warm water is poured over their heads and they are arrayed in the most sumptuous garments. The groom soon lays his aside and announces that he is going on a holy pilgrimage to Benares. After passing the outskirts of the village he is met by his future father-in-law who begs him to give up the journey, and offers him his daughter in marriage, whereupon he accepts the offer and they return together.

Placed again upon the dais, two pieces of saffron or tumeric are brought, which they tie with a double thread, after which each ties a piece on the others wrist. The gift of the virgin is considered the most solemn ceremony of all. The father, after washing the feet of his son-in-law two or three times in water and in milk, repeats suitable prayers to everybody and everything, including his twenty-first ancestor. He then presents his daughter, placing her hand in that of the young man, pours over it a little water, and gives him some betel leaf, the usual token of a gift.

The tali is passed round to the guests who bless it, and the groom afterwards places it upon the neck of the bride, securing it with three knots. This ornament of gold worn by all married women is strung on a little yellow cord, composed of one hundred and eight very fine threads, closely twisted together. Old ladies whose husbands are still living, are especially requested to bless this to insure a long life.

Among other peculiar performances, lighted lamps, consecrated fire and a sandalwood stone are brought, around which the bride and groom walk hand-in-hand. Each time around he takes her right foot in his right hand and makes her touch the stone with it, touching it with his own foot at the same time. This stone is supposed to represent the Great Mountain of the North, the original home of their ancestors, and to this their thoughts must turn. After this each stands in a basket while rice is poured over them. Rich people sometimes mingle gems and precious stones with the rice.

One of the most remarkable features of the festivities is the feast of five courses which is eaten in absolute silence. All the people sit in a row upon the ground, the women apart from and out of sight of the men. After the

guests have finished, the bride and groom partake of the feast which has been specially prepared for them. Sitting in the centre of the court on two little stools facing each other, they may eat from the same or separate banana leaves, and each may share the other's food. To eat in this manner is a sign of the most complete union. Later the wife will be allowed to eat what the husband leaves, but never again will she be permitted to eat with him.

The festivities end with a solemn procession through the streets. This usually takes place at night by torchlight, accompanied by fireworks. The bride and groom are seated face to face in an open palanquin, gaily decorated. Both are loaded with flowers, jewels and ornaments, most of which are borrowed for the occasion. Relatives and friends come out to meet the slowly advancing procession and give the couple presents of silver, fruit and various other things. These gifts are really a loan as they are expected to be returned to the donors on similar occasions.

During the month following their marriage the couple receive many presents and a round of festivities are given in their honor, after which the husband may take her to his home, or she may return to her father's, for these ceremonies are after all only a betrothal. She does not really become his wife until at a more mature age when other marriage ceremonies, similar in character again take place.

Dubois notes that in the domestic festivities of the Brahmans, modesty, purity and reserve are always conspicuous. This is the more remarkable as they obey a religion whose dogmas, are for the most part, saturated with immorality.

The marriage ceremonies are frequently modified to meet the financial condition of those of modern means; even then people often contract debts which they are never able to pay. Beauchamp tells us that one of the planks in the social reform platform is the reduction of marriage expenses. It is also said that the spread of education, though it has not extended far among Hindu women, is gradually changing these domestic evils.

HOUSEHOLDS.

We have seen that the Hindus believe in the concentration of households; fathers and sons with the son's wives and children sometimes to the fifth and sixth generation, so far as possible, congregate under one roof. Despite the deep family love which prompts this arrangement, it naturally gives rise to much dissension, though there are instances of unselfishness and affectionate consideration for others. While the evils of this system are apparent, even to the Hindus themselves, no one likes to be the first to break this custom which has existed for centuries.

FOOD AND EATING.

Their food and manner of eating is of great importance to them. In the southern part of India rice forms a large proportion of the food, while in the North wheat and millet are more used. Curdled milk, clarified butter and other products of the cow also form a large part of their diet. Besides these they use most of the fruits and vegetables which are common to us.

Earthen vessels can never be purified, and when once used must be destroyed, hence metal dishes are preferred. But more common than either is the use of banana leaves sewed together, although the Brahmans when quite

alone in their own homes sometimes use a service of copper or brass. Fingers are used instead of knives and forks. Nothing may be touched with the left hand, except the copper vessels which contain the water.

They drink but once, quite different from Americans, and that when they have finished the meal, then do so by pouring it into their mouths from a distance. To put the vessel to one's lips would be the height of indecency. At meals the children are usually served first, the mother waiting till all the family have eaten.

WIDOWS.

If the condition of the married women is deplorable, what can be said of the widows? Throughout India widowhood is regarded as a punishment for a horrible crime committed by the woman in her former existence upon earth. Disobedience and disloyalty to the husband, or murdering him in an earlier existence are the chief crimes punished in the present birth by widowhood. If she be a mother of sons, she is not usually an object of pity, as she is the mother of superior beings, and the ancient widow commands the respect of all, not only for the honor given to old age, but also because she has withstood the thousand temptations of her lot. But it is the child widow or childless young widow, who is looked upon as the greatest criminal of all. The rite of suttee, now happily obsolete, was encouraged as a meritorious act, and sometimes gladly seized upon as a means of ending a miserable existence.

These young widows are subjected to the severest trials imaginable. Robbed of their ornaments and bright colored garments, they must also part with their beautiful hair which has heretofore been their pride and glory. They must don coarse garments, white, red or brown, eat but one meal a day, be confined in the darkest portion of the house, never participate in any family festivities, nor be seen on conspicuous occasions. It is considered a bad omen to see a widow's face the first thing in the morning, and one will postpone a journey if his path is crossed by a widow, and altogether her life is made intolerable by the abuses and curses heaped upon her, which often drive her to a worse fate.

Reformers have endeavored to revive an ancient custom of remarriage for widows, but few men are willing to endure the persecution and disgrace which such a course is sure to bring upon them. With the nineteen hundred child widows now in her institution, Pundita Ramabai, and others are doing much to alleviate the pitiful condition of these girls.

DEATH AND BURIAL.

The closing moments of a Brahmin's life are associated with a number of peculiar ceremonies. As soon as the symptoms of death become manifest a spot is chosen on the ground and smeared with the offal of the cow on which darbha grass is strewn, and over that is spread a new and ceremonially clean cloth on which the dying man is placed. The ceremony of perfect expiation is performed by the purohita and chief mourner. A few drops of pancha-gavia are put into the mouth of the dying man, by virtue of which he becomes perfectly purified. The man is invited to recite in spirit, if he cannot articulate, certain mantras, which is supposed to deliver him from all his sins. After this a cow is brought with her calf, her horns are ornamented with rings of gold or brass, her neck

with garlands of flowers and other ornaments, and her body covered with a new cloth. She is led to the sick person who takes her by the tail, and at the same time the purohita prays that the cow may lead the man by a happy road into the other world. The latter then makes a present of the animal to some other Brahmin. This gift of the cow is supposed to entitle him in his last hour to another cow, which he will find on the bank of the river, and which will bring him to the opposite bank without being touched by the flame. The Brahmin must not be allowed to die on a bed or a mat, as the soul in separating itself from the body, enters into another body which leads it to the abode of bliss, and if the dying man were to expire on the bed, he would be obliged to carry it with him, wherever he went.

As soon as he has breathed his last all begin wailing and weeping. The chief mourner purifies himself and offers sacrifices in order that the deceased may obtain a place in heaven. The corpse is arrayed in a rich garment and jewels, garlands of flowers placed around his neck, his mouth filled with betel leaf, and it is placed on a state bed. Later these are removed and he is wrapped in a pure cloth and placed upon a litter, his thumbs and toes having been bound together as soon as death occurred. If he leaves a wife, his face is left uncovered. On this litter, covered with flowers and costly stuffs, he is borne to the cremation grounds, surrounded by his friends, all of them wearing a simple piece of cloth on their heads in place of the turban, in token of mourning. On the way three halts are made, each time a little raw and soaked rice is placed in the dead man's mouth so that both hunger and thirst may be satisfied. These detentions are made to allow a chance for recovery, if the man is not dead, also to give time for the spirits of the nether world to recognize any mistake they may have made in taking the wrong person. On arriving at the cremation grounds a small pit is dug in which the funeral pyre is erected, and the body laid upon it.

After numerous ceremonies, the body is robbed of its jewelry, ornaments and shroud. The chief mourner walks around the fire three times and pours upon it some water from an earthen vessel, which he afterwards breaks on the head of the deceased. This last act and others which follow constitute him the dead man's heir. This ceremony is supposed to deliver the deceased from a sort of hell.

After rolling upon the ground and striking their breasts, all the friends begin weeping and wailing, while the chief mourner sets fire to the four corners of the pyre. This done, all retire from the scene except the four Brahmans who bore the body, and who must remain until the whole pyre has been consumed. Then the man who has become the heir offers libations and prepares food which he throws to the crows, which are supposed to be evil spirits. This offering is thought to render them kindly disposed toward the dead man. If they refuse to partake of this food, it is a sign that he is a captive in hell. When the body is consumed all the friends meet on the river bank or at one of the tanks and take "the bath of the dead," which is supposed to refresh the dead after his fiery ordeal. After further ablutions the friends return home, but the chief mourner is obliged to perform other ceremonies. Meanwhile the people in the

house of the deceased have been fasting since the moment when the death occurred.

These are but suggestions of the customs which are practiced at this time. All are accompanied with prayers, sacrifices and other things which prevail in all the other important ceremonies.

Hindu mournings last one year, during which many ceremonies are observed on certain days. Food and clothing are brought for the deceased, that he may want nothing in the other world; a monument is placed over the spot where his body was consumed, made of a mound of earth twelve inches high, on which three small stones are placed, the middle one receiving his name. The Hindu must observe all the anniversaries of the death of his parents with numberless ceremonies and gifts, and at each new moon libations of oil and water are offered to ancestors.

Burial customs for women are similar to those described for men, except in the case of the childless widow, when little attention is given her and she is forgotten as soon as possible. The custom of burying the dead, or of throwing them into the river instead of cremating, is frequently followed by the Sudra caste.

Let us cherish the hope that the wheels of time, slow moving though they be, aided by Christianity's sweet and beneficent influence, may reveal to future generations, India, regenerated, redeemed, a Christian nation.

THE BIRDS.

'Tis always morning somewhere, and above
The awakening continents, from shore to shore
Somewhere the birds are singing evermore.

Think of your woods and orchards without birds!
Of empty nests that cling to boughs and beams
As in an idiot's brain remembered words
Hang empty 'mid the cobwebs of his dreams!
Will bleat of flocks or hallowing of herds
Make up for the lost music, when your teams
Drag home the stinky harvest, and no more
The feathered gleaners follow to your door?

What! would you rather see the incessant stir
Of insects in the windrows of the hay,
And hear the locust and the grasshopper
Their melancholy hurdy-gurdies play?
Is this more pleasant to you than the whirr
Of meadow-lark, and her sweet roundelay,
Or twitter of little field-fares, as you take
Your nooning in the shade of bush and brake?

You call them thieves and pillagers; but know
They are the winged wardens of your farms,
Who from the cornfields drive the insidious foe,
And from your harvests keep a hundred harms;
Even the blackest of them all, the crow,
Renders good service as your man-at-arms,
Crushing the beetle in his coat-of-mail,
And crying havoc on the slug and snail.

—Henry Wadsworth Longfellow.

DID YOU KNOW THIS?

Thimbles were invented by a Dutchman and were first brought to England in 1695. In those early days it was the custom to wear them on the thumb, from which they took the name of thimble, since corrupted into thimble. When known by the former name they were made of brass or iron and it was left to a more luxurious age to have them manufactured of gold, silver, horn, glass and mother of pearl. These latter are to be found in China, exquisitely carved and ornamented with rim and top of gold. In Italy thimbles are made of silver gilt, studded round the rim with torquises, and a gold thimble set in like manner with diamonds and rubies is often to be found in a list of wedding presents. No less a person than the King of Siam had one made expressly for his bride, fashioned in the shape of a lotus bud; it was thickly studded with diamonds spelling the Queen's name.

Our Reading Room.

ALFRED, N. Y.—The catalogue of the "Summer School of Ceramic Art" of Alfred University, for 1903, is upon our table. It is attractive as a piece of printer's work, and gives full information in regard to the Summer School, which opens July 6, and continues until August 14, 1903. Those who are interested in clay working and kindred subjects, will do well to secure this catalogue.

STONE FORT, ILL.—A letter from Rev. F. F. Johnson, under date of April 14, 1903, reports his return from a somewhat extended tour in the South. On that tour he distributed much Sabbath literature and had many opportunities for conversation, and for setting forth Sabbath truth in other ways. The same letter says, "Our little church is still holding the fort, with Bro. Robert Lewis as our faithful pastor, and Bro. Oliver Lewis Superintendent of the Sabbath-school."

LIGHT.

Light furnishes to the scientist his most fascinating study; to the artist his most delightful subject; to the poet his most inspiring theme. It made Tyndall, Milton and Corot famous. Everybody is equally as familiar with its patent phenomena and equally ignorant as to its final mysteries. Its touch is as the hand of God, when stealing through the casement at dawn, it banishes the fevered dream, the pursuing care, the bat-like fear, restoring to us life resting beneath celestial benediction.

The followers of Christ are not fulfilling their high calling unless they are shedding abroad in the spiritual world such knowledge, good cheer, and beauty as light bestows. He used of them the same words he uses of himself, "The light of the world."

A Christian life solves problems that science cannot reach. It carries with it assurances that do not depend upon logic, or philosophy, or induction. The best defender of the faith is the simplest Christian who follows his Master closely with supreme affection. It does not require any training in the schools to give weight and worth to holy living. No sermon is ever so powerful as martyrdom. A child's prayer has melted the heart that stood out stoutly against the persuasions of the orator.

It is the function and the privilege of a Christian faith to "scatter sunshine." Good cheer ought to smile wherever God's saints pass by. Life takes on a new aspect when the sun returns from his winter exile. Travellers in the far north tell us that the greatest peril with which Arctic explorers have to contend is the despondency that oppresses them in the absence of light. One needs but to pick up the most finished literature of unbelief, past or present, to see that without Christ life is but a sunless world. The Greek drama, the Roman lyric, the Persian quatrain, have all one spirit—gloomy, desponding, hopeless, because there is no light. When the truth as it is in Jesus is lived by men, life is no longer a dripping cave, but a glorious cathedral, lit by jewelled windows, whose lofty arches resound with *Te Deums*.

Light is the power that evokes beauty from the dulllest earth. Where the rays are feeble, slant and uncertain, as in Labrador, the flora is pale and evanescent; but as one passes southward, every violet, rose and lily takes on a perfection of color not known to the pale regions of the north. . . . —Selected.

Young People's Work.

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

THE ENDEAVORER IN BUSINESS.

BERT WEBSTER.

Read at Quarterly Meeting at Walworth, and requested for publication.

The business man is as old as history. From earliest Bible times his existence can be traced down to date.

In Genesis we learn of Abraham buying a burying ground with 400 pieces of silver, current money with the merchant. A little later we read of the Ishmaelites, merchantmen to whom Joseph was sold. Along in Matthew we remember the man who preferred going to his merchandise to attending the marriage feast. From these and other instances in the Bible we discover that men bought, sold and bartered as now.

From Bible accounts we do not know whether or not the ancient business men were held in good repute. We are unable to determine what their general characters were.

We do not know that, being human, they must often have done evil. It is safe to presume that the vocation was composed of both honorable and base men as at the present time.

Inferring that the business calling, like other present-day professions, contains good as well as bad persons, we conclude that it is as proper a field as any for a Christian Endeavorer to work in.

There are a few people who seem to think that a person cannot prosper in business and "get on" in the world and at the same time serve the Lord. Happily these people are few, for I believe there is nothing more foreign to the will of God than such an idea. The above-mentioned class of people is usually made up of those who think all work detrimental to Christian living.

I can state my belief more clearly by saying that I agree with a Christian shoe salesman who traveled from town to town and who, when asked his occupation, replied that he was on earth to serve the Lord and was selling shoes on the side to pay expenses.

Bible injunctions are repeatedly given us to be diligent in business. The wise man said that a man diligent in business should stand before kings. In Romans we are warned to be "not slothful in business, fervent in spirit serving the Lord."

If a person has natural business ability, he can do more good in a business life than anywhere else. It is a sad mistake to believe that the only or always the best way to serve Christ is in one certain channel.

The passage of scripture found in Col. 3: 17, applies very practically to our subject. "And whatsoever ye do in word or deed do all in the name of the Lord Jesus . . ."

Another very pertinent text is found in 1 Cor. 10: 31. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

The field of business possesses marvelous opportunities for spreading the religion of Christ. With the exception of the minister of the Gospel, I believe the merchant has the greatest chances in the world to witness for Christ. My reasons for this broad assertion follow: In his dealings, the tradesman is brought into close and constant communion with his fellow-men. You may tell me this intercourse is purely commercial. I say that no matter how material their fellow-

ship is, there must flow an influence, a spirit for good or evil.

In our conversation with each other the very essence of our character is transferred in our talk. Ask yourself how many minutes' conversation is required with an individual before you can determine whether or not his chat is edifying.

Firstly, then, an Endeavorer in business possesses great power for good in the general tone of his conversation.

"Whatsoever ye do, do all to the glory of God."

Although I have spoken first of the good that can be accomplished by pure conversation, I do not deem it the most important factor in the life of a Christian business man. It is rather one of the essentials of a Christ-like character.

The main requisite of an Endeavorer in business is unselfishness. By unselfishness I mean charity or love for others taking the place of personal profit. The peculiar character of a business life renders it difficult to maintain this desirable element in our natures.

Since, however, nothing worth possessing is ever gained without a struggle, the attribute of unselfishness is worthy all the efforts put forth to secure it.

"The love of money is the root of all evil." The fundamental principle of business is gain.

To offset the tendency to place one's business before everything else, the philanthropic spirit must be cultivated.

The merchant possessed with the true Endeavorer disposition will learn to sacrifice for the sake of others.

From knowledge of their conditions the benevolent merchant usually is in a position to distinguish the deserving from the undeserving needy, and this makes his efforts doubly effective.

Many business men perform seemingly kind acts for advertisement. For instance, Mr. Jones foresees that if he publicly presents some poor widow with a sack of flour or some groceries, the increased trade of the good people of the town will make it a most profitable investment. The necessity, therefore, is obvious that an Endeavorer in business fulfil the scriptural requirement that "ye do not your alms before men to be seen of them."

"Whatsoever ye do, do all to the glory of God."

"Competition is the life of trade." The fiercer the competition the sharper will be the business conflict. The natural result follows that a business man falls into the error of regarding his competitors as enemies. It's not difficult to speak ill of your business rival. It is an easy matter to repeat some gossip detrimental to him which may not have the slightest foundation of truth. Notwithstanding trade associations have done much to illminate this feeling, such a sentiment still dominates in the business world. Even should some of the constantly circulating stories be true, it is inexcusable to repeat them.

The Christian Endeavorer in business, therefore, will foster the spirit of brotherly love as taught by Paul when he wrote, "But as touching brotherly love ye need not that I write unto you for ye yourselves are taught of God to love one another."

In his daily life the merchant mingles with all classes of people—good, bad and indifferent. It is natural and is considered good

business policy to be agreeable to those with whom you come in contact. This implies that you must, to a certain extent, coincide with their views and sentiments.

A business man is compelled to deal with irreligious and very often immoral "drummers," whose ideas of sacred things greatly differ from his own. In these and similar instances he must be very frank in his disapproval of irreverence in holy things. If such be not the case his silence will be taken for implicit approbation and his influence will go out for evil.

"Whatsoever ye do, do all to the glory of God."

In his associations outside of business life, the dealer usually desires to be classed as a "good fellow." This being a good fellow signifies a great deal. When he is with some persons it means he must occasionally take a social glass; it means that, with them, he must visit questionable places of amusement; it means that he must engage in doubtful games of chance; it means that he must cast aside all ideals of purity and prosperity. Either he must agree with their course of action or else fall in their estimation. Many lives that otherwise would have been both business and religious successes have been wrecked in being a "good fellow." It is the custom of most merchants to visit the city markets a couple of times a year. These visits are usually the event of association gatherings when low railroad rates can be secured. During his stay in town he is generally the guest at one or more banquets where wine is freely served. It is on such occasions as these that an Endeavorer can perform a most important, and at the same time, an exceedingly unpopular duty—that of showing his position on the temperance question.

With most individuals this is an ordeal not to be lightly regarded; only personal experience can prove what superlative courage is required in such an instance. When our lauded President of the United States has, by example, set his approval on this custom, we can partially realize that it demands a true Endeavorer spirit to brave the opposition.

"And be not drunk with wine wherein is excess, but be filled with the spirit."

But we are pleased to be able to cite the instance of one gentleman, prominent in financial circles, who, in an inoffensive way, set a right example on this question.

Andrew Carnegie was the guest of honor at a recent dinner given at Philadelphia and in the course of the evening several kinds of wine were served. It was noticed by not a few of the guests that Mr. Carnegie's glasses remained untouched the entire evening, which seemed to worry not a few of the guests. At last, just as the dinner was about to end, one of the more inquisitive guests seated near Mr. Carnegie said: "I beg your pardon, Mr. Carnegie, but I notice you have not touched your wine. I did not know you were a total abstainer." Whereupon Mr. Carnegie replied, with a smile, "No? Well, you know glasses are used both over and under the nose. I always use mine over."

The basic principle of our denomination is Sabbath Reform.

One of the greatest powers in converting people to God's Sabbath is our right observance of the day.

By the position he occupies, the business

man's influence on this matter is considerable. There are few people who possess more chances to show where they stand on this question.

The salesman usually making your town on the Sabbath Day will learn, from you, to respect your Sabbath; that respect may pave the way for more definite results.

In receiving goods as well as in ordering, the Endeavorer can show the metal he is made of. Try as the buyer may, it is not always possible to anticipate his wants sufficiently to prevent merchandise arriving at the station on the Sabbath Day. Yet he can have a distinct understanding with the agent that no goods shall be delivered during the Sabbath. Too scrupulous attention cannot be paid to this feature of the observance of the day.

I now desire to compare our religious with our business life; the need of improvement in the former will easily be apparent.

It is an acknowledged fact that a business, to be successful, must make progress.

Advancement and "up-to-dateness" in all its departments is the key note to prosperity. Our religious life is strikingly similar in this respect.

Are we making the growth in Christian living that will insure a successful life?

Do we continually increase in spiritual power?

Are we growing proficient in Bible study? Are our prayers developing into sincere, heart to heart talks with God?

If we cannot answer yes to these questions, then we, like the business man, must get at the root of the trouble, find and remove the cause. Otherwise our spiritual nature will be but half successes and the happiness of our religious lives will be greatly curtailed.

It is now a widely-known fact that advertising is a necessary business adjunct. From a small beginning it has grown to a powerful factor in influencing trade.

That a merchant must live up to all the promises he makes in his advertisement; that he must do just as well or a trifle better than he advertises is another recognized fact. Good advertising will bring customers to his store at first, but unless they find things as advertised they will not come the second time, no matter how alluring the ads are written.

The question arises, do we Christian Endeavorers realize, when in our meetings we testify for the cause of Christ, that we are doing nothing less than advertising our religion to the world? If it is so important to be consistent in our worldly advertising, how much more important it is that we guard our lives against inconsistency in our religious profession. Just as a truthful realization of your advertising is considered the best of advertisements in material things, so consistent lives will prove the best of testimonies in our religious world.

As a general rule the prominent business men of to-day began at the foot of the ladder in the humble position of a clerk. Advancing step by step they did not stop until they attained the responsible and influential positions they now occupy.

It is so with you, Christian Endeavorers. The future of our denomination rests with the young people of to-day. As in business so in this case; we cannot expect to fill important positions nor do efficient work at the beginning. We can not be a great help to our cause till we are qualified for it. We will

be unable to render much assistance unless we begin now, doing as best we may the duties that confront us at the present time.

The question is not, are we able to do certain duties later on, but are we willing to do the best we can now? With such a spirit as this, aided by help from our Heavenly Father, our lives cannot fail to be successes in the truest sense of the word.

RESOLUTIONS.

Adopted by the Seventh-day Baptist church of Boulder, Colorado, April 4, 1903.

WHEREAS, our pastor, Rev. S. R. Wheeler, who has served this church so faithfully and efficiently for the past ten years, has deemed it best to sever his pastoral connection with this church; therefore,

Resolved, First, that we the members of the Boulder Seventh-day Baptist church, do hereby express our heartfelt appreciation of his labors among us for our spiritual welfare, for his untiring efforts for the salvation of souls in our midst, for his wise councils, timely help and sympathy in time of need.

Second, That we recognize in Bro. Wheeler one who has not only served the Boulder church as its pastor, but we also recognize him as the organizer and founder of the church; also we recognize him as the one who has been instrumental in raising funds to build us a commodious house of worship.

Third, That in his faithful wife and family we have found earnest co-laborers in the work of sustaining the cause of Christ in our church and community.

Fourth, That while we deeply regret that it seemed best for Bro. Wheeler to sever his relation as pastor of our church, yet we bow submissively to divine will and purpose, beseeching the Great Head of the church that the place made vacant may be wisely filled by other workers.

Fifth, That we most cheerfully recommend our retiring pastor and family to our brethren on whatever field they may be called to labor, and we most sincerely and earnestly pray for their success and spiritual welfare, commending them now and always to our Heavenly Father's tender and loving care.

Sixth, That these resolutions be spread upon the book of records of the church, also that a copy be sent for publication in the SABBATH RECORDER and in the papers of the city of Boulder.

COMMITTEE.

ALL THINGS WORK TOGETHER.

Let us not think that God is limited to the church in carrying forward the interests of his kingdom. It is no doubt the principal agency, working directly to that end. But the family and the state are also agencies of God working for the moral welfare of mankind. The power not ourselves which makes for righteousness operates through channels of which we little dream. The resources of the Almighty are infinite. Science, art, invention, discovery, commerce, politics, social life, peace, war,—all these are laid under contribution, and are made to advance the domain of that kingdom which is to be a universal kingdom and to endure forever. The stars in their courses are arrayed on the side of those who stand for truth and righteousness. "All things work together for good to those who love God." None of God's earthly agencies are perfect. Men, organizations, institutions, methods, all are imperfect. But God knows how to use imperfect agents and agencies for bringing in his perfect reign. "When that which is perfect is come, then that which is in part shall be done away." —Christian Evangelist.

SOBERLY and with clear eyes believe in your own time and place. There is not, there never has been a better time or a better place to live in. Only with this belief can you believe in hope.—Phillips Brooks.

There is plenty of space to let in the immense room for improvement.

Children's Page.

THE BOY FOR ME.

His cap is old, but his hair is gold,
And his face is as clear as the sky,
And whoever he meets on lanes or streets,
He looks them straight in the eye.

With a fearless pride, that has naught to hide,
Though he bows like a little knight;
Quite debonair to a lady fair,
With a smile that is swift as light.

Does his mother call? Not a kite or ball
Or the prettiest game can stay
His eager feet as he hastens to greet
Whatever she means to say.

"And the teachers depend on the little friend
At school in his place at nine,
With his lessons learned and his good marks earned,
All ready to toe the line.

—Christian Union.

A RUNAWAY AUTOMOBILE.

JAMES BUCKHAM.

"Oh! here comes a steam-carriage!" cried Ralph. He could not say, "automobile," it was such a long, queer word to pronounce. Bessie could say it, but it was hard work even for her. She liked Ralph's word better, and used it except when talking with older people, when she wanted to appear "grown-up."

"Why! it's coming here!" announced Bessie, as the man who was riding in the automobile steered it out of the roadway and brought it slowly up to the edge of the sidewalk.

"Is your papa at home, children?" he asked.

"Yes, sir," replied Bessie, who was two years older than Ralph. "He is writing in the study."

"On his sermon, I suppose, laughed the man. "Well, I'm sorry to disturb him, but business is business, and we all have to do business in the daytime." So saying, he jumped out of his automobile, ran up the steps and rang the door-bell. The servant let him in, and the children were left alone with the wonderful "steam-carriage."

Then that old enemy and deceiver, the Tempter, began his battle with Conscience.

"Just climb in, and see how it would seem to be sitting in a real steam-carriage!" whispered the tempter.

"No!" said Conscience, strongly and promptly on six-year-old Bessie's part, more slowly and weakly on four-year-old Ralph's part.

"Why, what harm would it do just to sit in the carriage?" argued the Tempter. "There could be nothing wrong about that, and the man wouldn't care."

"Papa and mamma would care," answered Conscience in Bessie's soul.

"It wouldn't be very naughty, but just a little naughty, I suppose," said a weaker voice in Ralph's soul.

"Come, now!" urged the Tempter. "The man won't be gone much longer, and unless you get right in you won't have a chance to see how it seems to be sitting in a real steam-carriage—perhaps you'll never have another chance. Neither papa nor mamma will see you. Papa is busy with the man, and mamma is away shopping. Now is your chance! Only try it for a minute, and then you can jump out again, and no one will be the wiser."

"Let's!" said the other voice in Ralph's soul—the evil voice which is the echo of the Tempter's. "Let's!" said the little boy's own eager lips; and Conscience, fighting alone

and more feebly in Bessie's soul, went down at that, and the two children and the Tempter climbed into the automobile! That was what the Tempter had been planning all along. One can never satisfy him by yielding to him. He asks for the inch only that he may gain the ell.

"Just touch that shiny lever!" whispered the Tempter to Ralph; for he knew that Ralph was now well in his power.

The boy touched the piece of glistening steel. It felt so smooth and nice!

"Press it—just—a little," suggested the Tempter.

Ralph gave the lever ever so slight a push. There was a sudden sputter of steam, a quick jerk of the machinery; then—chu-chu-chug-a-chug-a-chug-a-spizz-burr-r-r-r, and the automobile started off down the road like a living creature.

Both children screamed, and then Ralph began to cry—to bawl, as his father would say, a regular boy's howl, loud and lusty. Bessie did not cry. She felt the sudden weight of responsibility. In that moment of danger she seemed to have grown twenty years older than Ralph. Two years' difference in age made the fault and sin seem all the little girl's—and the blame, too, if anything serious should happen.

So far, luckily, the automobile had held its course beside the road, though not quite in it. Bessie caught hold of the long bar as a drowning man catches at the largest straw, and found that with it she could steer the machine. It steered very easily, turning just as one would think it should at the slightest moving of the bar. Bessie soon saw that she could keep the machine from running into things, if she did not lose her head. More than that she could not dare to try. How Ralph had started the automobile she did not know, and the little boy himself was so nearly frightened out of his wits that he could not remember. He knew that he had touched something shiny, but whether he had pulled it or pushed it, pressed it or lifted it, he could not even think. All he could do was to cry louder and louder; and all Bessie dared try to do was to keep the machine going on the right side of the road. It was enough if she could fix her mind and attention on that.

So they kept going—smoothly and not very fast, but farther and farther from home all the time. Bessie kept hoping the machine would run down, but it didn't. It chug'd and chug'd busily and cheerfully; the air-cushioned wheels rolled softly through the dust, and the houses and trees fell steadily behind. Pretty soon Ralph stopped crying. He found that he wasn't getting hurt, and the ride was going rather pleasant, after all. Before long a smile began to dawn on his freckled face; but Bessie's face was still sober and anxious.

People stopped to gaze in surprise at the two tots gliding by in the automobile. But the children seemed to be managing it all right, and were gone before one could really make up his mind whether to do anything about it or not. Bessie never took her eyes from the road in front of her. She did not seem to be conscious of anything else—men, women, children, electric cars, teams, dogs or cats. The one thing that she felt she could do, to atone for her sin, she did with all her might—she steered the automobile clear of every obstacle.

Bye-and bye, keeping straight on, they got out into the country, and for a long distance had the road all to themselves. By this time Ralph was laughing and cheering with boyish delight. It was the greatest lark he had had since he graduated from skirts. "Why don't you holler?" he kept demanding of Bessie. "It's such fun!" But Bessie's face was still stern, and her heart was filled with dread and shame. "Don't bother me, Ralph," was her only reply. "Let me steer straight." And all the time she was praying in her heart, "O God! make this steam-carriage run down!"

And at last, when they were fifteen miles from home, it did run down. The gasoline in the tank gave out; the machine's chug-a-chug began to choke; there was a final sighing p-hiz-z of steam—and then the wheels ceased to turn, and the automobile stopped in plain sight of the little railroad station at Mystic.

A moment later a man came rushing out of the station, bareheaded. He was the telegraph operator, and he had just been taking an odd message from the ticker—"Look out for runaway automobile with two children. Wire if seen."

"The very kids!" he cried, as he hastened up the street toward the run-down automobile. "I'll send them in by the next train and wire their father to meet them. Poor, guilty-looking little things! I guess they have learned one lesson that they will remember."—Christian Work and Evangelist.

GRANDPA'S TEDDY.

S. JENNIE SMITH.

"Children," said grandpa, "I've lost my penknife. When I was upstairs in my room a while ago I picked up my coat and I thought something dropped out of one of the pockets. I looked around, but could not see anything. Now I find my penknife missing, and I think perhaps it was that. Will one of you go up and see?"

Teddy was playing with his little toy engine. It had been wound up and started to Massachusetts, but the boy decided that it could stop at a way-station for a few minutes. "I'll go up grandpa," he answered right away. Teddy was such an obliging little fellow. He was always so ready to do things for people.

Mattie was reading a book, and she hated to leave it even for a minute; so she was glad that Teddy offered to go.

Then there were Joe and Albert, the ten-year-old twins. They were playing a game together and did not like to stop, so they, too, were glad to see Teddy going upstairs.

Pretty soon down came the little boy. His eyes were sparkling, and his cheeks were red. "Grandpa," he cried, "I found your knife and your ten-cent piece too. Ain't you glad that I found them? They were both on the floor."

Grandpa smiled and answered:

"Yes, my boy, I am glad to have my knife because I want to use it, and I am glad to have the silver piece because I want to give it to the little fellow who was so willing to do something for grandpa. Grandpa's Teddy, I think we will have to call him."

When the other children heard this they were sorry that they had lost the chance to get that silver piece. Besides, grandpa's words made them feel mean.

As for Teddy, you may be sure he felt very happy.—Christian Work and Evangelist.

ADVANTAGES OF COUNTRY TRAINING FOR BOYS.

When a child grows up in the country, it gets a natural training in accurate observation. It wants to find a four-leaf clover; it runs to see where the green snake went to; it tracks the woodchuck to its hole and gets it out; it learns the songs of the birds; and knows when the smelts run up the brooks and when the twilight is just right for finding the partridges. In short the country child gets naturally a broad training in observation. It also has on the farm an admirable training in manual labor. From an early age it can actually contribute to the care of animals, the successful conduct of the household, and the general welfare of the family. In the city all this natural training is lacking, and substitutes for it have to be artificially provided. This necessity has brought into our schools nature study and manual training, to teach the child to use its eyes and its hands, and to develop its senses and its muscular powers; and these new beneficent agencies in education, already well in play, are in the near future to go far beyond any stage at present reached. We do not yet see how to replace in urban education the training which the farmer's boy or the seacoast boy gets from his habitual contest with the adverse forces of nature.

The Gotts Island boy, on the coast of Maine, goes out with his father in the early winter morning in a half-open sailboat to visit their lobster traps and bring home the entrapped lobsters. They start with a gentle breeze and a quiet sea, though the temperature is low. The boy knows how to steer the boat five or six miles to sea, where the traps are sunk on some rocky spot which the lobsters love. The father is busy pulling the traps. The boy watches the weather, and suddenly he says, "Father, there is a northwester coming. See the clouds driving this way over the hills." The boy knows just as well as the father what that means. It means a fearful beat to windward to get home, facing a savage wind and falling temperature, the spray dashing over the vessel and freezing to the sails and ropes and loading down the bow with ice. It means a life-and-death struggle for hours, the question being, Shall we get into harbor or not before we sink? Now, that is a magnificent training for a boy, and the sheltered city offers nothing like it. The adverse forces of nature, if not so formidable that men cannot cope with them, are strenuous teachers; but in modern cities we hardly know that the wind blows, or that the flood is coming, or that bitter cold is imperiling all animal life.—President Eliot.

BEAUTIFUL is the activity which works for good; and beautiful the stillness which waits for good; blessed the self-sacrifice of the one; blessed the self-forgetfulness of the other.—Robert Collyer.

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower.—J. R. Miller.

Popular Science.

H. H. BAKER.

Scientific Anxiety.

There are three very important things, which are tolerably well known throughout the world, that are yet to be obtained, and they are causing great solicitude and anxiety, also commanding the highest order of scientific intelligence, and any amount of financial ability, and plenty of volunteers to perform herculean tasks to accomplish the removal of any or all of the three.

The first of the three is the "North Pole," and is supposed to be of the greatest value. Its exact location is said to have been determined by scientific experts. Its qualities can only be known and appreciated when obtained; then it can be appraised and its real value known.

The gentleman who at this time is putting forth the greatest effort to reach the "pole" is Mr. William Ziegler, of New York. Mr. Ziegler a few years ago fitted out an expedition consisting of three ships, at his own expense, said to have contained the best equipment of any expedition ever sent forth to the Arctic regions. It sailed under the captaincy of Mr. Baldwin, from Canada, of whom high hopes of success were expected. After an absence of about two years he returned, when it became known that the expedition thus sent forth had resulted in an almost entire failure.

Mr. Ziegler, nothing daunted, set about arranging for another expedition to reach that farthest northern point on earth, and is now fitting out the steamship America, which is to be commanded by Mr. Anthony Fiala, who is to have charge of the expedition. This expedition is expected to be on its way north, in search for the pole, in the month of June, 1903. They are going with our best wishes for their ultimate success.

The second object is becoming of very special interest, and is creating a wide-spread diversion of solicitude. It is no less than a silver cup, said to be located at or near the longitude and latitude of the city of New York.

Many people on the other side of the Atlantic Ocean desire to have this cup, and to have its location changed, scientifically, to a point on which a degree of longitude and latitude shall cross each other near London, England. The point to be determined by the senior professor at Greenwich Observatory.

A wealthy English gentleman very much desires this cup, and is anxious to obtain it; but as it can only be obtained by any one giving a popular exhibition; that they either possess or have at their command superior knowledge of science and art, also the ability, and can actually demonstrate their superiority, they can receive the trophy and remove it to suit their pleasure.

Sir Thomas Lipton has, in years past, made two efforts, at great expense, to secure this representative artistic cup, and failed; but, like a genuine hero for science and art, he is now making another effort to display the talent of superiority.

We hope that his expensive efforts at this time will result in gratifying his ambition and delivering to him the chalice for which he has striven so hard.

The third object enlisting grave attention is to find and determine the exact spot and quality of the "South Pole" (we mean the

pole or points on or around which our earth daily revolves).

We are informed that the earth has four poles. The other two are of a magnetic character, and located at different points. They, of course, will receive due attention in turn. Indeed, we have one expedition in the northern field at this time in search of the magnetic pole.

There are now three expeditions in the Antarctic regions. It has been proven that it is a vast continent. Captain Scott, of the Royal Navy, Commander of the ship Discovery, reports that he has penetrated a hundred miles further south than any other explorer, and has discovered a range of mountains extending to 83 degrees and 20 minutes South. The ship Discovery wintered four hundred miles further south than any vessel had ever wintered before.

It is believed that land and mountains not only stretch to, but surround, the pole. Should that prove to be the case, all that remains to develop that end of the earth would be for Mr. Markham, of the Royal Geographical Society, to announce that a rich gold mine had been discovered by one of the exploring parties, within three and one-half miles of the South Pole, and that a steamship was to sail within fifteen days for the gold fields and the pole. We think such would be the enthusiasm and anxiety that the ship would be loaded with people anxious to be among the first to stake out a claim.

Only think of the terrific scenes that took place in the Chilcoot Pass, in the rush to reach Alaska, hardly a decade ago; now they go by railway, and we have a telegraph to the far-away Nome.

LIFE A REHEARSAL FOR HEAVEN.

I learned a lesson this morning that will always be helpful to me. A friend was telling me of an incident in her life as a musician. Her husband had arranged a musical entertainment for the benefit of some charity and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys that she ceased playing and listened. All at once her husband rushed up to her exclaiming: "Don't you know that you are leading? They are waiting for you!" In an instant her hands were on the organ and she resumed the leadership. How quickly I saw how careful we must be. Others are following us and we must not stop. When Christ said to Peter, "I have prayed for thee, that thy faith fail not," he had his mind on others. My friend said afterward, when she realized what she had done, she was almost overcome at thinking how serious a matter it might have been. I am sure we do not know what our keeping the music of faith and hope and love going is doing for others: "No man liveth unto himself." I suppose all of life is only a rehearsal for the perfect concert of heaven, but we have our part to play, and others are following us, whether we know it or not.—Mrs. Margaret Bottome.

KEEPING THE FAITH.

The first condition of any permanent hold on any truth is this, that the truth itself should be live enough and large enough to open constantly and bring to every new condition through which we pass some new ex-

perience of itself. I know, indeed, how much a merely traditional religion will inspire men to do. I know that for a faith which is not really theirs but only what they call it, "their fathers' faith," men will dispute and argue, make friendships and break them, contribute money, undertake great labors, change the whole outward tenor of their lives. I know that men will suffer for it. I am not sure but they will die to uphold a creed to which they were born, and with which their own character for firmness and consistency has become involved. All this a traditional faith can do. It can do everything except one, and that it can never do. It can never feed a spiritual life and build a man up in holiness and grace. Before it can do that our fathers' faith must first, by strong personal conviction, become ours.—Phillips Brooks.

\$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 benefitted 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 Hallowell, 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. 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.
9. 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.
10. A lady with New York State Life Certificate as teacher, wishes a position in said State among Seventh-day Baptist people.
11. If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employees, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address, W. M. DAVIS, Sec., No. 511 West 63rd Street, Chicago, Ill.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1903

SECOND QUARTER.

April 4. Paul's Farewell to Ephesus.....	Acts 20: 24-38
April 11. The Resurrection.....	1 Cor. 15: 20, 21, 50-58
April 18. The Law of Love.....	Rom. 13: 7-14
April 25. Paul's Journey to Jerusalem.....	Acts 21: 3-12
May 2. Paul Arrested.....	Acts 21: 30-39
May 9. The Plot Against Paul.....	Acts 23: 12-22
May 16. Paul Before Felix.....	Acts 24: 10-16, 24-26
May 23. Paul Before Agrippa.....	Acts 26: 1-29
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.....	

THE PLOT AGAINST PAUL.

LESSON TEXT.—Acts 23: 12-22.

For Sabbath-day, May 9, 1903.

Golden Text.—The Lord stood by him, and said, Be of good cheer. Acts 23: 11.

INTRODUCTION.

The military tribune or chief captain impressed with the fact that Paul was really a man of consequence, readily granted his request to be allowed to speak to the people. Paul showed his tact in addressing the people in the Aramaic language. They might, most of them understand Greek, but it was a foreign tongue. At first they listened with attention as Paul told them he had occupied precisely the same position as they toward the Christians, and how he was converted from a persecutor of Christians into a follower of Christ. But when he came to mention his commission to preach to the Gentiles their rage knew no bounds.

The chief captain took Paul into the castle, and was about to put him to torture in order to extort some confession from him as to what he had done when Paul claimed the exemption guaranteed by his Roman citizenship. Paul's claim was accepted without hesitation, for one who made a false claim to Roman citizenship might be punished with death. Lysias feared also because he had already infringed upon Paul's rights as a Roman in ordering him to be bound for the scourging.

The next day in order to find out what it was of which his prisoner was accused, Lysias brought him before the Sanhedrin. We may imagine that Paul was nothing loath to go, for here was an opportunity to bring his beliefs to the attention of the chief men of the nation. It is almost certain that Paul had been himself a member of this highest court of the Jewish nation. Before this council Paul had scarcely better treatment than at the hands of the crowd. He did indeed create a slight diversion in his favor by saying that he was a Pharisee; but as upon the previous day it was the strong arm of the Roman government that preserved his life.

TIME.—On the second day after our lesson for last week.

PLACE.—Jerusalem.

PERSONS.—The Apostle Paul and his nephew; the chief captain and other soldiers; the Jews, especially certain enemies of Paul.

OUTLINE:

1. The Plot of the Jews. v. 12-15.
2. Paul's Nephew Reveals the Plot. v. 16-22.

NOTES.

10. *And when there arose a dissension*, etc. It is evident that Lysias was himself present at the meeting of the Sanhedrin. He called the soldiers and rescued Paul because he feared that he would be torn in pieces by the opposing factions in the Sanhedrin.

11. *The Lord stood by him*. That is, Jesus. There seems to be especial need for this encouragement at this time. On two successive days Paul's message had been rejected by those for whom he had great longing, and the apostle himself had narrowly escaped with his life. And from the outward circumstances it would appear that his usefulness was to be abridged by imprisonment and perhaps by condemnation on charges made by the Jews before the Roman officials. Paul is assured by his Master that his testimony at Jerusalem is recognized, and that he will live to give testimony at Rome.

12. *The Jews banded together*. Literally, made a combination. It is called conspiracy in v. 13. The words "Certain of" of the Authorized Version are to be omitted. V. 13 gives the approximate number of those who entered into the plot; but we are not to say that there were no Pharisees in this number or that they

were all Sadducees. *Bound themselves under a curse*. Asking God to bring severe penalties upon them if they faltered from their purpose. *They would neither eat nor drink*. They certainly intended to accomplish their object very soon, and to make it, for the time being the chief purpose of their lives. *Till they had killed Paul*. The Romans had taken away from the Sanhedrin the privilege of inflicting the death penalty, and they could scarcely hope to bring a charge against Paul that would lead to his speedy execution by the Romans; so their only hope was in assassination.

13. *More than forty*. Seemingly an amply sufficient number to secure the success of their plot. *Conspiracy*. Literally, a swearing together.

14. *And they came to the chief priests and elders*. These were members of the Sanhedrin. The Jews were filled with such hatred against Paul that they stopped short of no sin in order to get vengeance upon him. The assassins bravely told their plot to the members of the chief court of the nation and asked their co-operation. *To taste nothing*. That is, neither food or drink as in v. 12, King James' Version, using the verb "eat," misses the complete sense.

15. *Now therefore do ye with the council*. Those whom the conspirators approached were to bring the matter up in the council, and have the request come to Lysias by vote of the whole council. *As though ye would judge of the case more exactly*. Certainly a very plausible pretext; for owing to the tumult they had evidently come to no formal decision as to what Paul had done amiss. *Before he comes near*. They were planning to kill Paul before he reached the place of meeting of the Sanhedrin, so that there would be no suspicion of any complicity in the matter on the part of the Sanhedrin itself.

16. *But Paul's sister's son heard of their lying in wait*. This is the only mention of the relatives of Paul in the New Testament. Some have conjectured that this sister lived in Jerusalem, and that the nephew was a student there as Paul himself had been in his youth. But this is mere guesswork. We have to guess also how this nephew became aware of the plot against Paul. *He came and entered into the castle*. As Paul was imprisoned primarily for his own protection, we are not surprised that his friends were freely allowed to visit him.

17. *And Paul called unto him one of the centurions*. This centurion was doubtless aware of the fact that Paul was a Roman, and so made no difficulty in fulfilling his request without even asking the purpose of it. *This young man*. He may have been a mere lad.

18. *Paul the prisoner*. Paul often names himself thus in the later Epistles.

19. *And the chief captain took him by the hand*. This action of the tribune points toward the theory that the nephew was young. He saw that the boy had something of importance to communicate and so readily granted him a private interview.

20. *As though thou wouldst inquire somewhat more exactly*. This reading follows older manuscript authority than that of the Authorized Version, and really gives a better sense. For they would represent themselves as merely helping Lysias to conduct the investigation.

21. *Do not therefore yield unto them*. In his earnestness the young man goes further than to give information, and adds advice or entreaty. *Bound themselves under a curse*. This is much better than the rendering of King James' Version, "with an oath," not only because the expression is stronger than that suggested by the word oath, but also because we have the same Greek words as in v. 12, and it is unwise to suggest by our rendering that there is a difference in the original when there really is none.

22. *Tell no man that thou hast signified these things to me*. The tribune wished to take extra precaution that the conspirators should not know that their plot had been found out. For if they discovered that their plan was known they might at once undertake some other way of accomplishing their wicked purpose. As it was they would rest quietly till the next morning, and Lysias would have time to act.

23. *Two hundred soldiers*, etc. A very large escort for one prisoner. Lysias means to use every precaution to guard against surprise, and sends Paul off about nine o'clock in the evening so that he would be in comparative safety by daybreak. Caesarea was about seventy miles from Jerusalem, and was the residence of the Roman governor of the province of Syria.

24. *And he wrote a letter*. Lysias certainly showed great skill in the composition of this letter. He represents that he rescued Paul because he was a Roman, and altogether neglects to mention that he had bound and ordered him to be scourged. He shows that he has

used diligence to find out of what Paul was accused, and that now he has sent him to Felix both because Paul was in danger in Jerusalem, and because Felix was more competent to decide in such a matter.

31. *Brought him by night to Antipatris*. A little more than half way on the journey to Caesarea. Many have wondered that the party should have covered thirty-eight miles in one night. Some think that they went part of the way the first night, and then rested and completed the journey as far as Antipatris the second night. But a journey begun in the night might well be called a night journey even if it was not completed till toward noon the next day. So we may conclude that the whole force went as far as Antipatris without stopping. Then as the remainder of the journey to Caesarea lay through the open country where here would be no danger of surprise, the foot soldiers returned to Jerusalem.

34. *And when he had read it*. Felix after a brief preliminary examination held Paul to await the appearance of his accusers.

35. *To be kept in Herod's palace*. He was not put into the common prison; and as it would seem was not held in rigorous confinement. Compare ch. 24: 23.

STANDING BY THE RIVER.

REV. A. W. COON.

(The writer of the following has come nearly, if not quite, to his ninetieth birthday, and these simple lines are bright with the glory of undiminished faith.)

I am standing by the river,
And ken the other shore,
See trees immortal growing,
Yielding fruit for evermore.

My bark is in the water,
The pilot standing nigh,
I soon shall cross the billows,
And bid the world good-bye.

Then I shall join my loved ones;
Dear ones gone before;
And with them all, united,
Shall range the golden shore.

There in that heavenly climate
I shall be forever blest,
And not a thought of trouble
Will mar my peaceful rest.

DODGE CENTER, Minn., April 1903.

THE CREDULITY OF INCREDULITY.

There is the more reason for trying to help an honest doubter, because he is not at rest in the region of doubt. Skepticism is a restless sea, on which any one who sails is tossed up and down and driven to and fro in endless uncertainty. There is no solid ground on which to stand until something true is found and believed. They who pull down our faith should build up something better; for man is a "religious animal" and needs a religion. It is fair to ask for some better book if we are to give up the Bible and for some better Saviour if we are to abandon Jesus Christ. The theistic theory may not satisfy some men, but they cannot be content with a chaos of absurdities, a mere jumble of conflicting and contradictory notions, in its place. It is scarcely sane to scout one theory for supposed lack of proof, only to accept other unproven theories instead. Napoleon once said to skeptical officers who were about him: "You, gentlemen, seem to make amends for not believing in Christianity by making haste to believe everything else." If faith sometimes runs into credulity, what about the credulity of incredulity! The folly of believing too much is not so great as the folly of believing too little. Some doubters imitate the Eastern dervish, who, bidden to search in a river-bed for the philosopher's stone, got into the habit of throwing away whatever he picked up, and so flung away the priceless treasure even when he had it in his hand.—A. T. Pierson.

REGNANT FORCES.

Our age is one of great commercial enterprise, but for that reason we are not to conclude that the kingdom of God cannot be advanced as rapidly as commerce. It is a day

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when the struggle for material acquisition is intense and dominant, but even this should not lead us to feel that the desire for spiritual experiences and the actual purposes of Christly loyalty have ceased as regnant forces in Christian hearts. The tides of self-gratification and earthly pleasure seem to sweep the great multitudes away from the reverence and devotion of our forefathers, but let us not think that there are not great undercurrents of sacrificing consecration and loving service for the betterment of broken and sorrowing humanity. We hear so much from every side about the lack of faith, of the indifference of Christians and of discouragements to religious progress, but on this account we are not to suppose that the great hosts of God on earth have ceased to believe in the great realities of life and destiny, or that the Church of Christ is not making real progress and pushing its conquests along all avenues of life. The place of the preacher, teacher and Christian worker in our age is that of the prophet and forerunner of a victorious Christ. With a gospel so full of power and optimism and a commission that contains no note of failure, less should be said of materialism and more of spiritual realities; less about the failures and indifferences of the church and more about the dominant purpose to be realized through the church.

Thoughtful Thanksgiving. The Arabs have a custom of thanking God that it is no worse. If one loses an eye, he thanks God that it was not both eyes; if he loses a hand, he thanks God it was not both hands; if he breaks his leg, he thanks God it was not his neck. Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of thanksgiving, one of the most beautiful traits that can possess the heart.

With Christ in the vessel I smile at the storm.—John Newton.

MARRIAGES.

LACEY-VERNON.—At the Seventh-day Baptist parsonage, Boulder, Col., April 12, 1903, by Dr. F. O. Burdick, Mr. Chas. N. Lacey, of Boulder, Col., and Miss Esse B. Vernon, of North Loop, Neb.

NELSON-BRIGGS.—In Independence, N. Y., March 31, 1903, by Eld. Jared Kenyon, at his home, Rodney Nelson, of Allegany, Pa., and Miss Ione Briggs, of Bingham, Pa.

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.

YOUNG.—Mrs. Hannah M. Youngs died at Crystal Dale, N. Y., her home, Feb. 1, 1903, aged 68 years.

Her health had been quite poor for two or three years. She was converted in early life, but was not baptized until about twenty-five years ago, when Eld. J. L. Huffman held meetings at Crystal Dale, when she joined the Seventh-day Baptist Church at Watson, Lewis county, N. Y. Before her death she requested her pastor to use Pa. 23: 4 at the funeral. M. H.

CRANDALL.—Herbert Eugene Crandall, son of Thomas G. and Hannah Finch Crandall, was born in Little Genesee, N. Y., April 20, 1871, and died in that place March 3, 1903.

His death was caused by an oil tank falling upon him while he was unloading it from a wagon. He leaves a wife and two children. D. B. C.

HALL.—Diantha B. Woodward was born in Spafford, N. Y., Feb. 17, 1826, and died in Emporium, Pa., April 7, 1903.

When eight or nine years of age, she moved with her parents to Richburg, N. Y. In 1849 she married Milford D. Hall, and they settled upon the farm in Little Genesee, N. Y., which has since been her home. Her husband died in July, 1865. Two daughters, two sisters, and a brother are living. About a year after her marriage she was soundly converted to the Sabbath of Jehovah, and in 1858 was baptized, and united with the First Genesee Seventh-day Baptist church. She was a member of this church at the time of her death. Her funeral service was conducted by her pastor in Little Genesee, April 10, 1903. D. B. C.

Special Notices.

PROGRAM of the South-Eastern Association, to be held with the Middle Island church May 14-17, 1903.

FIFTH-DAY—MORNING.

- 10.00. Devotional Service.
- 10.15. Address of Welcome, Roy F. Randolph.
- 10.25. Address by Moderator.
- 10.45. Introductory Sermon, Flavius J. Ehret.
- 11.30. Report of Executive Committee.

AFTERNOON.

- 1.30. Appointment of Standing Committees. Communications from Churches. Communications from Sister Associations. Report of Delegate.
- 3.00. Sabbath School Hour, Moses H. Vanhorn.

EVENING.

- 7.30. Praise Service, Rev. Riley G. Davis.
- 8.00. Sermon.

SIXTH-DAY—MORNING.

- 9.30. Song Service, Okey Davis.
- 9.45. Denominational Readjustment, Rev. E. Adelbert Witter. Discussion.
- 11.00. Missionary Hour, Rev. O. U. Whitford.

AFTERNOON.

- 1.30. Reports of Committees.
- 2.00. Woman's Hour, Mrs. Cortez R. Clawson.
- 3.00. Sermon, Rev. G. P. Kenyon.

EVENING.

- 7.30. Praise Service, Ahva J. C. Bond.

SABBATH—MORNING.

- 10.00. Sabbath School, led by Superintendent.
- 11.00. Sermon, Rev. Lucius R. Swinney. Followed by Joint Collection.

AFTERNOON.

- 2.00. Young People's Hour, S. Orestes Bond.
- 3.00. Sermon, Rev. Lewis A. Platts.

EVENING.

- 7.30. Song Service.
- 8.00. Sermon, Rev. Lewis F. Randolph.

FIRST-DAY—MORNING.

- 9.00. Unfinished Business.
- 10.00. Education Hour, President Theodore L. Gardner.
- 11.00. Tract Society Hour, Representative of the Tract Society. Followed by Joint Collection.

AFTERNOON.

- 1.30. Song Service.
- 2.00. Sermon.
- 3.00. Unfinished Business.

MRS. GEO. H. TRAINER, Rec. Sec.

PROGRAM of the Yearly Meeting of the Brookfield, N. Y., churches to be held with the Second Brookfield church, Brookfield, N. Y., Sabbath, May 9, 1903.

SABBATH—MORNING.

- 10.30. Sermon by Rev. I. L. Cottrell.
- 11.30. Sabbath-school, conducted by L. P. Curtis.

AFTERNOON.

2.30. Symposium, conducted by Rev. T. J. VanHorn. How Gospel Work is to be Promoted in our Denomination:

1. By Our Missionary Society, Dr. H. C. Brown.
 2. By Our Colleges, Miss Adelaide Clarke.
 3. By Our Theological Seminary, Miss Martha Williams.
 4. By Our Tract Society, H. D. Babcock.
 5. By Our Quartets and Evangelists, Dr. A. C. Davis.
 6. Untried Methods, Mrs. H. C. Van Horn.
- 3.30. Christian Endeavor Meeting, Miss Ethel A. Haven.
- 3.30. Junior Christian Endeavor Meeting, Mrs. Julia Maxson.

EVENING.

- 7.30. Praise Service, Fred Babcock.
- Sermon and Conference Meeting, Dr. A. C. Davis.

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

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

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

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

J. T. DAVIS.

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

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

REAL ESTATE.

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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
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WHOLE No. 3036.

ON THE LATE MASSACRE IN PIEMONTE.

JOHN MILTON.

This poem commemorates the heroism of the Waldenses, who in the matter of Sabbath-keeping are the predecessors of Seventh-day Baptists.

Avenge, O Lord, thy slaughtered saints, whose bones lie scattered on the Alpine mountains cold:
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred-fold, who, having learned thy way,
Early may fly the Babylonian woe.

Kindling
Wood Better
Than Ice.

MEN are always crying out to each other, and to God, for help in one way or another. Love is the great source of help and life. A warm heart is more desirable than a great brain or a cultivated intellect; nevertheless, the three ought always to be associated. It is possible to give more pleasure by a cordial hand shake than by a learned talk on philosophy. Men are helped to do right and given comfort through their emotions and their spiritual experiences, more than through logic and philosophy. The strong man is doubly strong when his power is warmed and softened by a loving spirit. Many who are otherwise weak, are strong in point of helpfulness, because their lives are dominated by the spirit of love. A city missionary once said of one of his helpers, "He isn't much of a man if you measure him in some ways, but he's worth a hundred dollars a year as kindling wood in a prayer-meeting." Prayer-meetings need kindling wood more than they need an ice-cream, and there are too many people who carry ice in their pockets to prayer-meetings. Have you ever thought as to which your life furnishes most for the world, kindling wood or ice?

LAST week we drew some lessons touching faith from the life of Abraham. It is well to call attention to the lifting power of faith, both from within and from without. We stopped a moment ago to note the working of machinery which is driving an iron tube fifty or sixty feet into the earth. That tube is to be filled with water, and the column of water thus placed is to run the elevator in the Babcock Building, under the roof of which we write. It will be a simple and natural process when the work is completed. That column of water, rising and falling, will carry many thousand loads of people from floor to floor, from cellar to roof, in this

great building. Childhood will ride upward, prattling of its joys, or telling its sorrows. Business men in middle life will be lifted from the street to their places of work, and wearied ones will find relief and comfort as that column of water does its uplifting work, carrying them to their places. The lifting power of that imprisoned water will be measureless, and its services will be as varied as the wants of men, women and children are.

It is a comforting thought that faith, imprisoned in our hearts, becomes the great uplifting power in life. When we are overwhelmed with the burdens which sorrows bring, faith carries us and all our load of sorrows up into the presence of sorrow-dispelling love, before the Great White Throne. When temptations and trials entangle our feet, and we lie prone in the dust, stricken, but repentant, faith lifts us gently in the arms of forgiving love. When human wisdom has failed, and human plans have come to naught, and when human judgment has proved itself short-sighted and blind, faith lifts us out of the shadows into the light of higher wisdom, and divine guidance. The uplifting power of faith touches all experiences, meets all demands, brings all souls help. Men of faith look upward, walk uprightly, and their faces tell the story of indwelling and uplifting faith. You have seen lives darkened, burdened and bewildered, made light and joyous and brought into rest through faith. Whatever faith does for one, it waits to do for all. The strength you have seen in others, may come to you. The new joys which have been awakened in other lives, wait to spring into new beauty in your life. As the imprisoned water will lift all who step into the elevator, rich and poor alike, old and young alike, glad and sad alike, so faith in the divine love and trust in the ever-living, ever-helping Father, waits to do its service for each and for all. No one is left out, unless he wills thus to be. Will you let faith come into your life with its everlasting and irresistible uplift?

On another page will be found an article from the Watchman, upon "Studying the Old Testament." That theme furnishes food for abundant thought. It can not be denied that the average Christian, although something of a Bible student, knows comparatively little of the Old Testament, either as to the facts it contains, or the real nature of it as literature or as the revelation of God's will and his dealings with men. What men need is acquaintance with the Old Testament, and that acquaintance comes only through study. He must be more than an usual scholar, and a man of more than usual spiritual development, who can secure adequate results from a cursory and infrequent reading of the Old Testament. It should be studied as the source of the New Testament, and as the only book in which the credentials of Christ, the Messiah, can be found. The relation of the Old Testament writings to actual life and spiritual development, to the unfolding of conscience, and the clarifying of men's relations with God, is beyond price. Like many other treasures, that relation is too little understood. We cannot here enter into any details concerning methods of study. It is well to suggest, however, that the Prophets are to be studied as great reformers, rather than as those who foretold events. The Psalms must be studied for their bearing upon worship, and their teachings of practical wisdom, as must the Proverbs also. The fact that the Old Testament has lived so long, and yet holds such a dominant place in

REV. GEORGE C. LORIMER, of New York, lately spoke of the type of church which is already demanded in that great city. He said that we have outgrown the idea that the church should be opened but one day in the week, and have reached the time when its doors should be opened on every day, and when it should be a source of help in every direction and at all times, that the ser-