

THE SABBATH RECORDER.

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

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ALFRED UNIVERSITY. One Hundred Thousand Dollar Centennial Fund. Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y. Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund. Proposed Centennial Fund \$100,000 00 Amount needed, June 1, 1902 \$97,371 00 Joseph A. Hubbard, Plainfield, N. J. Amount needed to complete fund \$2,629 00

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The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through the Corresponding Secretary or Associational Secretaries, will be strictly confidential. THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Salem, W. Va. August 21-26, 1903. REV. T. L. GARDNER, Salem, W. Va., President. REV. L. A. PLATTIS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. PROF. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y. These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference. Milton Wis. WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, MRS. S. J. 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Spring Term Milton College. This Term opens THURSDAY, APRIL 2, 1903, and continues twelve weeks, closing Thursday, June 26, 1903. Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific. Milton Academy is the preparatory school to Milton College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life. In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony. Thorough work is done in Bible Study in English, in Oil and China Painting, in Elocution, and in Athletics and Military Training. Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information, address the REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar, Milton, Rock County, Wis. Salem College. Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body. FALL TERM OPENS SEPTEMBER 2. SPRING TERM OPENS MARCH 10, 1903. Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

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 shortsighted 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? 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-

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 Piemontese 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 trying 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-chest, 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

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Study The Old Testament. 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

The Coming Church. 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-

the world's literature, is proof that it contains truths of the greatest moment, and of the deepest meaning. The mysterious things which science seeks after in the material world are not less fundamental in their relations to man's life, than the truths of the Old Testament are to the spiritual world. It may be said without injustice that there are great mines of spiritual, intellectual and moral worth, in the Old Testament, which preachers and people alike are still ignorant of. Study the Old Testament.

Christian, Jew, Brotherhood.

THE death of Rabbi Gottheil, already noticed in these columns, and the services connected with his burial on the 19th of April, have emphasized, at once, the lack of brotherhood, and the necessity for brotherhood, between Christians and Jews. It is one of the strange and sad facts connected with Christian history, that unjust and bitter prejudice, which has often culminated in equally unjust and cruel persecution of the Jews, has been by far too common for many centuries. No one can study the earlier history of Christianity without knowing that this prejudice, and the consequent intolerance and persecution, had no just foundation. That it was a small circle of political agitators and of intolerant Pharisees who brought about the death of Christ is a well-known fact in history. That the Jewish nation, as such, knew little of Christ during his lifetime, and had no hand in securing his death, is a fact equally well known to students of history. That the bitter prejudice which sprung up at a later time, and developed into shameless cruelty in the Middle Ages, was the product of Pagan thought, in a great degree, is equally well known. That this dislike of Christianity, as a movement among the Jews, reached much farther back than the time of Christ, is equally well known. Paganism had opposed Judaism, from the first, because the Jews were loyal to one God, Jehovah, and because, through that loyalty, they refused to recognize the "gods many and lords many" of the Pagan nations. In spite of all these facts, the better side of Judaism, represented by such men as the late Rabbi Gottheil, has been the most tolerant of all forms of world-wide religion. Concerning the prejudice and the persecutions which Christianity—mainly under the Roman Catholic form—has brought to them, the sweetness and tolerance of the modern Jew, are among the wonders of history. The twentieth century opens in the United States with a wall of opposition between Christians and Jews, in which ignorance, each of the other, is a large factor. No one who knows anything of the history of the Hebrew people, ancient or modern, will dare claim that intellectually they have ever been, or are now, an inferior race. Although they practically govern the business of our great cities, those who are poor, and can, therefore, be pushed aside by the general laws of society and business, are crowded into the most unsanitary and unfavorable conditions, where they receive more down-pushing and ostracism than uplifting and education such as Christ-like brotherliness would give. Christianity, as the dominant religion in the United States, is responsible for much of which it complains in the Jews.

True Christianity a Part of Judaism.

In the face of such prejudice and intolerance, the fact remains that Christianity, as represented in the New Testament, and in the sub-Apostolic period, was only a movement within the Jewish church. The Bible is the product of Jewish thought, from first to last. The ethical principles of Christianity are all drawn from the Decalogue, enlarged and clarified by the Sermon on the Mount. The doctrine of universal brotherhood, as taught by Christ, was the doctrine of the best Jewish thought of that period. If any one shall still insist that the Jews rejected and persecuted Christ, they have only to look to centuries of Christian history during the Middle Ages, when all persons who dared to vary in creed or practice from the prevailing forms of Christianity, were persecuted with equal bitterness, and put to death by the thousands. Within the Protestant period, even, the fires of Smithfield, and elsewhere in England, represented the same intolerance and bitterness, while no one even of New England blood, will think of denying that Quakers and Baptists were driven from all the leading religious centers, in the Colonial period, and that there were but two places—the home of William Penn, and the home of Roger Williams—where liberty of conscience, religious freedom, or immunity from persecution could be found. One of the most important steps toward bringing the Jews into sympathy with Christianity, or into faith in Christ, is a more Christ-like attitude on the part of Christians toward the Jews. While in certain countries the last half century has witnessed many attempts toward drawing the Jews into the Christian church, the same period has continued the wall of separation between the two, which, in many respects, has been more impassable than the separation which existed between the ancient Jewish dispensation, and the dispensation of the Kingdom of God, which Christ inaugurated. It is a consummation devoutly to be wished, that the twentieth century may witness the incoming of such religious freedom, and of such long-delayed justice on the part of Christianity toward Judaism, as will serve to draw the two, with their common religion, their common sacred books and their common faith in the one Jehovah, into something like real brotherhood.

The Religious Press of the United States.

FACTS and figures concerning the religious newspapers in the United States have lately appeared in the New World, a Roman Catholic paper of Chicago, which are of common interest. From our general knowledge of the situation, we think the figures are practically correct, even though a coloring favorable to Roman Catholicism would naturally appear in the New World. Following is the table published, to which we call the careful attention of our readers:

	No. Papers.	Circulation.
Catholics.....	250	875,400
Methodists.....	113	759,200
Baptists.....	142	465,300
Presbyterians.....	46	415,100
Jews.....	45	238,900
Episcopalians.....	54	142,700
Disciples of Christ.....	22	127,200
Congregationalists.....	19	112,800
Lutherans.....	44	105,550
Adventists.....	15	41,180
All others.....	128	244,200
Totals.....	878	3,521,530

The New Sunday-School Lessons.

THE list of lessons for the International Course, prepared by the Sixth Lesson Committee, has just been announced. This list recognizes the demand for changes and improvements in methods of study which have been followed hitherto by the International Lessons. Looking over the themes, which are given below, we think there is considerable improvement in the list just announced. The change which has been made against the International Course, that it has been "too fragmentary," that it has partaken too much of the "hop, skip and jump" character, has been well founded. The Sixth International Lesson Committee has recognized the demand for historical continuity, and "the study of the Bible by completed periods." Perhaps it has been impossible to secure improved methods, except by continued experience, and it is cause for congratulation that this Sixth Committee seem to have profited by the experience of the past. We give an outline of the studies as reported by that Committee:

- January, 1906, to June, 1907—An 18 months series on the Life and Character of Jesus, as given by the Synoptic Gospels, Matthew, Mark and Luke.
- July, 1907, to June, 1908—A full year of Old Testament studies, the first six months taking up Stories of the Patriarchs, the second six months on the Making of Israel, or from Moses to Samuel.
- July to December, 1908—The Words and Works of Jesus (or studies in John, logically supplementing the synoptic studies of the year previous).
- January to December, 1909—A full year on the Expansion of the Early Church, from the Acts and the Epistles.
- January to December, 1910—A full year of the Glory and Decline of Israel (or from Samuel to Isaiah).
- January to June, 1911—Studies in Luke on the Son of Man.
- July to December, 1911—The Captivity and Return of Israel, from Isaiah to Malachi.

A Church Hand Book.

THERE has just come to our table, in an attractive form, a pamphlet bearing the following title page: "Hand Book of the Seventh-day Baptist Church of Chicago, Wayland D. Wilcox, Pastor, 1903." The book announces the services of the church, the residence of the pastor, and several features of general interest touching Seventh-day Baptist history and work. Some of the themes are indicated by the following titles. Under the general head, "The Sabbath and Sunday" is an outline of reasons for being a Seventh-day Baptist, and of the history of the Sabbath question, briefly and sharply told. Under the head: "Brief History of Seventh-day Baptists," is an outline of our denominational history, which opens with the following sentence: "Historically, Seventh-day Baptists are not merely seceders from Roman Catholicism. In every century since the days of Christ there have been Sabbath-keeping Baptists, and the present Seventh-day Baptists are, spiritually, their lineal descendants. We represent the earliest Christianity," etc. The denominational expose of faith is printed in this pamphlet. Such hand books are commendable and desirable as a culturing influence in churches which use them, and as a means of answering

many questions which strangers, attending the services, or meeting with the members of the church, are likely to ask. It would be well if every church had a similar hand book, in abundant supply for constant use.

The Old-fashioned Bible.

Kate A. Babcock, of Edgerton, Wisconsin, having noticed a reference by one of our correspondents to the poem, "The Old-fashioned Bible," sends us the following copy, which, she says, "I placed in my scrap-book many years ago. I am a 'Shut In,' and am able to do little for others, but it is a pleasure for me to do that little."

How painfully pleasing the fond recollection
Of youthful emotion and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies and peace from on high!
I still view the chair of my sire and my mother,
The seats of their offspring as ranged on each hand,
And that richest book which excels every other,
That family Bible which lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us delight;
The prayer of our sire was a sweet invocation
For mercy by day and safety through night.
Our hymns of thanksgiving with harmony swelling
All warm from the heart of a family band,
Half raised us from earth to that rapturous dwelling,
Described in the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

Ye scenes of tranquility! long have we parted!
My hopes almost gone and my parents no more!
In sorrow and sadness I live broken hearted,
And wander unknown on a far-distant shore.
Yet how can I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand?
O, let me with patience receive his correction,
And think of the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

RETURN TO THE SAVIOUR AND TRUTH.

ANGELINE PRENTICE ABBEY.

Dear soul, do you know of the heartaches,
Of the sighs, and tears that are shed,
Of the yearnings and prayers of the faithful,
That you in right paths may be led?

Why wandered you forth in the strange path,
Away from your God and his truth,
And grieved so the dear ones who love you?
Come back to the path of your youth!

Why stifle the voice of your conscience?
Why compromise ye the Word?
Be true to the voice that's within you,
Come back and follow the Lord!

Oh, Prodigal, where is the profit
If your soul be bartered for gold?
"Stand fast in the faith," say the Scriptures,
And the truth should never be sold.

Behold thou the crucified Saviour,
His sufferings never forget,
The prints of the thorn-crown, the spear prints,
And nail prints he's carrying yet.

Oh, think of his grief at your wand'ring,
Of the vows you made in your youth;
Come back to One yearning to bless you,
And live for your God and his truth!

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in him who provides for the tiniest insects in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and he, who is so watchful, so pitiful, so loving; so forgiving? Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

Prayer-Meeting Column.

Topic.—Simplicity of Salvation.
(Lesson.—2 Kings 5: 1-16.)

We are prone to throw mysteries around things which are simple, when we cannot understand how they are accomplished. This is true in science and religion, but more likely to be true in religious matters than elsewhere. Men with little knowledge of God's power, or his methods of working, attempt to build theories as to how he works. Much is said concerning "the plan of salvation," which is a revelation of our ignorance, and sometimes of our folly, in assuming to tell just how God works, or how we think he ought to work, in saving men. Thus we hedge the question about with difficulties, and create standards, which sometimes hinder more than they help men in being saved. To repent of sin, to obediently accept God's love and trust in his mercy, is a simple process. Those who thus do, find salvation. Men frequently reject the gospel because the process is so simple. The story of Naaman is an apt illustration. It is also an illustration of his self-importance and pride. He felt that he was such an important personage, and his sickness was a matter of such note, that the prophet would take great pains and make great demonstrations to secure his healing. Until his selfishness was overcome, and his pride humbled, there was no chance for him. Then he went his way obediently and was healed. When he was willing to follow God's direction, without understanding the mystery of what God might do, or how the healing might come, he was on the way to healing and life. His case is the counterpart of all spiritual experiences. No one should hope for salvation without repentance and obedience. Beyond that, our knowledge can make little explanation as to how salvation is attained. We can understand, through our knowledge of the best side of human life, what repentance and forgiveness mean, and what obedient love requires. This is enough when we come to God. To make the matter still easier for us, God has revealed this love and compassion, together with abundant teaching concerning right, in Jesus Christ. If we cannot know the nature of God by our intellectual reasoning, nor understand the methods by which his divine power works, whether in material or spiritual things, we can understand his Fatherhood, and what divine love and mercy mean, when revealed in the flesh, as in Christ. To go beyond this, and attempt to formulate plans and determine how God and Christ are related to each other on the metaphysical side in the work of salvation, is more than any man may do. Cease to trouble yourselves about the unknown and the unknowable. There will be time enough for that bye-and-bye. We know "That God so loved the world that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life." Knowing thus much, and being contented to accept and obey, we are assured of salvation, and the unfolding of further knowledge may well wait until the coming days, when "some-time, we shall understand" more than we can know now. Take care, lest you reject Divine love in your eagerness to know how Divine love saves, with folly akin to that of the child who digs up the growing plant from

the life-giving earth that he may discover how it grows. Such digging up is death. So men prevent themselves from attaining salvation by credal restrictions and metaphysical reasonings, which are forever calculating how salvation can be, rather than accepting it by responding love.

CHARLES H. MAXSON.
A. H. LEWIS.

Charles H. Maxson, a notice of whose death appears in our obituary column, was born on the 28th of February, 1816, in the town of Hopkinton, R. I., the locality is still known as "Maxson Hill." He was the son of Caleb Maxson and Mary Bliss. On his father's side he was of the 6th generation from Richard Maxson, of whom we first know as a member of the Baptist church in Boston, and who driven from Boston, probably by the persecutions which Baptists and Quakers suffered, came to Portsmouth, R. I., previous to 1639, and died at that place about 1640 or 1642. Richard's son, John, born in 1639, and dying in 1720, was Elder John Maxson, Sr., pastor of the Seventh-day Baptist church at Newport, R. I. In the line of direct descent came his son, Johnathan, next in order his son, John, who was Elder John Maxson the Second, and pastor of the Newport church. He married Tacy Rogers; Caleb, their son, was the father of Charles H., the subject of this sketch. Caleb was born on November 2nd, 1752; his first wife was Mary, daughter of Rev. Wm. Bliss, a pastor of the Seventh-day Baptist church at Newport. Their children filled prominent places in the history of the Seventh-day Baptists in the United States during the last century. Among them was Rev. William B. Maxson, D. D., Deacon John Maxson, of De Ruyter, N. Y., and Deacon Joshua Maxson, of Stephentown, N. Y.

After the death of the first Mary Bliss, Caleb married her cousin Mary, daughter of Judge Henry Bliss, on the first of March, 1807. To them were born three children, Mary Bliss Maxson, Greenman, late of Milton, Wisconsin, Tacy Wells Maxson, Lewis, late of Berlin, Wisconsin, and Charles Henry, the youngest and last of that family line. Coming from a long line of Puritan ancestors, Charles Maxson inherited many of the best qualities of New England puritanism. He was thoughtful, conscientious, logical, naturally religious and a born theologian. His earlier life, as the youngest member of the family, he speaks of as being lonely. His was a home in which the ordinary family devotions were kept up, where the Sabbath was observed, and the public services of the Sabbath were usually attended. About 1825, Charles went from Rhode Island to Little York, N. Y., to reside with his elder brother John, and learn the machinists trade. In connection with his life at Little York, his education, so far as school life was concerned, was mainly completed.

Mr. Maxson was married to Sena Ann Enos, of De Ruyter, on the 24th of September, 1839. She survives him, and although she has reached her 85th year, was able to go from New England to central New York for the final services. It is a rare privilege when God permits two so closely united as these two were, to walk the path of life for more than sixty years, hand in hand. Their home was always an ideal one, and her wish, that she might survive him, and serve him to the last, has been granted.

In 1831 Mr. Maxson became an apprentice

to the printer's trade, and followed that calling until about 1840. For the next thirty years thereafter, he was a farmer in Madison county, N. Y., but was much in public life. He held many positions of trust and responsibility in social, political and educational matters. He was deputy clerk of the Assembly of New York for several sessions, was justice of the peace, town clerk, assistant assessor of internal revenue, notary public, and an officer in the state militia. During all his life he was much interested in educational matters, and was officially connected with De Ruyter Institute and the Public schools of that village, as president and trustee for many years.

Farewell services were held at Westerly, R. I., on the 21st of April, at the home of his son, Charles B. Maxson, conducted by the Editor of the RECORDER, assisted by Rev. S. H. Davis, and in the Seventh-day Baptist church at De Ruyter on the 22nd. On both occasions evidences of esteem and regard were seen on every hand. The Public school at De Ruyter was dismissed, its flag was at half-mast, and the church where he had formerly worshipped, was filled with people, including the prominent business men of the village, who came to do him honor.

For the last two or three years Mr. Maxson's physical health has been declining, and the last few weeks were marked with great physical suffering. This was borne with quiet Christian fortitude and calmness, and he went home to the better life with no shadow of shrinking, but rather with such peace and joy as come through restful faith and trustful confidence in God. Rev. L. R. Swinney, pastor of the church at De Ruyter, assisted in the services at that place, and at the close, the choir led by Rev. J. G. Burdick, sang Tennyson's Crossing the Bar, which, in words and in spirit, was a fitting picture of Mr. Maxson's life.

"Sunset and evening star,
And one clear call for me:
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of Time and Place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

The address was by the writer, his nephew. The memory text being from II Timothy 4: 6-8.

"For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Holland said:

"From hand to hand life's cup is passed
Up Beings piled gradation,
Till men to angels yield at last,
The rich collation."

THE LONGEST AIR LINE.

WELLS W. COOKE.

The terminal points of this line are the far limit of land in the North and Argentina in

the South. The trip can be made in about eight weeks, the highest rate of speed being nearly 1,000 miles in twenty-four hours, and schedule time can be depended on. It has a double track, and is owned and run—or rather flown—by the Plover & Curlew Co., although Turnstones and a few others have joint interests in the route. What would not some of our modern aeronauts give to know just how this line is operated!

The attempt to learn the method of bird flights is comparatively recent, but interest in bird migration goes back to a remote period, and marvelous tales about it were spun in the brains of early observers. But hardly less incredible are the actually ascertained facts. The most extensive migrations are made by the American Golden Plover, accompanied by the Eskimo Curlew and the Turnstone, and what is here said of the Plover applies almost as well to his traveling companions.

The first week in June they arrive in the bleak wind-swept "barren grounds" above the Arctic Circle and far beyond the tree line. Some even venture 1,000 miles further north and were found by Greeley at latitude 81°. While the lakes are still ice bound they hurriedly fashion shabby little nests in the moss only a few inches above the frozen ground. The chicks are able to scamper about in a day or two after they pick their way through the fawn colored speckled shells and the parents have no scruples about leaving them to shift for themselves when they are only a few weeks old.

By August they have deserted their birdlings and hastened off to Labrador, where they and their friends have a regular appointment to go berrying together. Trailing over the rocks and treeless slopes of that inhospitable coast grows a woody vine, the crowberry, bearing in profusion a juicy black fruit. In countless numbers the wading birds scatter over the berry-laden plains. It is the feast of the year and the Plovers appear there in full dress—the gay honeymoon and home-making plumage which it is the fashion with most birds to lay aside in the fall to don a soberer suit before the fall journeys commence. But the Plovers are too impatient to wait until their traveling suits are ready and they finish them up on the wing.

From sunrise to sunset of the long Northern day the birds, Indian like, gorge themselves. Their extravagant fondness for the fruit gives it the name among the natives of the curlew berry. The whole body of the bird becomes so saturated with the dark purple juice that curlews have been shot a thousand miles south of Labrador whose flesh was still stained with the color. After a few weeks of such feasting they become excessively fat and are then ready for their wonderful migration flight.

The equinoctial is at hand. They have reared their young under the midnight sun and now they seek similar conditions in the Southern Hemisphere. Bolder than the navigators of the fifteenth century, they strike straight out to sea. With no chart or compass, and guided we know not how, they take a direct course for the easternmost islands of the West Indies. Two thousand miles and more of the ocean waste lie between the last land of Nova Scotia and the first of the Antilles, and there are yet 600 miles more to the eastern continent of South America, their objective

point. The only land along the route is the Bermuda Islands, 800 miles from Nova Scotia. In fair weather the birds fly past the Bermudas without stopping; indeed, they are often seen by vessels 400 or more miles east of those islands. And when they sight the first land of the Antilles the flocks often do not pause, but continue their flight to the larger islands and sometime even to the mainland of South America.

A storm will drive the birds off the main track and they then gladly seek the nearest land, appearing even at Cape Cod or Long Island, to become at once the target for numberless gunners. These storms are the sole hope of the sportsmen at those places which are several hundred miles to the west of the direct course. By the time-table of the air line, which is known by the hunters almost to the day, the birds may be looked for with the first storm after August 28, and so swift is the flight that the date is the same for Cape Cod, Long Island, the Bermudas and the northern Antilles. If the storm is delayed even a week, no old black-breasted birds will be bagged, though their white-breasted youngsters may appear two weeks later. If continuous good weather prevails the sportsmen will watch on the sidetracks in vain.

There may be a few short stops on the main line, for the Plover swims lightly and easily and has been seen resting on the surface of the Sargasso Sea whose thousands of square miles of seaweed teem with sea life, and where the waders have been noticed busily feeding. But though they are feathered balls of fat when they leave Labrador, and are still plump when they pass the Bermudas, lean and hungry do they drop down in the West Indies for their first square meal; and it requires some weeks of fattening their thin, shrunken bodies before the diner-out of the Antilles will pronounce them good eating.

The first and hardest half of their journey is over. How many days it has occupied may never be known. Most migrants either fly at night and rest in the day, or *vice versa*; but the Plover express flies both night and day. That its speed is wonderful is shown by a record made half a century ago. September 10 and 11, 1846, hundreds of flocks passed over the Bermudas without stopping, and September 12 immense numbers of the birds appeared at the Barbadoes, 1,150 miles to the south.

After a short stop of three or four weeks on the northeastern coast of South America the flocks disappear and their arrival is noted at the same time in southern Brazil and the whole prairie region of Argentina almost to Patagonia, where they remain from September to March—the summer of the Southern Hemisphere. The native birds of Argentina are engrossed in family cares; but no wayfayer from the north nests in the south.

The Plover have a six months' vacation before they resume the serious affairs of life and start back toward the Arctic. But not by the same course. Their northward route is the Plover's secret. We only know that they disappear from Argentina, and shun the whole Atlantic coast from Brazil to Labrador. In March they appear in Guatemala and Texas; April finds their long line trailing across the prairies of the Mississippi Valley; the first of May they are crossing our northern boundary and the first week in June they reappear at their breeding grounds in the

frozen North. What a journey! Eight thousand miles of latitude separates the extremes of their elliptical course and 3,000 miles of longitude constitutes the shorter diameter, and all for the sake of spending ten weeks on the most desolate land in the world!—Congressionalist.

ABRAHAM LINCOLN.

FOULY ASSASSINATED APRIL 14, 1865.

This poem fills well a place half-way between the date of Lincoln's Martyrdom and Decoration Day.

You lay a wreath on murdered Lincoln's bier,
You, who with mocking pencil went to trace,
Broad for the self-complacent British sneer,
His length of shambling limb, his furrowed face,

His gaunt, gnarled hands, his unkempt, bristling hair,
His garb uncouth, his bearing ill at ease,
His lack of all we prize as debonair,
Of power or will to shine, of art to please;

You, whose smart pen backed up the pencil's laugh,
Judging each step as though the way were plain;
Reckless, so it could point its paragraph
Of chief's perplexity, or people's pain:

Beside this corpse, that bears for winding-sheet
The Stars and Stripes he lived to rear anew,
Between the mourners at his head and feet,
Say, scurrile jester, is there room for you?

Yes: he had lived to shame me from my sneer,
To lame my pencil, and confute my pen;—
To make me own this him of princes peer,
This rail-splitter a true-born king of men.

My shallow judgment I had learned to rue,
Noting how to occasion's height he rose;
How his quaint wit made home-truth seem more true;
How, iron-like, his temper grew by blows.

How humble, yet how hopeful he could be:
How in good fortune and in ill, the same;
Nor bitter in success, nor boastful he,
Thirsty for gold, nor feverish for fame.

He went about his work,—such work as few
Ever had laid on head and heart and hand,—
As one who knows, where there's a task to do,
Man's honest will must Heaven's good grace command;

Who trusts the strength will with the burden grow,
That God makes instruments to work his will,
If but that will we can arrive to know,
Nor tamper with the weights of good and ill.

So he went forth to battle, on the side
That he felt clear was Liberty's and Right's,
As in his peasant boyhood he had plied
His warfare with rude Nature's thwarting might,—

The uncleared forest, the unbroken soil,
The iron-bark, that turns the lumberer's axe,
The rapid, that o'erbears the boatman's toil,
The prairie, hiding the mazed wanderer's tracks,

The ambushed Indian, and the prowling bear;—
Such were the deeds that helped his youth to train:
Rough culture,—but such trees large fruit may bear,
If but their stocks be of right girth and grain.

So he grew up, a destined work to do,
And lived to do it: four long-suffering years'
Ill-fate, ill-feeling, ill-report, lived through,
And then he heard the hisses change to cheers,

The taunts to tribute, the abuse to praise,
And took both with the same unwavering mood:
Till, as he came on light, from darkling days,
And seemed to touch the goal from where he stood,

A felon hand, between the goal and him,
Reached from behind his back, a trigger prest,—
And those perplexed and patient eyes were dim,
Those gaunt, long-laboring limbs were laid to rest!

The words of mercy were upon his lips,
Forgiveness in his heart and on his pen,
When this vile murderer brought swift eclipse
To thoughts of peace on earth, good-will to men.

The Old World and the New, from sea to sea,
Utter one voice of sympathy and shame!
Sore heart, so stopped when it at last beat high;
Sad life, cut short just as its triumph came.

A deed accurst! Strokes have been struck before
By the assassin's hand, whereof men doubt
If more of horror or disgrace they bore;
But thy foul crime, like Cain's stands darkly out.

Vile hand, that brandoed murder on a strife,
What'er its grounds, stoutly and nobly striven;
And with the martyr's crown crowned a life
With much to praise, little to be forgiven.

TOM TAYLOR, in Punch.

WERE you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn a life.—R. S. Stoops.

NEWS OF THE WEEK.

The fact that "Al. Adams," a noted gambler of the city of New York after repeated efforts to escape justice, has been sent to Sing Sing as a common prisoner, is an item of news well worth recording. It is said that his physical health is declining, and that he is likely to die in prison; but that he has been convicted, after having grown rich upon the savings of men and women who were fleeced through his gambling house, is sufficient reason for recording the fact.

President Roosevelt has finished his outing in the National Park. Early in the week he passed through Nebraska and Iowa, on his way to the dedication services at St. Louis. He made speeches at different places, discussing, as he is accustomed to do, questions of national interest and policy.

A decision has been handed down during the week from the Supreme Court of the United States in the Alabama case, in which Jackson W. Giles, a colored man, sought to establish his right to register and vote under the new constitution of that state. This decision of the Supreme Court considers only the matter of jurisdiction. The result of the decision, however, seems to indicate that it is possible for a state like Alabama to practically disfranchise colored men by methods which may not be reversed by the Supreme Court of the United States. It suggests the possibility of constitutional changes on the part of other states, which may have an important bearing upon the future of the negro and his position as a citizen.

The week opened with some startling announcements concerning the purpose of Russia to continue the occupation of Manchuria, China. The announcement made no small stir in the United States, Japan and England. As the week closes, Russia announces that the reports were without authority, and that she intends to keep faith and evacuate Manchuria, according to former promises. This announcement seems to have allayed the agitation for the present, at least.

On the 27th of April, Dr. Roberts, Stated Clerk of the Presbyterian General Assembly, announced that two-thirds of the Presbyteries have voted in favor of revising the Confession of Faith along the lines submitted by the last General Assembly. When this report is made to the General Assembly, which meets in Los Angeles during the present month the action of the Assembly will, doubtless, settle the question in favor of revision.

The President held a Cabinet meeting at St. Louis during the week.

On the 28th of April the Court of Appeals handed down a decision, declaring the law which limits a day to eight hours' work on public works, unconstitutional. This provision is part of a labor law enacted by the state of New York in 1899. Aside from its local application, this decision is important, since it supports the fact that no law has yet been permanently enacted limiting the hours of labor for adult men. The larger principle involved reaches the question of the constitutionality of Sunday legislation as well, a fact which was expressed to the writer by a high official of the United States, a few months since. The principle involved is plain. If a government may not declare how many hours a citizen of full age may be employed on any given day, it may not declare how many, or how few, days in a week a man may or may not labor. There is an important

principle involved in this decision, of which we shall hear more, undoubtedly, as the labor agitation and the Sunday law agitation go forward.

On the 29th of April a terrible disaster occurred through a landslide, by which the mining town of Frank, in Southwestern Alberta, Canada, was practically destroyed. Old Man's River runs through the village. Early on the morning of the 29th of April, the top of Turtle Mountain was hurled upon the town. Millions of tons of rocks buried the village, destroying many who were employed above ground and insuring the death of many who were at work in the mines, through the closing of the air shafts. The early returns place the number of dead at more than one hundred, but full facts are not at hand. The railroad track for some miles east of the station was covered from ten to forty feet with rocks and earth. Some time must elapse before the full extent of the disaster can be known.

The Dedicatory Exercises of the Louisiana Purchase Exposition at St. Louis, took place on the 30th of April. This was the One Hundredth Anniversary of the purchase of the Louisiana territory. The significance of that purchase, its effect upon the history of the United States, and its relation to our future, were discussed on that occasion. Although the weather was unfavorable, there was an extensive civic and military display. If our readers will recall the general facts concerning the Louisiana purchase, the extent of the territory, and the number of states which have been carved out from it, they will be better able to appreciate the following extracts from the speeches of President Roosevelt and ex-President Cleveland, on that occasion:

"The old days were great because the men who lived in them had mighty qualities, and we must make the new days great by showing these same qualities. We must insist upon courage and resolution, upon hardihood, tenacity and fertility in resource: we must insist upon the strong, virile virtues, and we must insist no less upon the virtues of self-restraint, self-mastery and regard for the rights of others: We must show our abhorrence of cruelty, brutality and corruption, in public and private life alike.

If we come short in any of these qualities we shall measurely fail: and if, as I believe we surely shall, we develop these qualities in the future to an even greater degree than in the past, then in the century now beginning we shall make of this republic the freest and most orderly, the most just and most mighty nation which has ever come forth from the womb of time."—Roosevelt.

"We may well recall in these surroundings the wonderful measure of prophecy's fulfillment within the span of a short century, the spirit, the patriotism and the civic virtue of Americans who lived a hundred years ago, and God's overruling of the wrath of man and his devious ways for the blessing of our nation. We are all proud of our American citizenship. Let us leave this place with this feeling stimulated by the sentiments born of the occasion. Let us appreciate more keenly than ever how vitally necessary it is to our country's well that every one within its citizenship should be clean minded in political aim and aspiration, sincere and honest in his conception of our country's mission, and aroused to higher and more responsive patriotism by the reflection that it is a solemn thing to belong to a people favored of God."—Cleveland.

It is well to give these higher considerations attention, and not to forget in the presence of material display, the more important features of the St. Louis Exposition.

Missions.

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

OUR little church at Ayan Maim, Gold Coast, West Africa, is not only maintaining spiritual life, but is making a better increase in membership. Two have been baptized and joined the church, and two or three more will be baptized soon, perhaps have been ere this. It takes about a month to get word from Ayan Maim. A liberal appropriation is yearly made by the Board toward the support of Pastor Joseph Ammookoo, and his son James, who is now the teacher of the school. Ebenezer Ammookoo has been selling books and some of our own literature, and distributing tracts. His health was not good when he last wrote. Our brethren there are very anxious for help and are patiently waiting and expecting that a missionary and teacher will be sent to them again. Who will go?

EVANGELIST J. G. BURDICK writes from De-Ruyter, N. Y. Shall continue the meetings another week. Fourteen I think have found Christ. Are having good meetings. A fine spirit pervades. We are anxious for some who are backsliders that they should be reached. I preach three times today, twice for the Methodist, and three churches unite for the evening at our church. Shall expect a good crowd tonight. Roads dry but rough. The victory is coming upon us. We must hold on and push harder. Praise God for all his mercies.

EVANGELIST M. B. KELLY writes: I preached twice at Walworth, Wis., just before the quarterly meeting and then after that meeting, which was unusually good, the meetings were continued six days. Although most of the week we had very bad weather, the meetings resulted in seven being added to the church by baptism. The general interest in the work was fairly indicated in a single collection taken Sabbath morning for the Missionary Society which amounted to \$42.

FROM S. R. WHEELER.

Sabbath services have been maintained with the usual regularity during the past quarter. December and January were very pleasant winter months. Did not seem like winter for days and days at a time. But since February first there have been frequent snow storms with cold enough to nearly stop outside work and keep many indoors, both on business days and on Sabbath days. A few days in March encouraged some to begin work with gardens. But April is now here and still the warm spring days are delayed.

Our Rev. Bro. F. O. Burdick accepted the call of the church to become its pastor and is here. The last Sabbath in March I preached my farewell sermon. Sabbath, April 4th, Bro. Burdick was installed as pastor. At this time Bro. Burdick spoke to the question, "Why I accepted the call to become pastor of the Boulder church?" He told us he had refused three other churches that had called him. But this call seemed to come as the voice of God and he yielded to it. Bro. Swan gave a paper concerning "The duty of the pastor to the church." Bro. Wardner Williams spoke upon the subject, "The duty of the church to the pastor." The retiring pastor used some time giving words of welcome to the incoming pastor and telling the membership how it is possible to make the pastor

always feel that he is welcome. These things said, it remained for me to state that my ten years service was now ended. Then thanking brethren and sisters for their consideration and kindness to me, I bade them a heartfelt farewell and sat down. Then the committee presented resolutions concerning the retiring pastor. These were unanimously adopted, ordered to be spread upon the book of records of the church, and a copy forwarded to the SABBATH RECORDER for publication. The next day at church meeting it was ordered that a copy of the resolutions be sent to each of the papers of the city of Boulder for publication. The service was well attended, was impressive and we trust will do much good. God grant that this change of pastors may be of great worth to the church and to all others concerned.

On Sabbath, June 8, 1861, I preached my first sermon in Bro. Joel Tappan's log house in Minnesota. Five years thereafter was spent in the schools as student and teacher. During this time I supplied the Second Hopkinton church with preaching one year. Also did quite a good deal of preaching in the different places where I was located. Five years in preparation, 2 1/4 years in Hebron, Pa., where I was ordained; 18 1/2 years in Kansas; 6 years in Dodge Center, Minn.; 10 years in Boulder, Colorado; give the sum of 41 1/2 years; 42 years the 8th of next June. Almost all of these years I have labored more or less under the auspices of the Missionary Board, sending in quarterly and annual reports. This may be my last report. Be it so or be it not, it is proper for me to thank the Board for the confidence placed in me, and for the forbearance and kindness shown to me. Boulder is a pleasant, thriving place. But its many attractions are not to stand in the way of completing my life work as God shall direct. If he wants me elsewhere he will let me know.

"Thus far the Lord has led me on." He will continue to lead me to the end. "Surely goodness and mercy shall follow me all the days of my life."

BOULDER, Col.

FROM R. S. WILSON.

I have done very little this past quarter. I had preached only one sermon in the first quarter of the year when I was taken sick Jan. 10. I was unable to sit up any for about five weeks, then when I was able to walk about the house, a week or so later, a friend of mine was taken sick with fever. I went to see him as it was only a few rods from his house, and I spent about five days with him, but staying at home nights, till at last he died. So then his father and mother-in-law and his wife wanted me to preach his funeral sermon and then go with them to the grave 8 miles away and on very rough roads. I did not feel able but they insisted so hard and said they would furnish me with a good top buggy, so I went and stood the ride all right. The next week after that another man died and his father came after me to go and conduct his funeral also. I went and that is all the preaching that I have done only at our own church up to the end of the quarter. I did a great deal of visiting among the sick and sent out and gave away a few tracts and held one prayer meeting. So you see I have been providentially hindered by sickness and bad weather this winter. I have had letters and cards and request after request to go and hold meetings but could not. I have

written a good many letters to our scattered members and this is about all I have done during the quarter ending March 31 1903. I just reached home yesterday from a trip to St. Clair County where I went to visit a man by the name of Williams, a Sabbath-keeper who is not a Seventh-day Adventist, and he does not claim to be a Seventh-day Baptist but I think he will come to us by and by. He seemed to be troubled some over the state of the dead. I told him that he could not alter this condition at all and that they were in the hands of the Lord, and our business was to look after the living. I told him that we were not to pray for the dead or anything of the kind. I tried to show him that the doctrine of Seventh-day Baptists was first to repent, believe and be baptized and then to keep the commandments of God, to try to save the living that were lost and let the dead alone and in the morning of the resurrection the bodies of the dead will be brought forth, some to everlasting life and some to eternal ruin. I hope he will get out of all this talk that does not make one soul better. I came to Steel, a little railroad town and attended a prayer-meeting and conducted the same. I was invited to preach in the Methodist church that night which I did to a good congregation. The people there want me to preach to them every fifth Sunday and all the other times I can give them. My time is now filled up, I have plans for all I can do this coming summer.

Bro. D. H. Green is here with us again and will present his letter to the church for membership the first Sabbath in May. Pray for us, we need your prayers. May the dear Lord bless you all.

ATTALLA, Ala.

FROM W. L. DAVIS.

No doubt our report for the last quarter will be discouraging to the Board, not knowing the circumstances and disadvantages with which we have had to contend. In the first place we have had considerable sickness in our family which kept me pretty close. Second we have had a very hard winter since the beginning of the year. There have been only about five Sabbath days that we could have meetings at all, and that was mostly in the month of March. We have done nearly all of our calling and visiting during March.

We have been in many homes during this quarter, more than in any preceding one. In some of these homes we have called many times, but have not in this report counted the two to each home.

We feel that we are becoming endeared to some people while with others the hard ground of prejudice has some indications at least of being broken by the vindication of God's word concerning the Sabbath.

While we have not been permitted to have our regular Sabbath day services we feel that the work has not lost vitality. At these services just a few comparatively would be in attendance while we have seen hundreds in their homes and elsewhere. We are convinced that the church must be in the future advanced by house to house visitation and heart to heart talks with the people in their homes.

We have started Sunday evening preaching services, and we have good congregations. We preach at Blystone next Sunday evening. This leaves us well.

May God bless the Board in its work. Pray for this field of labor.

HICKERNELL, Pa.

The following typographical errors appear in the first and second editorial paragraphs of this page of last week: In the first paragraph a should take the place of e in didactic, and s should be removed from narratives. In the second, Psalm should be plural, and depiction should be reputation.

Woman's Work.

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

A RECIPE FOR A HAPPY LIVING.

Three ounces are necessary, first of patience, Then of repose and peace; of conscience A pound entire is needful; Of pastimes of all sorts, too, Should be gathered as much as the hand can hold; Of pleasant memory and of hope three good drachms; There must be at least. But they should be moistened by With a liquor made from true pleasures which rejoice the heart. Then of love's magic drops a few— But use them sparingly, for they may bring a flame Which naught but tears can drown. Grind the whole and mix therewith of merriment an ounce. To even. Yet all this may not bring happiness Except in your orisons you lift your voice. To him who holds the gift of health.

—Margaret Navarre.

THE Kindergarten for the Blind of Boston held its annual reception on April 19, which date is also an anniversary, as the first building for this purpose was opened April 19, 1887.

The theory and practice of the founder, Dr. Samuel Howe, has been faithfully carried out in this work. He reasoned that much good was left undeveloped and much waste material was unused that might be made available by instruction of the blind. This has been proved true, and where the blind have been carefully taught they have shown themselves of value. In America, as in no other country, has this work been done. In foreign countries, individuals have received such training, but in America the teaching is more universal.

One who attended this anniversary entertainment of the Blind Kindergarten says: "The cheerfulness that pervades everything is more noticeable than the pathos." There are now nearly a hundred pupils in this school, and the entertainment was one that would have done credit to children with seeing eyes. Recitations, vocal and instrumental music were well rendered by the pupils. The correct and skillful playing of the violin, and the work of the school orchestra were a surprise as well as a pleasure.

An exhibition of their work other than music showed that they were doing the same kind of work, and equally well, as the kindergartens of our cities.

It reads like a fairy tale the work that these little blind children have accomplished. To us, who have so little familiarity with the methods of work, it seems a hopeless task to make even a beginning. There is no class of workers with the young who are deserving of so much credit as these who by their patience and skill have given to these sightless ones so much that will be of life-long pleasure and profit.

EDITORIAL FROM THE "EVANGELICAL QUARTERLY."

MRS. E. S. BARCOCK.

There is a tendency to hold narrow views of missionary work. It seems to be the general opinion that it consists mainly in teaching the heathen of foreign lands or of our own land. Webster's Unabridged says: Mission—One who is sent on a mission; mission—business or duty on which one is sent; with special reference to religious work.

Why should we not take the broad view of life and its work and acknowledge as real missionaries every man, woman or child who faithfully performs the work God has given them to do? It gives added zest to humble duties, if one remembers that in caring carefully for home, husband and children, she is

doing the best of missionary work. God gives us each a corner in which to work; sometimes the corner is large, but more often it is small. The most of us are wives and mothers. I ask your permission to quote from an editorial in a current newspaper, as it expresses what I wish to say of the work done by fathers and mothers so much better than I can do:

"The popular consciousness is at last awakened to the fact that the way to make good men and women is to begin with them when they are children. Education is seen to be, not the universal panacea for, but the universal preventive of, the great ills which harass and deform society. Some are objecting to the study of current events in the schools on the ground that children should not be allowed to hear anything about the election frauds, bribery, strikes, murders, prize-fights, etc. But who is going to prevent election frauds and briberies, and who is to help settle industrial problems on right lines? Surely not people who never heard anything about them. The best preparation for life, as a business man or woman, as a member of cultured society, as a citizen, is the study of life itself; a study of life as it is, with life that is past as shown in history. These observations go to the heart of this most important matter. Are we to let the next generation grow up ignorant of and ignoring the very evils that good citizenship calls on them to remember? Just so long and so far as the public ignore corruption and vice and crime, those evils will flourish. 'There is no use in trying to teach an old dog new tricks.' The generation of men who rule public sentiment are hardened to the evils and injustice they see about them. They accept them as part of the social dispensation. Who then, is to make things better? Why, the next generation, of course? No one generation can reform the world, but each may build on the work of the preceding one, and thus we shall have gradual improvement. The truest thing that is, is this: That the future well-being of the world depends on what we make of the boys and girls now growing up. Cultivate in them an intelligent preference for good and a determination to help weed out what is bad. It is well enough to try to reform old reprobates, but it is a thousand times more important to see that the children are started right. It is plain that if every child in the world could be properly brought up, the evil in the world would practically die out of its own accord in one short generation. It should be a part of the religion of every one of us constantly to think and act for the good of the boys and girls around us, who in a few short years will be the men and women that will be shaping the destinies of the world. Like the man who plants a tree, we may not live to eat personally of the fruit of our labors, but there is every obligation on us to bequeath to those that come after us a better world than it was left to us."

I cannot tell you in detail just how each mother must rear her child; no fixed rule applies to all; the methods must be as diverse as are the dispositions of the children; but each child must be taught truthfulness, honesty, industry, thoughtfulness for others, temperance, reverence for all good—in short, all of those things that make a well-rounded Christian character.

To accomplish these results, we must be careful of the opinions we form and express, and we must make our own lives as broad and complete as possible.

ALFRED, N. Y.

THE ROOSEVELTS AS ENTERTAINERS.

The present writer said to the President at one of the White House musicales that it was wonderful how much Mrs. Roosevelt could do socially and to how large a number she was able to extend White House hospitality. His reply I shall never forget. He looked as pleased as if it were a new thought to him; probably it had been said for the hundredth time that night. He replied: "Yes, whatever people may think of the President, I suppose it is pretty generally known that Mrs. Roosevelt makes a good mistress of the White House. I like her entertainments myself. Now this musicale is just the sort of thing we all enjoy—it gives pleasure to her friends and is dignified in its entertaining. But," he added, "Mrs. Roosevelt is as good a mother as can be found; a good mother to six children, giving them her time and thought. Yet, busy as she is in always attending to them herself, yet she manages to give me some time, too. Now to-day she rode with me an hour and a half. She is a conscientious mother, let me tell you, with a heart full of love, always thinking of what is best for the children."

I ventured to ask about the children and if he really played "bear" with them, or if that was a reporter's story.

"Well," said he, "I have threatened not to play bear, but now just last Thursday night, after I was dressed for the diplomatic dinner, I did indulge the boys in a game of bear, but after the play was over I assure you my being ready for that dinner was a thing of the past. But I made one more change, on the double quick, before I appeared downstairs."—Good Housekeeping.

THE HARM SLANG DOES.

There is still another serious objection to the use of slang. It tends to limit the vocabulary of him who uses it. Now, a limited vocabulary is almost as inconvenient at times as a limited purse, and it is far more inelegant. If there was practically limitless wealth within the reach of him who was minded to take it, it would argue a certain stupidity in any one who neglected to avail himself of the supply. The same assertion holds true with regard to him who is willing to limit his choice of words. There is even more to be said than that. There is a limitless wealth of words at our disposal, but the most of us are too stupid to make use of them.

There are about 200,000 words in the English language. The average educated person is able in reading to understand, perhaps, 25,000 words, but most of us who write and speak limit ourselves to about 500 or 600. Indeed, there is a vast number of fairly intelligent people, or people who pass as fairly intelligent, whose working vocabularies do not comprise more than 300 or 400 words each.—Adeline Knapp, in the Household for May.

LET us devote ourselves anew to the service of good will. Let us resolve for the time to come, to be considerate to all the present and the absent; to be just to all; to be kindly affectioned to all.

Education.

ECONOMICS.

PRESIDENT BOOTHE COLWELL DAVIS, PH. D., D. D.

Many of the readers of the RECORDER have not had opportunity to make a critical study of the subject now known in the college curriculum as Economics.

Our good Editor's request that a few short articles on the subject be sent to the RECORDER, from time to time, is most cheerfully complied with; and I introduce the subject today with a few general definitions and explanations, which I hope will prepare the way for more specific treatment of the problems in which we are all so vitally interested.

Since civilization began, the peoples of our race have endeavored, in a more or less orderly way, to supply their wants for food, shelter, clothing, and all those commodities that are needed to support life and make civilization possible.

The needs which one has for food, drink, clothing and shelter for one's self and one's family are bodily wants and are called in economics "Existence wants," yet these simplest wants differ widely with different races, and in different climates or where different standards of physical comfort have become fixed and necessary through long-continued habits of life.

Varying standards of dress, up to the point of luxury and extravagance; the beautifying and decoration of one's home; the desire for the development of one's faculties and activities; a thirst for knowledge; the love of books, pictures and travel; the aesthetic, the artistic and the religious, art, music, colleges and universities, and above all, Christian churches, with their manifold religious and benevolent agencies, are all included in "Culture wants."

"Economic Goods" are those objects or "utilities" which have the power to satisfy human wants, whether "existence wants" or "culture wants." Such economic goods are called "wealth;" and here the whole question of wealth, including property, the right to earn, acquire and hold property, the questions of labor and capital, industrial organizations, taxation, currency, the right of franchise, and a thousand and one vital questions force themselves upon our attention and demand solution.

An exhaustive study of "Economics" would, therefore, have to include in detail such subjects as the following, viz.: "The Production of Wealth, with its Manifold Problems;" "The Consumption of Wealth;" "Supply and Demand;" "Exchange," with

standards of value; "Money and Currency," including standards of currency, Monometalism, Bimetalism, etc.; "The Wages System," including Labor Laws, Labor Organizations, etc.; "The Distribution of Wealth," including the Social and Private Incomes, Interest, Rent, Wages, Profits, etc.; "Monopolies," including Naturalistic and Capitalistic Monopolies, and Necessary Legal Restrictions, etc.; "International Trade," including Advantages and Disadvantages of International Commerce, Restrictions of Trade, Tariff for Protection and Tariff for Revenue; "Land Nationalization" and other Socialistic Theories; "The Economic Functions of Government," including the Guarantee and Protection of Privileges, the Regulation of the Terms of Competition, the Administration of Public Works and Government Participation in Private Enterprises, etc.; "Governmental Revenues," including Taxes, direct and indirect, Public Industries, Fees, etc.; "Governmental Expenditure," including National, State, County, Municipal, Educational, Benevolent, etc., etc.

I shall hope to be useful to the readers of this Educational Column in the RECORDER by throwing some light upon some of the above practical and important topics in subsequent articles.

ALFRED UNIVERSITY.

SABBATH OBSERVANCE: ACQUAINTANCE WITH GOD.

The Corresponding Secretary of the Sabbath Tract Society preached an interesting sermon in DeRuyter, on the evening of the 22d inst. His theme was taken from the 22d chapter of Job. "Acquaint thyself with God and be at peace; and he will comfort thee."

In conclusion he referred to the great responsibility resting upon young men in their relation to the present efforts in Sabbath-reform work. The instructive sermon seemed to lead to the following thoughts:

A devout observance of the Sabbath of the Lord will lead us to an enlarged acquaintance with our Father in heaven. In the quiet of Sabbath worship we see more clearly the divine plan for our comfort and our final salvation. So long as the world stands, so long will the Sabbath be observed as a memorial of his creative work. Our country has memorial days which we love for what they represent. We love the Sabbath for what it represents and what it really is to us.

The rules for the government of men and of society leads us to an acquaintance with God. His will, our duty and our highest interest, are clearly seen as we study the great central command, "Remember the Sabbath day to keep it holy. The best teachers urge Sabbath observance for sanitary reasons.

The good results of obedience to the Divine command show a father's care for us. But it is the gospel as an exposition of the law which leads us into loving obedience to the Divine requirement. The Sabbath is the season for rest, for preaching, for prayer and praise. We are refreshed by Christian association and built up in church fellowship and communion with the saints.

Note the result of an entire disregard of Sabbath observance. A community which treats the Sabbath with disrespect will have no regular rest day—no Sabbath worship. Such people will lose their familiar acquaintance with God, as their Father. With such disregard they will have no warm attachment

for the dear Redeemer, nor fellowship with his children.

To such there is no music in Sabbath bells, no joy in public worship.

Those who love the Sabbath have an enlarged acquaintance with our Heavenly Father in his plans for our safety and our happiness.

"Acquaint now thyself with him and be at peace, thereby good shall come unto thee."

L. M. C.

Our Reading Room.

NUMAN (BUCKEYE), W. VA.—The friends of Upper Buckeye are up and at work early this Spring. They met the first Sabbath in April and organized their Sabbath-school and Endeavor Society. They have also organized a Thursday evening prayer-meeting; a good attendance is reported. It was arranged for Pastor Witter to be with them Sabbath, April 18, but he was obliged to go to Black Lick that day to attend a quarterly meeting, and sent Erlo Sutton to help at Buckeye. A good meeting was had. Since Pastor Witter has to be at Roanoke to hold their quarterly meeting on May 2d, he has arranged for Elzie Sutton to take the work at Buckeye. It is hoped that some one can be present to help in the meetings at this place each week through the summer. Let us all pray for that work. w.

FOUKE, ARK.—Our Annual Covenant and Communion Service occurred on Sabbath-day, April 11th. It was a precious occasion for our little church. We had the privilege of coming to that service with three members received during the last quarter—one of them having been baptized that day. It was also a time of general home-gathering for our isolated members. Not that they came in person, but they had sent their messages of love and interest, and we felt they were with us in spirit and in truth. Our hearts burned within us, and many tears of sympathy and joy coursed down our cheeks as one after another of these messages were being read. If the giving were more blessed than the receiving, what brightness and courage must have found a place in almost a score of hearts and lives among these scattered ones! Here is part of a message from an aged brother and sister in Oklahoma: "God is good. We have been walking in the way of his commandments and keeping his statutes for thirty years and have not grown weary." A brother, over 83 years old, writes from Southern Texas, "I want you to have the 133d Psalm read for me." Another aged brother writes from Northern Arkansas, "I am thankful that the light of a Seventh-day Baptist church is still to be seen in Fouke. Brethren, my prayer to God for you all is that this light may be wonderfully increased." Then a mother, whose three children I baptized the last time I was in Northern Texas, writes: "Brothers and sisters, the Lord has blessed me with the regeneration of my family. They are bold soldiers. I feel that he blesses me every hour." And from her children comes this, "May God's blessing rest upon our little church and not one be lost, but all do his will."

We might give many more, but it would take too much space. However, we did want you, brethren, to realize something of the loving, sympathizing and loyal spirit that

exists among many of our scattered people on this field. Pray for us. G. H. F. R.

BROOKFIELD, N. Y.—Winter is past and the warm sunshine and soft spring breezes are animating farmers and housecleaners to activity. Our townspeople are enthusiastic over the erection of local telephone lines, which it is expected will be a convenience as well as pastime for those thus connected, putting our people in quick communication with adjoining towns.

About the last of March our people enjoyed a rare treat in the visit of Pres. B. C. Davis, D. D., who preached three strong sermons and gave a lecture on "Palestine."

The young men who organized a Mutual Improvement Association several months ago have been quite successful. They have secured a number of valuable books and periodicals for furnishing their reading room. Pastor Van Horn is a busy man. He believes in setting others at work as well as himself. The Sabbath evening prayer meetings are made attractive and a means of grace by the introduction of various appropriate exercises. On Sabbath-day, April 18, the pastor preached on the subject, "The Sabbath," drawing clear and practical lessons. Our Sabbath school is progressing under the superintendency of L. P. Curtis, who is also president of a recently organized town Bible School Association, which held its first convention here on March 11. Rev. S. S. Eddy, secretary of the State Sabbath School Association was present, also Mrs. Owens, of Utica, an attractive Primary Worker. This proved a feast of good things to all interested in such work. A weekly appointment is made for an hour of Bible study each Wednesday evening, not for teachers alone, but for all who wish to avail themselves of the privilege. The school has just purchased a supply of Pentecost hymns, No. 3. The Y. P. S. C. E. is holding on bravely, notwithstanding some discouragements. The president has lately gone to Walworth, Wis., where he has secured employment. The secretary is absent on account of illness. Both were efficient officers.

Much needed repairs on the meeting house are receiving consideration. The extent of the work is not yet decided.

We are looking forward with great desire to the annual meeting of the three churches, Leonardsville, West Edmeston and Brookfield, which is to be held with us on May 9, 1903, hoping much good may result.

April 28, 1903.

E. J. H.

SALEM, W. Va.—From Good Tidings for April, we learn that on the 9th of that month the friends of E. A. Witter, pastor at Salem, surprised him and his family, filling the house with abundant social good cheer, and equally abundant representations of the good things of this life. On Sabbath, April 11th, the sermon at Salem was from the theme, "Some of the Blessings Resulting from the Resurrection." At the close of the service baptism was celebrated. From the same paper we learn that on the 11th of April, President Gardiner baptized his grand-daughter at Lost Creek, W. Va., and that Pastor Witter, of Salem, visited the church at Salemville on the 20th of March. Good Tidings also reports an increase in religious interests at Berea, West Virginia.

ROCKVILLE, R. I.—The Rockville Bible school has chosen as its officers for the ensuing year May 1st:—Superintendent, A. S. Babcock; Assistant Superintendent, Frank C. Burdick; Secretary, Evelyn I. Palmer; Treasurer, Lyra A. Babcock; Organist, Bessie A. Barber.

The annual church meeting elected the following officers:—Moderator, Benj. Kenyon; Clerk, A. S. Babcock; Treasurer, John T. Palmer.

The following resolutions were unanimously voted:—

WHEREAS, Bro. Wm. W. Woodmansee, having served the Rockville Seventh-day Baptist church continuously as its Treasurer since the year 1868, now retires from the office.

Resolved, That we hereby express our grateful appreciation of his work so faithfully and cheerfully performed for us during his 35 years of service, and regret that circumstances forbid his further acceptance of said trust.

Resolved, That a copy of the above resolution be presented to Bro. Woodmansee by the clerk.

We doubt if this record of continuous service has been exceeded by any of our church treasurers now living. CORRESPONDENT.

FROM Walworth, Wisconsin, under date of April 27th, is the following: "Seven were baptized here last Sabbath, two more coming in by letter, making nineteen in all who have joined with us since September." There is a double worth in such items of news. It is pleasant for our readers to know of such facts, but far more pleasant and important to know of such growth on the part of any one of the churches of like precious faith. The RECORDER desires to cultivate that spirit of unity and of family interest in each other which these items of news foster. It is, indeed, true that in the Kingdom of Christ, when one member of the family rejoices, all other members join in such rejoicing and in thanksgiving.

TRACT SOCIETY—TREASURER'S RECEIPTS.

For the Month of April, 1903.

Table with columns for names, amounts, and totals. Includes entries for Eusebia Stillman, Mrs. Geo. H. Babcock, Emily P. Newton, etc., and a total of \$208.16.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., May 1, 1903.

STRAIGHT HOME.

"I am going straight home." These words fell upon my ear as I was hurrying along in the gathering twilight a few days ago. They were spoken with no thought of their being heard by any but the one to whom they were addressed—by one friend parting from another; but they lingered in my heart for some time afterward, and their echo is there still.

We love to go straight home, most of us, at the end of a weary, busy day. We want no wandering or loitering then—home is what we crave. It may be a bright, full home, with noise and light and laughter, or it may be one where a pale invalid or a little serving maid only will give us a smile of welcome; but if it is home, and if rest and peace are there, it draws us straight to itself.

And how is it with that other, better home beyond the river? Are we drawn straight thither through all the toil and weariness of our life's day? Are our faces and our footsteps always steadfastly turned toward that home? Is there no loitering or wandering by the way? No forgetting of the end of the journey in caring for the journey itself? Does it never seem as if we almost lost sight of the Father's house in the many things that distract and distress us on our way thither? We might so fasten our eyes upon that "sweet and blessed country," that the roughness of the road would scarcely cause us a pain or a sigh, and its turnings would all be seen by the eye of faith to be part of the King's highway, leading straight to himself.

And oh, the welcome and the greetings of that better home! Oh, the light and beauty and restfulness of that home where our dear ones are watching for our coming! Yet even their presence will be to us the far lesser joy, when we find ourselves with the Lord, looking upon him whom our souls love, who has washed us in his most precious blood and redeemed us to himself forever. How the weariness and the windings and the conflicts of the journey will all sink into utter insignificance in the joy and blessedness of that home-coming! Christians, are we going straight home, although twilight or darkness may be about us? "Let us comfort one another with these words."—Selected.

SERMONETTES.

"The world without corresponds to the world within. Few men ever climbed the rugged incline to the mountains peak, and gazed on the valley below without the thought that their own experiences in life were strikingly similar; and few men have watched the heaving of the breast, or listened to the moans of the sick and suffering, without trying to take a firmer grasp on the realities of life and time. Every season and every year, the one that is passing and the one that is coming, each have a special voice in the varying phases of our manifold experiences. Spring brings its message of life and hope, summer its message of industry and displays its symbols not of youth, but of manhood ripe and rich. Autumn sings in minor strains of the coming rest and quiet calm, while winter's icy chill demands of us all, young and old, to "pause and number our days, for they are numbered." We live in experiences, not years. Christianity is essentially optimistic. It places a man in the present with his back upon the dead past, his face with radiance upon the future. The old has passed, we stand upon the threshold of the new, and may we not also believe a better season. Let not the failures of yesterday hinder in right living today.—J. W. Graves.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

Young People's Work.

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

From Three Standpoints.

From a young man at work.

"Instead of trying to encourage me to save for an education, my people expect me to help them. My mother works hard but she ought to be willing to sacrifice my help long enough for me to complete my education. She doesn't seem to think of our future. It is almost a sin, I believe, to raise a family of children, keep them from school when they are young and expect them to help support the family. I am going to get myself into such a position that if I am ever blessed with a family, I can give them a High School education at least, and help them through college if they will help themselves. I would prefer living alone rather than to have a family and merely exist."

From a Christian worker.

"I am getting the impression from reading, that large fortunes are the measure of success in America. That is so completely opposed to the Christ idea that I feel it is a wrong thing to impress on our young people so strongly. Isn't it that idea that makes many of them leave the Sabbath—not because they are afraid they can't make a living, but that they can't make a fortune as Seventh-day Baptists? I wish our people might have the humble and self-sacrificing spirit of the Adventists. If people would only be satisfied to make enough to be comfortable and do some good with!"

From a mother.

"President Roosevelt says that our American population does not reproduce itself. Is that because American wives shirk their main duty or is it because they seek to improve the quality instead of to increase the number of their children? For both reasons. It is right to desire ideal conditions for our children; yet perhaps a return to the custom of raising large families would not injure the quality either. A mother learns by experience and so she can sometimes do the best for the youngest children. And even if our children are not ideal children, are they not likely to make better citizens than the ignorant foreigners who are daily pouring into our country!"

EMPLOYMENT AGAIN.

Keep tossing the ball. The "Westerly friend" wants to toss it now. It was awfully narrow-minded in him to think only of the young men in the denomination and employment for them. But having solved the employment problem for one of the young ladies in the denomination some years ago (by wedlock) it may be only natural he should think there were no others.

It might be well to state right here that he found this young lady in the kitchen, not in a dry goods store or factory; and whereas he had (when they were married) dyspepsia and various troubles connected therewith, he seldom has them at all now, because meals are regular and food properly cooked. Sounds like a patent medicine ad., does it not? It is better than that. Now the young ladies may take this as a joke if they like, but it is an awfully solemn one.

There will be many things in life we cannot understand. People seemingly earnest and burning with zeal to do God's will, will come to the Sabbath, and for some reason, we do not know why, fail in one way or some oth-

er way—we can only see the surface. And as the heavens are high above the earth so is God's way above our way.

The mists that surround his way will never be lifted entirely in our present life, but with the passing of the years, if we trust his promises, we shall be able to understand to some extent. God is wisdom. God is love. His people have had from the beginning problems to solve, so it will be to the end. Shall we not learn from the old motto?

"Learn to labor and to wait."

WESTERLY, E. I.

C. E. PRAYER MEETING AND SPIRITUAL GROWTH.

Read at the Quarterly Meeting at Walworth, Wis., April 12, by Mizpah Z. Sherburne, Chicago, Ill.

You hold in your hand a wee seed, so tiny and light that the slightest breath could waft it from your sight. You want it to grow to its fullest extent, to make the most of its God-given beauties which experience has taught you are hidden away where as yet none but God can see. So carefully and lovingly you place it in good soil. Upon it fall the rain and dew of heaven, and the radiant beams of God's fair sun. Soon the tiny seed begins to swell, then tiny rootlets push their way downward into the friendly earth; the stem finds its way to the light; the dainty leaflets appear, at first frail atoms of most delicate green, but rapidly changing to the thrifty leaves of rich bright green as the kindly sun rests lovingly upon them.

Day by day your plant grows and shows forth more beauty. Tiny buds appear which ere long open forth to show their inner treasures. Have you ever seen a flower open? A few moments before it modestly covered its loveliness under green garments, and then almost before you realize that a change has taken place it charms you with its splendid coloring. Does not the same truth apply to the human soul? God has brought it into being and has placed it in the rich soil of his love. He pours down upon it his life-giving dew and rain of comfort and promise. The sun of righteousness is ever beaming down upon it. But unlike the helpless seed he has made us free agents. We can increase or stunt our own growth.

But oh, how he guides us in the growing! He grants us that glorious book of spiritual knowledge, the Bible, and he has sent us his precious son to lead us on in the paths of righteousness and truth. How can we fail under such leadership?

Ofttimes the stones of temptation and sin obstruct our growth; the winds of adversity and sorrow almost tear us from our foundation; or dark clouds of discouragement seem to hide the sun, our Saviour's face, from our view; but if we but work, and watch and pray we will surely be led aright. The Master will teach us how to stretch out our rootlets and find our way to his pure light. He will make us strong to withstand whatever may arise to overcome us. He will strengthen our spiritual eyesight to see behind the clouds to the divine light beyond.

As we are free agents we must constantly strive to grow, not sit idle and expect the Father to do it all. We must seek the best training to which we can attain, not only that we ourselves may grow in grace and strength, but that we may bring to others the same manifest blessing.

We can not expect to enter upon any line of work in this world with any hope of suc-

cess unless we are trained for it. How much more then do we need spiritual training, that we may successfully carry on that greatest of all works, the spreading of Christian truth, that we may best show to mankind that it is life, true Christian life, that is "God's holiest and most effective ministry in the world—pure, sweet, patient, earnest, unselfish, loving life." The influence of a noble life is like the fragrant perfume of the rose which is unconsciously a means of holy ministry.

There are various schools for Christian training, but today we will consider but one, the Christian Endeavor Prayer Meeting. How can we make it a greater source of spiritual growth?

Although it is often wise to vary the order of our meetings, it is almost always best to begin them with a song service, for good music and especially sacred music is uplifting. The knowledge that music has a deep influence over mankind is world-wide. A legend is told of an ancient king who caused a temple to be built to the accompaniment of music. From the laying of the first stone until the last artistic touches were added the workmen kept time to the sweetest, most melodious strains. When the beautiful building was completed it was found that not only had the work been done more rapidly but the temple was one of greater grandeur than any other in the kingdom.

Then let us make our song service as heartfelt and impressive as possible; let us sing to the glory of God.

The organist can do as much to make the song service inspiring as the singers themselves. There must be love as well as music in the playing, reaching not only to the finger tips, but finding its way into the hearts of the audience. God will grant you that power, dear organist, if you fervently petition him.

Many of our hymns are really prayers; would it not be well sometimes to sing them without an instrument, with bowed heads and prayerful hearts. Would it not bring us nearer to God.

Is the heart of some one of our members fairly singing with joy? Let him when his heart is thus filled pour forth his soul in song, and as we join in the hymn will not our hearts be bound closer together in Christian love and sympathy?

We can often sing our hymns more soulfully when we have memorized them. Then let us commit to memory one or more songs each month, each time the choice of some member of the society.

Prayer is another great source of spiritual strength. A good prayer does not consist of flowery words, inspired by a brilliant mind to win the applause of the congregation, but must be the true expression of the soul. It is short, simple and fervent, an earnest talk with God. The petitioner asks for what he feels that all most need; begs forgiveness for sins committed; expresses gratitude and praise for mercies given; seeks for strength to make his further effort more consecrated.

It is a good plan occasionally for the society to memorize a prayer or appropriate psalm to repeat in unison and with bowed heads as an opening prayer.

Sentence prayers are helpful, first because they enable the timid to join in verbal prayer, and second because in a large congregation many may have the opportunity to offer prayer.

Silent prayers are invaluable and should come at the climax of the meeting when all hearts are filled with love and devotion. The subject which has been under discussion during the meeting may be taken as the theme for silent prayer. This may be closed by a spoken prayer by the pastor, or by some other member who knows best the needs of the society.

Bring your Bibles to the meeting, Christian Endeavorers! If you have a few minutes left before the meeting begins they are well spent in reading Bible verses. Devote some of your meetings to the study of certain passages of scripture; follow regular courses of Bible study if possible; introduce occasionally the study Bible of characters; hold meetings in which each member repeats a favorite passage, and tells why it is helpful to him; and so we might go on and on to name other ways in which we can use our Bibles in the Christian Endeavor service.

The importance of testimony in our Christian Endeavor meetings cannot be overestimated. Many are drawn nearer to Christ through hearing the experiences, the hopes, the aspirations of others. Never be afraid to speak for Christ! Don't offer the excuse that your timidity keeps you back; try to speak though it be but a few words, and you will be stronger for the next time. Don't think that your words will not be helpful! Perhaps someone is hungering to hear that very testimony. Make thorough preparation for each meeting; fill yourself full of the subject! Think over it; pray over it; read the Bible lesson about it; find all the light on it you can! We must spend our lives in preparation, as did the plant before it blossomed forth in radiant beauty, if we are to be successful in leading men to Christ.

In testimony as in all our service Christ is our power and example. We cannot hope to speak as Christ did, we cannot hope to work as Christ worked, but we can each day approach nearer to his standard, growing more Christ-like in our words as well as in our faces and in our lives, giving ourselves freely and heartily to the Master.

With Christ as our guide we will speak, not to charm the ears of our audience, but under the Father's direction and to his glory. Every word we speak, every prayer we offer, every effort we make will come from our hearts, will sincerely express our utmost desires and longings, our gratitude and love toward our Heavenly Father, "Who doeth all things well."

Guide us dear Father we pray thee,
Help us to draw day by day,
Nearer the mark thou hast set us,
Following thee all the way.

Help us to think on thy glory,
Give our heart service for thee;
Speak far and wide of thy goodness,
Ever thy laborers be.

With Christ as our worthy example,
Growing in wisdom and grace,
Till at length in the Heavenly city
We gaze on thy glorified face.

And as we stand in thy presence
May this our recompense be,—
"Well done my true faithful servant,
Enter thou into glory with me."

FILL the place where God has placed you. Show your fitness for it, and your contentment in it. You might prefer a change, but God keeps you in it for some wise purpose, and if you make the best of it, he will be glorified and you will be blest.—The Presbyterian.

Children's Page.

GOLDDLOCKS.

JEAN INGELOW.

Goldilocks sat on the grass,
Tying up of posies rare:
Hardly could a sunbeam pass
Through the cloud that was her hair.
Purple orchis lasteth long,
Primroses flowers are pale and clear;
O the maiden sang a song
It would do you good to hear!

Sad before her leaned the boy,
"Goldilocks that I love well,
Happy creature fair and coy,
Think o' me, sweet Amabel."
Goldilocks she shook apart,
Looked with doubtful, doubtful eyes:
Like a blossom in her heart,
Opened out her first surprise.

As a gloriole sign o' grace,
Goldilocks, ah fall and flow,
On the blooming, childlike face,
Dimple, dimple, come and go.
Give her time: on grass and sky
Let her gaze if she be fain,
As they look ere he drew nigh,
They will never look again.

Ah! the playtime she has known,
While her goldilocks grew long,
Is it like a nesting fawn,
Childhood over like a song?
Yes, the boy may clear his brow,
Though she thinks to say him nay,
When she sighs, "I cannot now,
Come again some other day."

SPRING IN THE COUNTRY.

WAYLAND D. WILCOX.

I am going to tell you about two young people who lived in the country, on a farm in Central New York, five miles from town. The town is really not a town at all, but just a little country village. This village, known to the surrounding country and to the postal authorities as Lincoln, has perhaps a dozen houses and two stores. The village post-office, a checker-board of butter-boxes about six feet square with a glass across its face marking with black figures each little square pigeon hole, occupies the end of the counter in the "general store" on the north side of the road.

Uncle Ezra Parker, war veteran, politician, and expert trout fisherman keeps the store and the post-office. He also keeps the peace of the community; for he is village constable and justice of the peace—the only policeman in Lincoln. If there should be any trouble of any kind it would be Uncle Ezra's business to attend to it. But then there never is any trouble, because there are no saloons in this village and everybody tries to behave well and be respectable. So there is never any business for Uncle Ezra in his capacity as constable. And it is only four times a year that he performs any duties of his office as justice of the peace. These quarterly duties are to take the affidavits of three widow pensioners who live in the neighborhood, and to collect a fee of twenty-five cents from each as his compensation.

Twice a day Uncle Ezra is "tolerably busy" as he would say, with his duties as postmaster. The busiest times of the day in Lincoln are at eight o'clock in the morning and five in the afternoon, the hours scheduled for the arrival and departure of mails. Mail comes by the stage from Putnam six miles below, or from Georgiaville, nine miles above. But most of the time quiet reigns in Lincoln. The village postmaster sits in summer on the door-step of the "post-office and general store," in winter he sits by the stove inside, willing to wait upon a customer, or to hand out mail, and ever-ready to tell an appreciative listener a story about a four pound trout

he once caught down by the mill-dam at the end of the village. Sometimes he tells this story first and follows it up with others still more exciting; sometimes he leads up to the "four pounder" story with others of his ready stock. The order of his story telling depends somewhat upon his mood, but more upon the degree of interest shown by his hearer.

But the greatest joys in the quiet peaceful life of Uncle Ezra Parker are his two grand-children, George Ezra and Mary Jane Scott, the children of his only daughter Eliza. George and Mary as I said in the beginning, live on a farm five miles from Lincoln. John Scott is one of the best of fathers and of husbands and his reputation as a farmer is good for miles around. Uncle Ezra had always liked him, and when he began to "keep company" with Eliza her father spoke approvingly of the affair. He was a proud parent that day in June when he kissed them both and said, "Bless you, my children." And for years he has been growing a prouder and prouder grandparent.

John Scott has a large dairy and he takes his milk to the cheese-factory at Lincoln. His hired man carries milk from the surrounding farms and collects big cans from the farms along the road to town. He drives to the cheese-factory every morning, except Sabbath morning, with a long wagon drawn by two horses, which the farmers call the "milk train."

During the long summer vacation George often rides to the village on the "milk train." Then he always stops at the post-office to visit with "grandpa" and to fill his pockets with goodies from the store.

Sometimes George goes alone with the milk. Then he has to ask the farmers along the road to help load the cans, as they are very heavy and he cannot handle them alone. But he is big and strong for a twelve-year-old boy and can drive a pair of horses as well as anybody. I think Grandpa Parker is proudest of all when he sees George Ezra driving into town with the big load of milk. If a stranger happens to be in the post-office he must look out to see "how marvelously well that boy of mine can handle the lines." Sometimes Mary goes with her father for company's sake, and she is very good company too. For although she is only eight and has to cling tight to the seat to keep from falling off, she always finds time enough to talk and things enough to talk about, like almost every other young lady of her years.

Summer and winter if the weather is not too bad, father and mother, and the hired man and George and Mary ride to church at Lincoln in a two-seated light wagon or a two-seated sleigh. In summer time this ride to church is very pleasant; so it is on pleasant days in winter, when the road is well worn down and the sleigh runs smoothly. But there are times when the roads are drifted so full of snow that it is impossible to get through, and going to church and anywhere else is out of the question. And this thought brings me to what I really wanted to tell you about these young people and about the country in winter and in summer.

George and Mary have talked a good deal about which they like the better, summer or winter, and they have found it hard to decide. When it isn't too cold and there is

good sliding down the hill back of the barn, and the ice on the little rain pond in the lower meadow is solid and smooth they enjoy winter supremely. George can skate a little, and they both slide down the hill and across the ice on the red sled their father made them for Christmas. But most of the time it is too cold in winter to play out of doors and they both begin to wish for the warm days of summer. In the coldest of the winter they do not go to school. Then they play up in the garret. Sometimes the spirit of conquest conquers them and the garret playroom can't hold them. They include the whole house in their playground even to the dining-room where the dining-table makes a fine coach for Mary to sit in—or rather under. With one chair on top for a seat and a half dozen more placed tandem before for horses, George is in his proper sphere, and little cares he how bad the roads or the weather may be. But in spite of all this sport, both the children long for the springtime. They are pretty well acquainted with the different kinds of birds and flowers.

Their father is a man who loves nature, and when the miracle of the year, springtime, comes he goes about his fields and his orchard and finds divine messages in every thing. The coming of flowers and birds, the unfolding of leaves and blossoms speak volumes to him of the providential care and love of God. Both father and mother are devout and thoughtful Christians, and they have taught their children to see in the awakening of sleeping nature that nature proves the Easter thought and the doctrine of life after death.

During the long, cold months of winter all nature seems to be dead. But the winter grows milder and gradually, with the heavy rains of spring, the snow is carried off and the grass sprouts up anew, fresh and green. George and Mary know that it is by God's good care and forethought that the meadows have been so well covered with a thick blanket of snow, that the grass roots may be protected from the cold.

Farmer Scott observes a mole running along the furrow of a cornfield and begins to think about finishing some ploughing begun late in the fall, for he knows that the frost is now all out of the ground. George discovers the first flower of spring down beside the creek in the marshy swale meadow. It is the colts' foot, a queer little yellow thing that grows best in wet places. Then Mary finds a dandelion, which you all know very well. This bright yellow fellow comes very early in the spring, but he is short-stemmed and timid and is ready to fold up at the first sight of a snowflake. The hyacinth, brave and lofty, in red, white or blue is sometimes too bold, and ventures out too early only to get frozen in again. This is a rare flower where George and Mary live and must be hunted for diligently in gardens. But when it comes to gathering wild flowers they are both "all eyes."

How perfect is the procession of flowers as they come, each in its turn, till the air is filled with fragrance! Mary brings in apronsful of hepaticas and trilliums, "adder-tongues" or dog-toothed violets, and "boys and girls." And George, while searching along the brook and investigating his particular trout holes, gathers violets and an occasional "Jack-in-the-pulpit." Then,

too, there is a certain spot on the hillside in the back pasture where the may-flower, or trailing arbutus, may be found very early. The children have been watching it, waiting for it to get just the right point of bloom. Now they pull back the leaves and gather a quantity of this sweet, fragrant little flower. They put it in boxes with some moss to keep it fresh, and send it to their friends in the city, as a greeting from the country.

The honey-bee from the hives in the orchard is the first insect to make his appearance. He likes maple-sap as well as George and Mary do. He is on hand when Mrs. Scott and the hired man tap the trees and begin to gather the buckets of sap for the evaporator. I wish I could tell you about the good times the children have during the sugar-making, but that would make a long story in itself. We were speaking of the bee. His "buz-z-z" can be heard everywhere; but his temper is at first of the meekest. George knows this; and catches one in his hand with perfect safety. But he is careful not to pinch it, for he learned from experience last year that however meek and gentle Mr. Bee appears it will not do to pinch him. You see he is not gathering honey just now, but is simply taking a look around, and a little exercise and refreshment before the work of the season sets in. By and by when the days get warmer and the bee gets down to business in good earnest, he puts off all meekness and is energy itself. Then he will tolerate no interference with his affairs. George knows that by experience also. As the spring advances, the different insects and bugs come forth. The frogs renew their engagements for nightly concerts and the crickets join the chorus.

But perhaps the greatest delight of spring is the first bird. Mary heard the first robin and George saw him first. They were together down in the swale meadow—Oh! very early in the spring—one nice, fine, bright, clear day when they heard a blue-bird or as they say in New England, a blue robin. But he bobbed about so that they could scarcely get a look at him, till suddenly right up over their heads the song burst out in rippling notes. And oh! what a pretty song it was and what a pretty bird! As Thoreau says, "he carries the sky on his back." They told their mother about it and she said that when God made joy he divided it up and part he made into blue-birds and robins and the rest he gave to the people. Nearly every day the children would see flocks of geese, away up in the sky, sailing along in regular companies. One morning they heard a wonderful "konk-konk-konk" down in the swale meadow. They went out just in time to see a flock rise from its brief resting place and fly away toward the north.

One morning in April—to be exact it was the sixteenth—George thought it was about time to try for those speckled trout which he knew were down under the pasture bridge and in one or two other quiet secluded places. He knew there was one big one in the hole underneath the big willow-tree and he wanted to catch him very badly so as to have a story to tell as good as his "grandpa's" about the "four-pounder." He had caught this big fellow many a time in his mind, and he knew just how it would pull and he was sure it would weigh, oh! maybe six or seven pounds. So George had waited with a good deal of im-

patience for this sixteenth of April, when the state law would allow fishing for trout, and he was up early for the sport. But alas! Several other persons from far and near had had the same thought as George, and what was his dismay to find fishermen posted at each of his own private trout holes. Nothing daunted, however, he and Mary went on. Each was armed with a light bamboo pole and a "really truly" hook and line, and plenty of bait. They did not have much luck with the trout, but they had a good time and caught plenty of "shiners." George got one small trout. He would have caught more if the other fishermen had not got ahead of him. It was not his fault or the fault of his bait or the trout's fault. So he took it philosophically and resolved to try again, like the true fisherman-grandson of his grandpa that he is.

Up in the big willow tree they saw two frisky little squirrels. A big gray wood-chuck came out of his hole in the opposite bank, raised himself on his haunches, and sat gazing at them until George discovered him and shied a stone at him. Then he went back promptly into his hole. He must have been a big, fat fellow in the fall, but his long fast had reduced his flesh somewhat and now his coat hung loose upon him. Mary said it was like the scare-crow papa made with his old mackintosh and a clothespole. George thought it would be wise to tell papa about Mr. Chuck and keep track of him lest he should live too well during the summer on peas, and beans, and cabbages.

I could tell you much more about the things that George and Mary do and see in the spring-time in their country home, but I think I ought to stop. I wish, however, that we might all see these things as they see them—that we might know, what they have been taught to understand in their childish way, that "there is one God over all, through all and in you all"—"in whom we live move and have our being."

The great mystery and miracle of the year—the awakening of spring—is God's object lesson to teach us about another and greater mystery and miracle. The solution of the miracle is Eternal Life and Infinite Hope and Purpose.

CHICAGO.

HOUSEKEEPING IN DIXIE.

CLARA BOISE BUSH.

Like all his predecessors, Felix came heralded as a treasure. He was small, yellow, toothless, somewhat bald, with a wrinkled brow and anxious smile. His one desire was to please, and to this he bent all his energies. It was a joy to hear him moving briskly about the tidy kitchen, often singing at his work, always prompt and cheerful.

"Felix," I said, as I was starting downtown the day after his arrival, "do you think it is going to rain?"

"Yes'm," he answered promptly, shading his eyes and looking at the sky, "I think it is." Then, observing my dress and, perhaps, an expression of disappointment, he added: "But, still, at the same time, it don't look like rain, but then again it might." After deep thought, he concluded: "I don't think it will, but still at the same time it's more than apt to."

He exhibited the same obliging spirit in his work. "Do you wash the filter every day before breakfast?" I asked.

"Yes'm," he answered promptly. "I wash it every day God sends."

"Before breakfast?" I persisted.

"Yes'm, I always does," he said.

Then, thinking if he washed it at a later hour I should see him, and so feel certain it had been properly done, I continued: "I prefer to have it done after breakfast, Felix. Please don't wash it before breakfast any more."

"No," he replied, "I never does."

On several occasions, his wife, a stout, very black, and cross-eyed little woman, came to the house to speak with him, and, as I suspected, to get money. It seemed quite in harmony with his character that he should be supporting his wife's aged mother, as well as his wife's daughter, Agnes, a heavy-footed, indolent creature, and that daughter's ten-year-old son; but it was a surprise to learn that, with all his excellences, he was not a church-member. "Why, Felix!" I exclaimed, "how is that?"

He was standing by the sink, with his hands clasped in a peculiar way he had, and playing a sort of tattoo with his fingers. He raised his eyebrows, wrinkling his forehead back to the thin ring of hair, and smiled in a careworn way as he answered: "I can't exactly say I is a church-member, because I has been expelled."

"Why, Felix!" I ejaculated, while visions of robbery and murder drifted through my brain. "What were you expelled for?"

"Well," he explained, "it was this way, Miss Clara. I was living up the country, them days, and I was married to a mighty wild and trifling young girl. She was certainly mighty foolish and strong-headed! Then, fust thing you know, she ups and runs off with another man. I owns I done wrong, Miss Clara, but I did speak kinder hasty."

"But what did they expel you for?" I asked in bewilderment.

"For that—for speaking so hasty. But she done wrong, too, and they never so much as made her beg pardon in the church, and that's why I left the country. I 'lowed I wouldn't stay there no more, and with that I come to the city to live, and I had been studying about joining the Methodists. My old lady, she's a Methodist."

I said that his present wife seemed a very nice person, and, with an immediate return to cheerfulness, he replied: "She is that, Miss Clara. She sure do take mighty good keer of me. I always allowed, if the Lord spared me to get married again, I'd take a kind of settled person."

His kindness of heart, not only to the children, but also to the animals on the place, made him a perfect good fairy. When the cat burned her mouth with condensed lye, he spent half of his time doctoring her, and finally had the satisfaction of saving, not only her life, but even her teeth.

"You know," he said, "she's a mighty good mouser, and it would have been a scandalous pity if she had ruined her teeth."

Chickens, rabbits, every suffering creature was tenderly cared for by him. One day, as I returned from some errand, he met me with an unusually anxious expression, and said: "The children has brung a old goat on the place, but I'm scared I can't cure it. It's lame in one shoulder, and has a sore on its back, and I believe in my soul its blind in one eye." He put his left hand to his cheek and

bit his little finger in anxious thought, as I asked what he had done with it.

"I has drug it into the wash-house and locked it in," he replied, "and I was laying off to ask Uncle Amos to take it up to his house. He has a mighty big yard, and I most know he'd take it and board it for little or nothing."

He came to me one day and said: "They's a heap of Mr. Andrew's old clothes I seen packed away in the plunder room. Effen you is willing, I might swap them off to the pot-man what drives by here pretty near every day hollering 'old clothes.' He might give us some right nice pots for the kitchen, and it's a sin to leave all them good clothes go to waste." I was skeptical about those fine pots, but finally yielded and gave him two pairs of trousers to "swap off." An hour or so later, I heard an uproar on the front gallery where Harriet, the house girl, Felix and the old-clothes-man were driving a bargain. When I heard the wagon rattling away, and Harriet and Felix talking in the hall, I leaned over the banister to inquire what success they had had.

Felix, with the trousers over his arm, raised an agitated countenance. "Oh, Miss Clara," he said, "that pot-man have surely did us mean! He disgraced us before all the neighbors. Dr. Randal's dining-room boy and Miss Brown's house-girl was out on their steps, and he looked at them through them pant legs, and everybody seen him, and he said them things was too wore out to be any count, and he offered us thirty-five cents for the two pairs. We was so outdone! Me and Harriet both told him to go long, out of this yard. Didn't we, Miss Harriet?"

There was lamentation in the household the day Felix left. He begged us not to be angry with him, "but," he said, "I has joined the Methodists, and they has given me a job as sexton of their church out on St. Thomas street. Ef ever you needs me, just send and I'll come, sure, and lend a hand."—The Standard.

God is not far from every one of us, but opens the eyes of him who desires to look into the wonders of his creation to find there healing from his artificialities, his errors of imagination, his selfishness. Modern science sees the universe as a magnificent whole, animated in the infinitesimal atom and throughout the immensity of space by wondrous forces in obedience to fixed laws; a picture passing human comprehension, yet the contemplation of which, to him who has grasped in some degree its eternal principles, brings strength and joy in living.—F. Bettex.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. Hall's family Pills are the best.

Literary Notes.

The May Cosmopolitan.

Nineteen stories and articles and one hundred and twelve illustrations form the contents of the May Cos-

opolitan. J. Henniker Heaton, M. P., contributes an article on the British Parcel Post—particularly timely, in view of the plan, about which the entire mercantile world is showing so wide an interest, to introduce into this country the system of carrying parcels in the mail. Ella Adelia Fletcher is the author of a charmingly illustrated essay on "The Power and Beauty of Women's Eyes." The wonderful possibilities of scientific corn-culture are explained in an instructive paper, by A. D. Shamel, of the Illinois Experiment Station, entitled "The Marvels of Corn Culture," illustrated with a series of exemplifying photographs. Sir Edwin Arnold has written for this number of The Cosmopolitan an entertaining essay on a strange subject for him to treat—the tying of knots, with many practical illustrations. A contribution which will be widely read is "Platonic Friendship," by Rafford Pyke. Mr. John Brisben Walker, who has made a twenty years' study of taxation, offers "A Method of Equitable Taxation." Three interesting characters—Gustavus Franklin Swift, Clement Action Griscom and George Gould—are sketched as "Captains of Industry." Among other features of the magazine appear "Romances of the World's Great mines," by Samuel E. Moffet; "Teaching: its Hardships and Rewards," by Rev. James C. Mackenzie, Ph. D.; "The Food Laboratory"—an article on How to Administer the Kitchen—by John Brisben Walker; "Society's Amateur Circus," by Helmet Stag Archer; and a philosophical essay by H. G. Wells on "Accepted Institutions as Educational Agencies." The May Cosmopolitan is remarkably strong in fiction. Among the contributors are Henry Seton Merriman, Oliver Henry, Frank R. Robinson, Julia Valentine Bond and Tom Mason.

Employment Bureau Notes.

WANTS.

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

1. Seventh-day Baptist partner with little capital to put a patent right on the market.
 2. Wanted, a farm-hand at once, near Walworth, Wis. Work the year round. Good wages.
 3. Want to employ a good painter and paperhanger at once in a Kansas town.
 4. A lady on a farm in West Hallock, Ill., wishes a girl or a woman to make a home with her for both company and work. Write the Bureau for particulars.
 5. Wanted good business men in Seventh-day Baptist community, a banker, a man to put up clothing and furniture stores, one dentist, one photographer, one druggist. No opposition in town, population about 400, village incorporated. Address the Seventh-day Baptist Employment Bureau at once.
 6. A draftsman, with experience as draftsman, designer; technical graduate; will be open for work about June.
 7. A young lady, with state (Pennsylvania) Normal certificate desires to teach among Seventh-day people; would accept a position as clerk in a store.
 8. A man on a small truck farm in New Jersey. Must be good with horses. Will have some teaming to do, including coal to haul. Work the year around.
 9. Employment for unskilled and skilled laborers in machine shop and foundry in New York state. About \$1.25 per day for unskilled, and \$1.75 to \$2.25 for good mechanics. Living expenses very cheap. Low rents. Seventh-day Baptists with the same ability are preferred to any one else.
 10. Wanted at once by single man living with his parents on a pleasant farm in southern Minnesota, a good, honest single man. One who would take interest in doing the farm work while the owner is away on a business trip during part of summer. Such a man would be appreciated and given steady employment and good wages.
 11. A lady with New York State Life Certificate as teacher, wishes a position in said State among Seventh-day Baptist people.
- If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address,
W. M. DAVIS, Sec.,
No. 511 West 63d Street,
Chicago, Ill.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WATFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903

SECOND QUARTER.

April 4. Paul's Farewell to Ephesus.....	Acts 20: 29-38
April 11. The Resurrection.....	1 Cor. 15: 20, 31, 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: 10-29
May 30. The Life-giving Spirit.....	Rom. 8: 1-14
June 6. Paul's Voyage and Shipwreck.....	Acts 27: 33-44
June 13. Paul at Rome.....	Acts 28: 16-24, 30, 31
June 20. Paul's Charge to Timothy.....	2 Tim. 3: 14-4: 8
June 27. Review.....	

PAUL BEFORE FELIX.

LESSON TEXT.—Acts 24: 10-16, 24-26.

For Sabbath-day, May 16, 1903.

Golden Text.—I will fear no evil for thou art with me.—Psa. 23: 4.

INTRODUCTION.

No doubt the Jews were deeply disappointed to awake in the morning and find their victim escaped from the city, and far away on the road to Caesarea, escorted by a guard amply sufficient. The more than forty men who had bound themselves under a curse not to eat or drink till they had killed Paul probably did not die of hunger and thirst, and very likely found some easy way to be relieved from their oath.

There was now no other way for the Jews to continue their hostile effort against Paul except to appear and make charges against him before the governor at Caesarea. This, therefore, they did. The high priest himself showed zeal in this matter and went to Caesarea, accompanied by a number of the elders, and by the orator Tertullus, whom they had hired to present their cause before the Romans in the most forcible way.

After an introduction in which he flattered the governor, Tertullus charged Paul with being "a mover of insurrections among all the Jews throughout the world"—certainly a most damaging charge in the opinion of a Roman. For the sake of the stability of the government, Rome was always severe with any attempt at rebellion. Tertullus went on to say of Paul that he was "a ringleader of the sect of Nazarenes," implying by his mode of expressing the charge that the Nazarene was a false Messiah, and then added that he had attempted to profane the temple. It is noteworthy that they did not now actually assert that Paul had profaned the temple as in chapter 21: 28.

TIME.—A week after last week's lesson.

PLACE.—Caesarea.

PERSONS.—Paul, the prisoner; Felix, the governor; Drusilla, the wife of Felix. The Jewish accusers were at hand although they are not mentioned in the lesson.

OUTLINE:

1. Paul Denies the Main Charge. v. 10-13.
2. Paul Acknowledges that he is a Christian. v. 14-16.
3. Paul Awakens the Conscience of Felix. v. 24-26.

NOTES.

10. Forasmuch as I know that thou hast been of many years a judge, etc. Some have suggested that Paul was following the example of Tertullus, and flattering the governor in order to make a good impression. While it is hardly consistent with our opinion to suppose that Paul would descend to flattery in order to curry favor with his judge, we may well imagine that he might use tact in the opening of his address and refer to the fact that Felix, from his long experience as a judge in Syria, would be thoroughly competent to decide in the matter thus brought before him. Many years. According to the usual view, six or seven years. Some recent commentators think that the time of our present lesson is in the year 54. In that case "many" would mean only two or three.

11. Not more than twelve days. Paul very cleverly shows that the time had been by far too brief for him to have stirred up an insurrection. Only twelve days, and five of these he had spent as a prisoner in Caesarea. He was in the custody of Lysias at Jerusalem one day and a part of another. He could not, therefore, have been at liberty in Jerusalem more than three or four days at the utmost. There are a number of different ways of reckoning this period of twelve days; but it is obvious

that the seven days of chapter 21: 27, are not to be included, as Paul may not have joined the Nazarites at the very beginning of the week, and certainly did not stay till the end. To worship at Jerusalem. Paul went up to worship: what could be more unlikely than that he would profane the temple?

12. Disputing with any man or stirring up a crowd. There could have been no objection to Paul's disputing if he had wished to do so: but Paul shows that he had not taken the first step towards stirring up a crowd. He denies then that they could bring any evidence to prove that he had done anything that even looked like instigating an insurrection in the temple, or in the synagogues, or in the streets of the city.

13. Neither can they prove. It is very easy to say that a man is a leader in insurrection; but Paul would have Felix take note that some little evidence is necessary in order to prove such an accusation.

14. But this I confess unto thee. Paul acknowledges that a part of what his accusers say of him is true, but proceed to explain that that is no reason why he should be called to answer before any court whether Roman or Jewish. After the Way. Compare the use of this word in chapter 9: 2, verse 22 of this chapter and elsewhere. Which they call a sect. The last word of this expression is better translated "sect" than "heresy" because it is so rendered in verse 5. Tertullus meant to throw a slur upon the Christians by the use of the word. So serv I the God of our fathers. Paul means to assert that he has in nowise departed from the religion of his ancestors. He has adopted no new religion nor any form of belief that is at all in opposition to the doctrines which they believed. The law. the prophets. He accepted as authoritative the same scriptures as did the rest of the Jews.

15. Having hope toward God, etc. Having asserted that his faith was the same in principle as that of the rest of the Jews, the Apostle now goes on to speak of one especial doctrine which the Jews believed and which the Christians held as a foundation principle, namely, the doctrine of the resurrection. Paul ignores the fact that the Sadducees did not believe in the resurrection; but they were comparatively very few in number, and perhaps Paul intends to say that the Sadducees present are not true representatives of the religious life of the Jewish people. Both of the just and unjust. This is one of the very few statements in the Bible concerning the resurrection of the wicked.

16. Herein. That is, in exercising this belief. It is, perhaps, as well to translate instead of "Herein," "on this account," which would mean, because I have such a belief. I also exercise myself, etc. Paul is making every effort to live in right relations both to God and man. Under these circumstances it is absurd to accuse him of insurrection or of conduct unseemly towards the Jewish religion.

17. Now after some years, etc. Paul adds further evidence to show the improbability of his guilt. He had not been in Jerusalem for some years, and as he came now he brought a present for the nation. The Christians at Jerusalem were all Jewish, and were, therefore, a part of the nation.

18. Purified in the temple. Very far from profaning it. Certain Jews from Asia. The sentence is broken off. Perhaps Paul had started to say that they caused the riot. He leaves his hearers to infer that.

19. Who ought to have been here. If they knew of any just cause of accusation against Paul, why were they not present? Their absence was certainly presumptive evidence in Paul's favor.

20. What wrongdoing they found. It is evident that the Sanhedrin had officially no accusation to bring against Paul.

21. Touching the resurrection of the dead. Many think that Paul regretted that he had said anything about the resurrection, and that he had thereby been the means of stirring up an unseemly disturbance, and that now before the representatives of the Sanhedrin who were his accusers he wishes to apologize in a public manner. But it is rather more likely that Paul is here speaking in irony. The one crime that I have committed—the one thing that I have done that should cause the high court of the Jews to rise up against me is to say that I believe in the resurrection. Of course Paul understood that an accusation concerning Jewish beliefs would, in the eyes of a Roman judge, be no accusation at all. Compare the abrupt dismissal of the case against Paul when he was arraigned before Gallio in Corinth. Acts 18: 14ff.

22. Having more exact knowledge concerning the way. He knew too much about Christianity to be deceived into thinking that to be "a ringleader of the sect of the Nazarenes" was anything serious. This was the reason why he did not decide against Paul. The reason he did not immediately release him was evidently that he might

not seriously displease the Jews. The Roman governor naturally did not wish to have the chief priest and the most influential men among the Jews disaffected towards him. Deterred them. That is, put them off. When Lysias . . . Shall come down. This was a mere pretext.

23. Should have indulgence. That is, he was to be kept in less rigorous confinement.

24. Drusilla was the youngest daughter of Herod Agrippa I. She had been married to Azizus, king of Emeza, and had been seduced from her husband by Felix through the aid of a certain sorcerer. Who was a Jewess. This fact may account for her interest in Paul. Very likely she had known something about the Christians before and sought this opportunity to become better informed. Concerning the faith in Christ Jesus. Paul preached the Gospel to them.

25. And as he reasoned of righteousness, etc. Paul did not stop to gratify the curiosity of Felix and Drusilla, but began to speak of those elementary principles of right living without which the Good News of Salvation from sin is incomprehensible. Felix was terrified. From the account of Tacitus we may conclude that there was little of righteousness or self-control in Felix's life: he might well fear the judgment to come. A convenient season. It seems more than probable that this time never came for Felix.

26. That money would be given him of Paul. That is, he rather expected a bribe that he might release Paul. From this statement, and from other allusions, some have supposed that Paul was now a man of means. Perhaps he had inherited some property. Very likely the governor noticed that Paul had many friends, and assumed that he would be able to raise money easily.

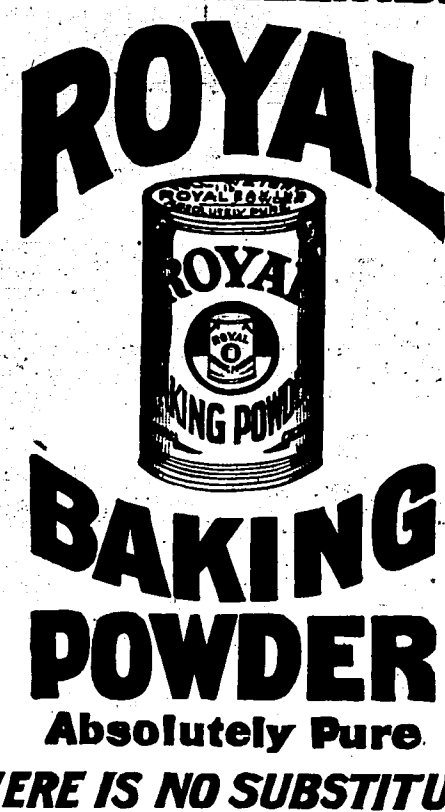
27. Desiring to gain favor with the Jews. His purpose was to please the Jews so that they would not be bringing complaints against him at Rome. Some have wondered that as Felix was willing to release Paul for a bribe, that he would not also be willing for a money consideration to punish him according to the pleasure of the Jews. It is probable that Paul's Roman citizenship prevented such an abuse of justice.

FORTY THOUSAND ACRES IN CENTRAL KANSAS ESTATE.

The agriculturist who carefully cultivates forty or sixty or eighty acres and calls it a farm is likely to look upon a "quarter section"—the regulation homestead of 160 acres—as a large estate; an entire section (a milesquare) he would doubtless regard as a tremendous area, and a half-dozen sections would seem like a whole province. What would such a man think of a farm on which from 100 to 150 men are employed; a farm whose furthest corner is seventeen miles from the farmhouse; a farm that requires three bookkeepers and stenographers to make a record of its activity? That is the scale on which M. M. Sherman conducts his farm in central Kansas. He has more than 40,000 acres. Every year he sells more than 2,500 fat beeves. If a man were to start to ride around his farm on horseback, following the fence line and riding fifty miles a day, he could not make the circuit in two days. There are in some of the sparsely settled regions of the West, and in Mexico, far larger ranches than this farm, but they are vast open tracts over which great herds of cattle graze at will, becoming half wild in a few months. The Sherman ranch is not of that kind. It is really a farm. There are not great unbroken areas of prairie. It is cut up into fields and comparatively small pastures, and there are generally from 6,000 to 8,000 head of cattle kept on it.

The most remarkable thing about Sherman ranch is its management. It has been supposed that farmwork is difficult of organization. This is not true on Sherman ranch. No factory was ever operated in a more systematic manner than is this farm. At any time Mr. Sherman can tell just how much feed certain cattle in a specified pasture consumed, and how far it was hauled. Every night he

THE OLD RELIABLE



knows exactly what each employe has accomplished that day. The farm's manager knows at 7 o'clock each evening by telephone just what was done that day, even on the furthest most field seventeen miles away. There are sixty-two square miles in this farm, equivalent to 248 farms of the usual size, 160 acres; but it does not lie in a compact body, and this accounts for the great length of its boundary line. The extreme limits of the farm extend seventeen miles east and west, and eleven miles north and south.

The farm, like "all Gaul" of Caesar's time, is divided into three parts, and over each there is a foreman. A boarding house is located in each division, and in these live most of the unmarried employes. Scattered over the farm are numerous tenant houses occupied by families of the employes who are married. A telephone system connects all parts of the farm with the headquarters.

The work in general is planned by the farm superintendent, and by him telephoned to the foremen. The cattle are fed at stated intervals, and they are given a certain amount—no more, no less. Each man has his particular work to perform.

During the summer months 5,000 acres are planted to corn and forage crops. Two thousand acres of corn are planted on the lowlands, while on the upland is planted the forage, 1,000 acres of sorghum and 2,000 acres of Kaffir corn. In the fall about 1,500 acres of wheat are sown for pasturage during the winter months. The rest of the ranch is largely taken up with pasture land. The largest area of land in a single pasture is 700 acres and most of the pasture contains much less than this. There are cattle of all ages and sizes, from young calves up to "feeders" and fat beeves. More than 2,000 calves are born on this farm every year. Those that are good for beef cattle are fed with that end in view, and they are increased by others shipped in from Mexico, so that the total number fattened for market each year is upward of 2,000, or more than 150 car loads.

Cattle which are fattened for the market are fed not only corn and rough food, but meal of different kinds, and bran and cottonseed meal. A great deal of the corn is ground, cobs and all before it is fed to the cattle, and all the fodder is shredded. A force of twelve men and a sixteen horse-power gasoline engine are kept busy running the machinery which shreds the fodder. Mr. Sherman be-

lieves that the process adds 50 per cent to the value of rough feed.

Sherman ranch, though it is devoted almost exclusively to raising and fattening cattle for the beef market, is almost the center of the Kansas wheat belt. Rice county, adjoining it on the south, produced in 1901 nearly 4,000,000 bushels of wheat. McPherson county, to the east, raised 3,500,000 bushels. Ellsworth county, in which the big farm is located, raised 2,335,000 bushels.

None of the counties produced less than 1,000,000 bushels of wheat last year, and some went nearly as high as 7,000,000.

The only thrashing machines used in the Kansas wheat belt are the big ones that are operated by steam engines. No horses are necessary for the machine except to haul water and fuel. When the engines are not in use for running thrashing machines they are sometimes utilized for plowing, but this is not common, for the ground is so moist that the engine sinks far into the soft dirt.

Mr. Sherman is now trying to devise a method of plowing by power by the use of two engines, one at either end of the field propelling a cable between them, to which the plows may be attached. He believes this to be the best solution of the plowing by power problem.—The World's Work.

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.

MAXSON.—Charles H. Maxson was born in Hopkinton, R. I., February 28, 1816, and passed to the Heavenly Home from Westerly, R. I., on Sabbath evening, April 18, 1903. Biographical sketch on another page.

BURDICK.—Henry F., was born in the town of Brookfield, Oct. 10, 1829, and died in Hamilton, N. Y., March 23, 1903.

He was converted in 1836, at the early age of 7 years, but was not baptized until 1893. He joined the West Edmeston church in 1899. He was married to Matilda Manchester, who died several years ago. To them were born three children—two sons and a daughter. The sons still live. Mr. Burdick, during the latter part of his life, was an earnest Christian. He was very kind hearted and always met you with a genial smile and a pleasant word. Very seldom did he speak in meeting, though usually present, but he was always ready, in his home or on the street, to tell what the Lord had done for him. His was a life of simple faith. He was very denominational and much interested in our work as a people. The funeral was largely attended, the service being held at the church. A. C. D., JR.

STILLMAN.—Louis Angel, only child of Mr. and Mrs. Samuel Stillman, of West Edmeston, N. Y., was born Aug. 21, 1902, and died March 10, 1903.

Of such is the Kingdom of Heaven. A. C. D., JR.

SIMONS.—Mrs. Susan A. Simons, was born in Munson, Conn., Feb. 22, 1819, and died in Walworth, Wis., April 23, 1903, in the 85th year of her age.

When she was about six years old her parents moved into New York, settling near Leonardville. When 10 years old, having lost her mother by death, she became a member of Joseph Crumb's family, where she remained until 21 years of age, when she was married to Maxon Simons. They lost one son in the civil war. They moved to Walworth in 1864, bringing letters from the Leonardville church and uniting here. Mr. Simons died in 1882. Sister Simons was an active Christian, always deeply interested and helpful in the church work. M. G. S.

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.

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 Moine Building, on Randolph street between State street and Washab avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

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Max R. Engel, "
Sam. J. Stiebel, "
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DO SOMETHING.

Let the world seem cool to you,
Kindle fires to warm it!
Let their comfort hide from you
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"
If the world's a "vale of tears,"
Smile till rainbows span it;
Breathe the love that life endears—
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river.

Few things are more helpful when we think of Christ as our Brother, Guide and Helper, than to realize that he passed through those experiences which are common to all life and to all times, including death itself, and that following him, we follow a path of light.

On several occasions when the moon has been full, we have watched the path of silver which is marked by the course of a ship at sea. That path glorifies the ocean for many miles. Far more does the light which divine love leaves along the path of every consecrated life glorify the world and all human experiences. The ocean, without the glory of the moonlight, remains pathless and dark. So human lives leave no glory behind them unless consecrated and sanctified by divine power and love. Through such thoughts as these we learn to know the meaning of Christ's words, "Ye are the light of the world." That light comes not of ourselves, not from the earthly side of existence, but from the mingling of the divine life with ours, until the human, touched by the divine, makes all its pathway bright and beautiful. But sanctified influence is more than the silver pathway which follows the ship at sea, for it sends its light far in advance. It spreads on either hand until millions of lives are brought within its scope, are enlightened, and drawn Heavenward by it. You are not living in vain if the divine spirit is guiding, and your life is consecrated to the service of Christ.

THERE is a profound truth which we are likely to overlook in our ordinary judgment relative to opposition.

This fact involves many of the problems associated with human experiences, with the purpose of testing, with the mission of sorrow, and with the value of hindrances. It goes without saying that no one is ever thoroughly tested, and therefore developed, without the helping reaction which comes from resistance. For example, it is

easy to be religious in a good prayer meeting, or in the midst of a great religious movement where public opinion sets in that direction; but the real demands of life are in quite other spheres. In the home with its nameless worries, in the shop with its heavy tasks, in the office with its countless difficulties, and in the field where frost and blight do their work, the real test of Christian character comes. In all this the necessity of bracing themselves against things which resist progress, brings direct and valuable aid. We need to learn that which we are too slow to learn and too quick to forget, that God makes less distinction between things religious and things secular than we do. He would not have surrounded our every day life with so many things we call hindrances if there were not in them a high purpose and an essential need. God's business in this world, if one may thus speak reverently, is to develop men and women for Heaven. All things commonplace and of minor interest, are ordained to work toward that end, and so they do when life is rightly appreciated, and lived as in the sight of God. Every duty in the home is as much a religious duty as the affairs we call religious in connection with the church. In every walk in life everything should be done with the same conscientiousness which we bring to our seasons of worship, and to those acts which we think are specially religious. The essential point in life is character. Creeds, forms, and opportunities are valuable only as they minister to character building. It will help us to learn that as the bird flying in the face of the wind, adjusts itself to resistance until the wind becomes a strong factor in its progress, so the soul, rightly adjusting itself to things which resist its progress upward, is carried higher by the reflex power of resisting currents.

Power Cannot Be Lost.

There is much said about uplifting society, purifying the masses of men, etc. The ends which are thus indicated are right and desirable, but no one need expect to uplift society as a whole. If this could be done, little attention need be paid to individuals, but the opposite method is the universal one that succeeds. Society is but the aggregate and combination of individuals, and the mass is characterized by the character of each individual composing it. One difficulty with the ordinary conception which men have of evangelistic work, is that somehow men can be made good in great masses. That individuals are drawn into right living when a general interest is created in those questions which per-

tain to right living is true, and that each individual moves one or more in the direction of his own progress, is true.

But the most successful workers in uplifting men, give most attention to individuals. In keeping with this we find society as a whole, or a given church, strong and vigorous in proportion as the individual members are clean and strong. To stand alone against sin is not only great success, so far as the individual is concerned, but one strong man standing thus alone, becomes both an incentive and a support to the weaker men who make up the mass. Among ancient examples Elijah stands out as the one brave strong man on Mt. Carmel, but Elijah's calm faith and unwavering strength, diffused through all the masses of Israel and made them stronger. This is God's method of strengthening churches and society as a whole. Individuals are strong in proportion as they believe God, to be an important and real helper. Those indistinct notions which make God an impersonal, blind force, working out indefinite tendencies, have little power to strengthen men as individuals or to redeem society. Lean on your fellows if you must. Seek human aid sincerely and wisely, but lean on God, an hundred times more than you do on even the best of men.

We have been much interested in reading a scientific address upon the nature of steam. The writer said, in effect, that whenever steam exerts power, it dies with the exertion. In a certain sense that seems to be true, and the same may be said of human life, mental efforts, and spiritual influences; but it is only apparently true. Words and influences sent forth, pass beyond the possibility of measurement. They may seem to have gone out from the individual and to be lost in the world. A more careful analysis of the situation shows that even with our limited knowledge, influences and power for good or evil may be traced far beyond the presence and consciousness of those putting them forth. If the whole field be seen in the larger light of history, it is certain that no influence, however far removed from the time, place and person through which it is exerted, is ever lost. If it be for good, it develops in other lives, guiding in their thoughts and purposes, and so enlarging indefinitely as the years go by. It is not well for us to spend much time in attempting to measure the influence of the good we may do, although such measuring has great power to warn us, if we consider the influence of wrong doing. An illustration may be seen in the universal power of Divin-