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DIFFICULTIES are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence.—Beecher.

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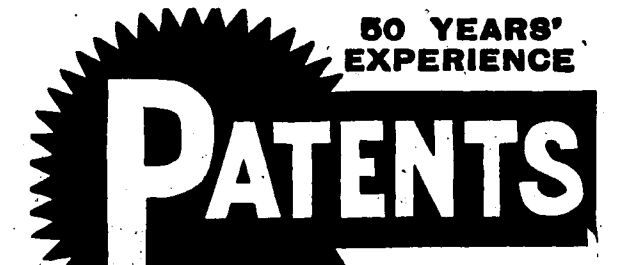
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Why Seek Re-adjustment? This question is a pertinent one, although in all discussions concerning it we start with the fact of an existing organization, and the necessity of making our present organization yet more nearly perfect, and better fitted for the work that awaits us. Beyond all this it is still well to consider why we are to seek readjustment, and the purposes which underlie such seeking. Looking at the situation in general, there is but one sufficient and efficient cause, and this must be considered as the central point and basis of all considerations pertaining to readjustment. The history of our beginning at Newport—not to follow the line back into England and the continent of Europe, and so back through the centuries to the New Testament church—is full of instruction. After Stephen Mumford, who was already a Seventh-day Baptist, came to Newport from London, and others in the Baptist Church, taught by him, commenced keeping the Sabbath in 1665, 1666 etc., there was clearly the desire and intention, that although keeping the Sabbath, these first Sabbath keepers should remain members of the Baptist church. No special discussion nor tendency to separate, seems to have arisen until four persons who were among the Sabbath keepers, ceased to be such. Since the matter of communion as a test of fellowship was prominent in that church, those who continued to keep the Sabbath refused to commune with the four who had ceased, upon the ground that in thus ceasing from Sabbath observance they were sinners and as such the Sabbath keepers could not continue to commune with them. The church called the Sabbath keepers to account for not attending communion, and so discussion arose and continued through several years. The real point which forced the organization of the first Seventh-day Baptist church in America, was the refusal of Sabbath keepers to commune with those who had ceased to observe the Sabbath, and their opposition to the assertions presented by the leaders of the church, that the law of God so far as Sabbath was concerned, was no longer valid. It is a significant fact, which has direct bearing upon the present position of Baptists in the United States, that instead of claiming a change of Sabbath from the Seventh to the First day of the week, which was the prevailing doctrine among Puritans, the leaders in this Baptist church, openly avowed the doctrine of no-lawism and no-Sabbathism. Because the Sabbath-keeping members of the church condemned such loose teachings, and also refused to commune with those who had

departed from Sabbath keeping, they were finally compelled to withdraw from the church, and organize as a separate body. This was done in 1671, after a discussion which commenced as early as 1665.

DURING the centuries that have followed, Protestants generally, have thrown aside the doctrine of a change of the Sabbath, and stand upon the same ground which the Baptist church in Newport occupied when our denominational ancestors first organized. Hence but one issue now remains that is sufficient to justify our continued existence as a denomination, and in that issue must be found the key-note of any readjustment of our forces, and the continuation of our distinct work as a denomination. The questions of religious freedom, freedom of conscience, the value of baptism and congregationalism as a church polity, now, more than ever, are fully represented by others than ourselves. Neither of these features can now be made the starting point of denominational work, nor of new denominational efforts. And since the doctrine of the changed day of the Sabbath has also been set aside, nothing but the original issue remains. But that original issue—which had its starting point in the doctrine of Justin Martyr in the 2d Century, involves the cognate questions of the authority of the Bible, the perpetuity of the ten commandments and the obligation resting on Christians to obey them. Not incidentally, but directly, this also involves the fundamental issue between Protestants and Roman Catholics; so that this all-embracing and representative question, the only one upon which we can rightly claim sufficient reason for denominational existence and for continued and enlarged efforts, is the original issue around which we were first organized. This fact enlarges the scope of our work, and emphasizes its importance as less fundamental issues could not. With such an issue in hand, we are not "sticklers for a day" in any narrow and sectarian sense. Neither are we advocates of anything which is ceremonial or merely a form. If the fundamental principles announced in the decalogue are still binding, if Christ's interpretation of the decalogue is correct, and if his example concerning the Sabbath is of any value; if Luther was justified in making his first revolt against the spiritual despotism of Roman Catholicism; if there was just ground for the announcement of the fundamental doctrines of Protestantism, the Bible, and the Bible only, is the standard of faith and practice, then the

broad question involved in our present position and our future work is absolutely and eternally fundamental. If we need to readjust our methods, that need must be met in a corresponding readjustment and enlargement of our conceptions, and in pushing our work hereafter along lines larger than any denominational issue can furnish. And yet, under existing circumstances, this larger conception of Sabbath Reform, its nature and purpose, must be our distinct denominational issue, and must be made our central purpose. We are not to do less along any other line of Christian work than we have done. We ought not to do less, but more in the various fields where Christian workers are called, and in those larger fields of education to which we are already committed and which are an essential feature in our work as reformers.

It is clear that we are not only shut up this one great issue,—the authority and supremacy of the Bible, and the fundamental principles of Protestantism—but the purposes out of which organization and readjustment will grow must be not only obedience to these fundamental principles, but the crowding of this central issue upon the attention of those who ignore and discard it. There can be no successful readjustment of methods in any reformatory movement without corresponding readjustment of purposes. Purposes are the organizing power out of which plans and methods grow. Hitherto, probably from necessity, and perhaps as the best method of fitting us for that which is yet to come, our churches have been developed mainly along the lines of self-strength, self-defense, and local permanency. These influences have conspired to exalt individualism. That individualism has been so intense, that only our common faith in the Sabbath and in its importance has held us together and given what has been an immensely strong element of permanency. In mere outward form our organization has been almost like a rope of sand, on the denominational side; that is, our churches have been so intensely independent that all forms of co-operation have lacked certain important and essential elements which make up a denominational structure. With the new demands now upon us, with the immense forces,—the largest of which is inertia,—which now oppose us, the denominational element must become more intense, and the purpose to carry the truth for which we stand far and wide, must find new expression. That individualism which makes men

A Readjustment of Purposes.

shut up this one great issue,—the authority and supremacy of the Bible, and the fundamental principles of Protestantism—but the purposes out of which organization and readjustment will grow must be not only obedience to these fundamental principles, but the crowding of this central issue upon the attention of those who ignore and discard it. There can be no successful readjustment of methods in any reformatory movement without corresponding readjustment of purposes. Purposes are the organizing power out of which plans and methods grow. Hitherto, probably from necessity, and perhaps as the best method of fitting us for that which is yet to come, our churches have been developed mainly along the lines of self-strength, self-defense, and local permanency. These influences have conspired to exalt individualism. That individualism has been so intense, that only our common faith in the Sabbath and in its importance has held us together and given what has been an immensely strong element of permanency. In mere outward form our organization has been almost like a rope of sand, on the denominational side; that is, our churches have been so intensely independent that all forms of co-operation have lacked certain important and essential elements which make up a denominational structure. With the new demands now upon us, with the immense forces,—the largest of which is inertia,—which now oppose us, the denominational element must become more intense, and the purpose to carry the truth for which we stand far and wide, must find new expression. That individualism which makes men



able to stand alone, and gives churches the ability to remain unmoved in the midst of unfavorable surroundings, must take on new form until the strength of church individualism, going out in various forms, shall combine into one larger and stronger individualism expressed in denominational power and work. Nothing will secure this except the conviction that our existence requires this out-pushing of ourselves and our forces. We cannot resolve ourselves into a stranger denominational organization nor into stronger denominational efforts. If an infilling and overflowing purpose takes possession of us, that purpose will surely and rapidly secure essential forms of unity and the essential elements of activity. We are, therefore, not to look first and mainly for more nearly perfect forms of denominational machinery. We need new elements of denominational purpose and life, elements which relate to our future, as steam and electricity do to the machinery which they set in motion. Such new purpose will develop the weak points and imperfections in present methods, and will show wherein these methods can be improved and perfected. Hence, more than all else, we need to begin from this day a READJUSTMENT OF OUR CONVICTIONS AND PURPOSES. That readjustment must go forward in the light of the fact that the Sabbath and Sabbath Reform present the only sufficient reason for our continued existence separate from other denominations. If we would advance congregationalism, the two great bodies known as Baptists and Congregationalists have already developed as good, or better, systems of polity than we have. If we would aid in spreading the doctrines of religious liberty, it is wiser to join with the thousands who are teaching those truths than to work alone as an insignificant minority. If we would exalt the importance of baptism, from any standpoint whatever, we can do so better by merging our forces with the great body of Baptists than by standing alone. We are shut up to the conclusions that, aside from the demands of Sabbath Reform, there is nothing in our work as Christians or as educators that cannot be done better by merging ourselves with others than by standing alone.

**An Earlier View of Our Mission.**

IN considering the issues now before the denomination in the matter of readjustment, the writer went over his scrapbooks last evening to note what appeared from time to time about the year 1870, when the question of reorganization was being considered. The files of the RECORDER for that time present various views concerning that matter. Going still further back, the Seventh-day Baptist Memorial, 1852-1854, contains a large amount of matter, both historic and otherwise, touching our place and work. From the Memorial for January, 1854, page 26, we extract the following (written, as we suppose, by the late Thomas B. Stillman), which ought to be considered in connection with the suggestions made above, as showing the understanding our most thoughtful representatives had of the central purpose to be sought by them at that time:

"The mission of Seventh-day Baptists, though it may appear sectarian or schismatical, is really one of Christian unity; and the success of this mission must secure the only

union worthy of the name. The organization of a Seventh-day Baptist church, as a distinct society, sets forth the principle that any combination of men which does not admit as an essential element the supremacy of the law of God, is a rebellious union—a combination, subversive of his authority; that a union of truth is desirable, and worthy of the Christian's noblest efforts, while a union in error, though quite harmonious, is at best but a union of the subject against the Sovereign, and is the more provoking to him, as it is the expression of a more unanimous resistance to his laws. It was the settled conviction of those men who united in a covenant relation, and formed the churches in Newport and Westery, about one hundred and fifty years ago, that present controversy had a tendency to elicit the truth, and open and expose the foundations of a proper and lawful Christian union—that a proper reconciliation to God could only be effected by a change in the disposition and attitude of the creature toward the Creator; and as this change in one individual rendered his position one of opposition to his former life, and changed his relation to his former associates who remain unchanged, a controversy naturally ensued, which, as it had in view the well-being of the unrenewed man, was continued, so that all present harmony was sacrificed for a future and more perfect peace—a union with God and man also. This was believed to be the peace of which Jesus is the Prince; for he came not to bring a temporal peace on earth, but a sword—to array the father against the son, the mother against her daughter, etc.; so that a man's enemies should, by the introduction of the gospel, become they of his own household. Yet it is declared that all shall work together for good to them that love God. This conflict is the work of the Christian soldier; and if persecution arise, we are not to yield, but to continue valiant, considering that Christ also endured this conflict of sinners against himself that he might win a glorious crown, and reconcile his enemies to himself.

"In all ages this controversy between the advocates of truth and error has been maintained; and on no subject has it taken a wider range than on the subject of the Sabbath. The Law of God is explicit; 'The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' But another law is found contending for the supremacy, and requiring another day for the same and other purposes. Between these laws there can be no compromise; for one is written in the statute-book and attested by all the Prophets and Apostles as subscribing witnesses; the other is unwritten, and evidently of human origin; and there appears no repealing act of the former, by which man can justify himself in omitting the duty imposed, though he should find satisfactory human authority for the observance of the latter.

"This controversy was, therefore, considered proper by the Sabbath-keeping colonists of Rhode Island, when they entered the list with their Puritan 'adversaries' and Baptist and Quaker 'pacifiers.' The Puritan mouthed the commandment well, but zealously avoided conformity to it, by substituting another day. The Baptist and Quaker, on the other hand, denied the obligation of any day, considering the law of the

Sabbath abolished. Sabbath-keepers necessarily maintained the positive side, though in the minority; while the negative side of the controversy was supported by the great majority, who evaded the contest at pleasure, or, changing their position in the argument, rendered the contest more laborious than would seem to us necessary under the circumstances."

**A Higher Estimate Necessary.**

AN essential and well-nigh universal need on the part of Protestants is a higher and more serious conception of the value of the Church of Christ. When contrasted with the conception which Roman Catholicism has of itself, Protestants generally suffer by comparison. The despotism which may arise from an inordinate estimate of church authority is not to be forgotten, and when that estimate goes so far as to deny salvation to any outside the Catholic church, the depth of error is great. But when the church is so conceived of that one may never speak of it lightly, nor think of it without understanding that its purpose is to bring the world to faith in Christ, great good is gained. Christianity is engaged in a life and death struggle with evil, ignorance and sin, and in such a struggle there is no place for superficial notions concerning the value of the church. Among Protestant churches there is likely to appear listlessness, if not indifference, in the matter of meeting church obligations, because the church is held lightly. In business enterprises such listlessness and indifference insure ruin; and were not Christianity vitalized by highest truth, speedy ruin would come to listless Christians and churches. As it is, comparative ruin comes to them, and if saved at all, they are saved "so as by fire." With a proper conception of the nature and mission of the church, its members will shun self-indulgence, and refuse to give worldly amusements and frivolous engagements the right of way. Low notions concerning the church tend to weaken that moral power and vitality which form a prominent element in church discipline, for church discipline is a matter of instruction and life more than of judicial trial and expulsion. Low conceptions and notions concerning the importance of the church, create low standards as to its public services, and destroy the sense of personal obligation to uphold these services. It is a marked feature of these years that millions of money can be secured for education while few dollars in comparison can be secured for the support of churches. There is a sense in which the college and university are being exalted above the church. Too much cannot be done for education, but too little is being done for religion, especially by Protestants. This state of affairs will not be overcome by appeals to emotion or to temporizing methods. Men will give of money, devotion and service, to any enterprise, in proportion as they deem the enterprise important. There is a High Churchism greatly needed in Protestant ranks, an intelligent and sanctified conception of the importance and the sacredness of the Church of Christ. The reader, be he preacher or layman, active church-worker, or indifferent church-member, will do well to heed these suggestions and to establish in his mind, purposes and actions, a higher and a rising standard as to the value of the Church of Christ.

**A Favorable Reaction.**

THE writer remembers vividly certain popular tendencies in the religious world of thirty years ago, which, seen from certain standpoints at that time, presented puzzling problems for theological students. Various phases of thought concerning scientific problems, the then new discussion concerning evolution, the assault upon the validity of the New Testament by such men as Strauss and Renan, and the general talk about the passing away of old faiths, and the incoming of new ones, seemed to heap mountains of difficulties before Christianity. What was then called the conflict between science and religion was exalted by those who were inclined to discard Christianity, and it was often claimed that religious faith would be overthrown and pushed into oblivion by the developments of science. During the thirty years, more or less, which have passed since that time, almost every phase of these problems has been clarified by experience and brought more nearly into proper adjustment. Such features of history have been common in other centuries, and such readjustment is sure to come in the fullness of time. That it has come so rapidly in the present instance is matter for thankfulness and congratulation. If we ask how this has come about, the largest answer must be, that the God of Truth has wrought it. But it is easy to see that one-sidedness, partial views, and hence incomplete conclusions which were prominent in the creation of doubt at that time, have necessarily passed away because larger views and more nearly complete knowledge have been attained. For example: The fear that evolution would become a science destructive to religious faith has been overcome by the fact that both the scientific world and the religious world have come to see that evolution, in so far as it is now demonstrated, is a method by which creative power has wrought and is still going forward. This neither hinders nor lessens faith, in God. An intelligent theistic faith exists to-day, broader and stronger because of the efforts of partially-developed science, and of men in whom scientific tendencies had overshadowed or destroyed religious faith, to assail that faith with those half-formed weapons. The atmosphere is practically clear, and God, the great creative Power, stands unchallenged as the first great intelligent Cause. Theism has been helped by the attacks which infidelity made upon it thirty years ago.

**Religious Faith Strengthened by Investigation.**

OF all other men, the open-hearted and broad-minded Christian man has least reason to fear the results of honest inquiry and the development of truth in any field. We live in a world in which facts are always important and determinative. God is the one great central fact. The unfolding of what God wills, what God has done and is doing, and what he would have us do, are the great sources of all facts. The more we learn of these facts, whether in science, in history, in the Bible, or in any other form in which God has revealed himself, the stronger our faith becomes in God, and the less are our fears that faith in him can be destroyed. Intelligent men of all classes see that there can be no conflict between genuine science and genuine religion. Most conflicts come from imperfect knowl-

edge or human prejudice. Science seeks to find out and classify facts and phenomena. This being done, its work ceases. To determine the source of these facts belongs to the field of philosophy and of revelation, using the latter word in its larger sense. Thirty years ago atheism sought its main support from science. Seen in the light of to-day, the deductions of science are one of the stronger arguments in favor of theism, that is of God as not only the first great Cause, but as the common and All-Loving Father. We have reached that point in philosophy, science and religious faith which Browning suggests so beautifully in the inquiry of the Arab physician, who, discoursing concerning the raising of Lazarus says: "Can it be that the All-Powerful is the All-Loving, too?" We are learning this truth. Hence the increase of our faith in him who is the All-Powerful, the All-Loving and the Ever-Helping One.

**Ingenuity in Earning a Living.**

Rebecca Harding Davis writes concerning the experiences of two women, who, thrown upon their own resources, were compelled to invent new methods of securing a livelihood. One utilized "two stony fields surrounding the house" for the raising of choice blooded fowls. From the sale of eggs and fowls she secured a competence, was taken into outdoor life, and "lengthened her latter years." Another, living in Louisiana, knowing of a wild pepper which grew upon a worthless island on the estate that had passed from her father to herself, undertook the cultivation of that pepper and the manufacture of a new pepper-sauce. Success followed. Mrs. Davis closes by saying: "Be assured that a pepper bush with golden fruit is growing somewhere for every woman who wants work, if she knows how to find and use it." These incidents told by Mrs. Davis are valuable in suggesting to both men and women, especially to those who are young, that new fields of enterprise, untried and undeveloped forces in themselves and around themselves, are always waiting eager and persistent promotion. It is part of the providence of God that life in this world should be ever ready to yield new success and new treasures to honest, persistent and faithful efforts.

**Religious Education.**

FROM the Biblical World for January, 1903, we learn that the date for the Convention called by the Council of Seventy has been fixed for Tuesday, Wednesday and Thursday, February 10-12, 1903. The plan of the Convention as tentatively arranged provides for six sessions. The first is to be a general public meeting on Tuesday evening, followed by morning, afternoon and evening sessions on Wednesday, and morning and afternoon sessions on Thursday. The Convention will be held in one or more of Chicago's largest churches, and the meetings will be open to the public, so that persons who are not official members of the Convention may be present at its deliberations. The Council movement for religious and moral education has met with a remarkably cordial reception. Interest in and enthusiasm for the movement are spreading. The Council is already in correspondence with more than a thousand of the leading thinkers and workers in this most important field of education. The invitation

extended in the call for the Convention to all interested persons to communicate with the Council has brought hundreds of letters, showing that ministers, educators and religious workers everywhere appreciate what the movement means. There is a most satisfactory recognition that the field described in the call needs the attention and the effort which is proposed for it. More than twenty-five of the leading religious papers have given it adequate notice and cordial indorsement. The reasonableness and the necessity of the movement have seemed obvious. Leading officers in many of the organizations and institutions already at work in the field of religious and moral education have expressed their conviction that this step is required by the existing conditions. It has been said by not a few of the most eminent men of the country that the movement is the most important religious movement of recent years. Much thought and discussion have been directed to the nature of the organization to be established. There seems to be a general agreement that the organization should take some such shape as was described in the call, and that the best general model on which to construct it is the National Educational Association.

We shall endeavor to keep the readers of the RECORDER informed of the progress of this work.

**Mexico and the United States.**

THE public discussion of a possible change in the standard of currency in Mexico adds interest to a statement just prepared by the Treasury Bureau of Statistics regarding the trade relations between the United States and that country. With no part of the world has the Commerce of the United States grown more rapidly in recent years than with Mexico. Exports to Mexico from the United States which amounted to \$15,000,000 in 1891, will be over \$40,000,000 in 1902, and imports into the United States from Mexico, which were \$23,000,000 in 1891, will be fully \$41,000,000 in 1902. Mexico is the one country with which our imports and exports balance. To Canada, that other adjacent country, we sell twice as much as the value of our purchases from it. Our imports from the Central American countries are 50 per cent more than our exports to other countries. From the West Indies our imports are nearly twice as great in value as our exports to them. From South America our imports are nearly three times as great as the value of our exports to them, and from Asia our imports are more than double our exports to that part of the world. To Europe we export nearly three times as much as we import. In the case with Mexico, however, our exports to that country are at present just equal our imports from that country, the total value of the exports from the United States to Mexico in the eleven months ending with November 1902, being \$38,124,159, and our imports from Mexico during the same period, \$38,712,051.

Contiguity, quick rail communication, and the presence of large American interests in Mexico are the principal causes of the rapid gains which the United States is making over her rivals in the trade of Mexico. Over 9,000 miles of railroad are now in operation in Mexico, bringing all parts of that country into direct communication.



The most important of our exports to Mexico are manufactures of iron and steel, machinery, unmanufactured cotton, lumber, manufactured wood, manufactures of cotton, and gunpowder. Our imports from Mexico are chiefly textile grasses, especially sisal, coffee, hides, cattle, lead, copper and tobacco; and in addition to these there are large quantities of silver in ore and considerable gold which are not included in the figures of imports of merchandise.

On the 30th of December, the printing-house of the Seventh-day Adventists, at Battle Creek, Mich., usually known as the Review and Herald office, was destroyed by fire. The amount of loss we are not able to state, but it is partially covered by an insurance of \$100,000. Much valuable machinery was destroyed. The Review and Herald for January 6, with illustrations of the plant before burning, and the ruins after the fire, is at hand, slightly reduced in size. The RECORDER sends hearty words of sympathy to its contemporary in this hour of trial and loss. The business offices of the Publishing Association, being on the opposite side of the street, remained uninjured.

By reference to the last page of the RECORDER, the reader will notice that W. B. Mosher is now Acting Business Manager of the Publishing House. All checks and other papers touching business should be made to him.

How to remedy the trust evil has been a prominent feature in the discussions of Congress during the past week. Senator Hoar, of Massachusetts, made an able speech in defense of his anti-trust bill, on the 6th of January. The Attorney-General, who represents the President, gave out on the same date, certain "recommendations for immediate legislation, that all discriminatory practices affecting inter-state trade, be made offences to be enjoined and punished." The resolution thus recommended is to be directed against those who receive illegal advantages, as well as those who grant them, and is to cover discrimination in prices against competitors, for the purpose of destroying competition. It is evident that the trust question cannot be waived aside, and that whatever results may or may not be attained through Congress, the matter is up for consideration by the people, and therefore for some form of settlement, sooner or later.—Our readers have noticed undoubtedly, that the Post-Office at Indianola, Mississippi, has been closed by order of the President because of the persecution of Mrs. Minnie Cox, the colored post-mistress at that place. The affair has created some little excitement in political circles and it is now reported that Mrs. Cox refuses to continue in the office longer, under any circumstances. Of her ability to fill the position there was no question, and she had the support of the influential white people in the community. Her husband has been in the employ of the Railway Mail Service for many years.—Governor Stone of Pennsylvania, in his annual message, states that the strike in the coal region has cost the state of Pennsylvania \$1,000,000.

He also expresses himself as believing that a "compulsory arbitration law could and should be passed, for the settlement of difficulties between the employer and employee."—The women of New York City, who have been for sometime agitating the question of the overcrowding of street cars and similar outrages, have entered upon the plan of holding mass-meetings in various parts of the city, in the interest of the reform which they are seeking. What they demand is right, as a question of decency, good health and a fairly Christian civilization. The elevated roads of New York and Brooklyn have abused their franchises and imposed upon the people, until forbearance has ceased to be a virtue.—The question of base-ball playing on Sunday is likely to receive new attention in the state of New York, from the fact that Senator Davis introduced a bill at Albany on the 7th of January, amending the Penal Code of that state so as "to permit the playing of amateur base-ball on Sunday."—The annual message of Governor Odell, of New York, has been given out during the week. It discusses various reforms, and is likely to excite considerable local interest along political lines. The election of Senator Raines as President of the New York Senate seems to have some bearing upon possible excise legislation in the city of New York, which may involve the Raines hotel controversy, the Sunday saloon, and similar excise issues, which are vigorous questions in that city and state.—A severe blizzard swept over the Northwest, Minnesota, Wisconsin, etc., on the 7th of January, doing much damage to property and interfering seriously with railroad operations. A heavy snowstorm visited Northern New York about the same time. The Western blizzard, with extreme cold, reached Cincinnati, Louisville, and the sections east and south, including Kentucky, Tennessee, Georgia and North Carolina. Over that territory snow prevailed east of the Mississippi, and freezing temperature extended to the southern half of the cotton belt. Telegraph facilities in the Southwest were disarranged by the storm. Michigan came in for a full share, with a zero temperature and a foot of snow.—On the 8th of January it was reported that the beet-sugar men had withdrawn their opposition to the proposed reciprocity measures with Cuba. They still protest, however, against tariff regulations concerning sugar and tobacco with the Philippine Islands.—It was reported on Jan. 8 that Venezuela yields to the demands of Germany and Great Britain, which include a certain amount of cash payments and guarantees for further payments in future. It is also reported that Minister Bowen, who has been ordered to report at Washington, may bring such information to the representatives of Germany and Great Britain at Washington, that the troubles may be settled without reference to the Hague Tribunal.—The independent operators in coal mining have placed themselves in a most unfavorable light by continuing to charge \$10 for coal at tide-water, while the great coal-carrying roads sell the same quality coal at \$5. It seems that the independent operators have taken a cruel advantage of the necessity which has enabled them to victimize the public. In Toledo, Ohio, it is said that the local coal-dealers are so poorly supplied that they will not sell even a ton of

coal, except upon a physician's certificate. During the week past, the Reading Railroad Company sent 200 tons of coal to Brooklyn, N. Y., for distribution among the poor, at cost price.—President Roosevelt's appeal for national aid for the Philippines is so eminently timely and just that it ought to find prompt response at the hands of Congress. Much aid has been given Porto Rico and Cuba, as a result of which both these islands have recovered rapidly from the unfavorable business situation which surrounded their transfer from Spain to the United States. The Philippines suffered in a still greater degree, but it is evident that they will recover rapidly if similar aid is granted them. It is the highest duty of the United States to treat them unselfishly and liberally at this time.

#### MEMORIAL VOLUME.

The late President Whitford, of Milton College, had in press, at the time of his death, a volume of Baccalaureate Sermons, which he had selected from a large number of such sermons preached during his long presidency of the College. This work has been completed, and to it has been added brief biographical sketches of both President and Mrs. Whitford with portraits made from recent photographs. The whole has been put up in simple but tasteful binding, making a very appropriate memorial volume. The work is now offered to old students and other friends of the College at the nominal price of three dollars per volume, the proceeds of the sale to constitute a fund for the erection of a suitable monument. All expenses of publication having been paid by those issuing the work, the entire receipts will be used in the erection of the proposed monument. If any one desires to contribute more than three dollars to this fund, it will be gratefully received. When the monument is completed it will bear, among other things, an inscription indicating, in suitable phrases, that it was erected by the alumni and old students of Milton College. It is confidently believed that a large number of persons who read these lines will be glad to contribute three dollars, or more, to such a monument fund and at the same time secure a copy of the memorial volume. As the edition is limited those desiring copies will do well to send their orders promptly. All communications and remittances should be sent to M. C. Whitford, Milton, Wis.

L. A. P.

#### PLEASE STOP MY—WHAT?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Whiskey? "Oh, no; times are not hard enough yet for that. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—" Tobacco, cigars, and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments, and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee, and needless unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now! My weekly religious paper costs me five cents a week. I must save that. Please stop my—paper; that will carry me through easily." I believe in retrenchment and economy.—Army.

### Prayer-Meeting Column.

Topic.—The Value of Personal Testimony.  
(Memory Text, Acts 1: 8.)

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth.

From earliest childhood to latest life we are influenced largely by the personal testimony of others. Study this statement carefully, and you will see how widely it applies. The most convincing argument is personal experience, and the announcement of personal experience, when supported by corresponding life and obedient faith, is usually the end of argument. What one has found out by actual trial may not be denied, and in the majority of cases such expressions on the part of one induces compliance from others. The circumstances from which the memory text sprang, while they mark an important epoch in the beginnings of Christianity, were not essentially unlike the circumstances which always surround the Christian church. In these facts concerning personal experiences is found one of the important reasons for prayer-meetings and for personal testimony in such meetings. It is a serious mistake to think of such testimony as being given for the sake of the one who testifies, although it must be granted that some people seem to testify for the sake of being heard, and that they, at least, measure the value of their testimony by the standard of "much speaking." But this is not true of the majority of Christians; while, on the other hand, many are likely to testify too little, because they say, "I cannot speak to the edification of others," etc. The reasons for testimony in favor of Christianity, and especially in favor of the ordinary experiences of earnest and devout Christians, are much higher than any personal considerations. Christ and his gospel, the Bible and its revelations of Divine love are always on trial before the world. Testimony favorable to them, when given among those who are Christians and are striving for higher life, is always a matter of strength and encouragement. Still more important is such testimony in the presence of those who are partially convinced, or who are wholly doubtful concerning the value of Christianity and the need of an obedient faith in Christ.

Our memory text indicates that through the Holy Spirit the followers of Christ are prepared to give competent testimony. Whatever may have been the peculiar outpouring of the Spirit at the time described in the text, a corresponding need of Divine guidance always exists, and corresponding readiness on the part of God continues to give the necessary presence and guidance of the Spirit, through whom all right testimony is inspired. When you consider your relation to the prayer-meeting, whether as one who testifies or listens—and your relation ought to include both these—let that consideration be from this higher standpoint. Testify in behalf of Christ and the Truth, and not in behalf of yourself. Let your only fear be that you may fail to do your whole duty as a witness, and ignore all questions as to whether your testimony will be criticised by the unthinking, or deemed uninteresting by the careless or critical. God's witnesses are not dealing with men. They are not to testify or withhold testimony because of men.

If you will consider the prayer-meeting in this higher light, your testimony based on personal experience, your longings of soul, your wants or your attainments in spiritual things will be given gladly; and, under the Divine blessing, it will surely tend to upbuild the Church of Christ in love and righteousness.

#### GREETINGS FROM ALFRED UNIVERSITY TO MILTON COLLEGE.

Address of President Booth Colwell Davis, at the Installation of President Daland.

Mr. Chairman, President Daland, Guests and Friends of Milton College. I esteem it a great pleasure to convey to you the greetings of a sister college. At a meeting of the Faculty of Alfred University held one week ago at this very hour, the Faculty voted to instruct the President to bear to Milton College and to its new President, the congratulations of Alfred University and her best wishes for the prosperity of Milton College and a long and successful administration of her new President. That message of greetings, congratulations, and best wishes, I now officially convey to Milton College and to President Daland.

At this auspicious occasion I not only bring to you the greetings of Alfred University, but I come to you as a representative of the educational interests of the great East. I am the only delegate to this installation from the states and colleges east of Chicago.

The unprecedented educational system of America began in the East. Its oldest colleges and universities dot the shores of the Atlantic. Growing out of age and environment these Eastern educational institutions have been until within recent years, the chief promoters of higher learning and conservative thought. Recently, however, much of the Nation's educational resources has been located in the West, and within the past few months it has begun to appear that conservatism itself has been transferred to the West. The most radical movement for shortening the college course and for what seems to some of us as the restriction of culture, has had its rise and promulgation in the colleges of the Atlantic sea-board.

As a representative of the East, while I congratulate you upon the great opportunities of education in the West, I commend to you the middle ground of an adapted culture in the place of a radical commercialism on the one side and a conservative scholasticism on the other.

From a happy personal acquaintance with you, Mr. President, which has covered more than fifteen years, and from my personal knowledge of your high ideals of culture and noble manhood, I anticipate for you a career in educational work, which shall exalt those splendid ideals of "the higher life", which were so eloquently presented to us in the address of this morning by your distinguished guest, my beloved and esteemed teacher of former years.

With such ideals kept ever before Milton College, she will attain an ever enlarging usefulness; and continue a career no less honorable than that which has characterized her first half century's work.

We regret, Sir, to spare you and lose your comradeship from the religious and philanthropic work of the East, but Alfred University is glad to give an honorary Alumnus, whom she esteems and loves, to the Presi-

dency of Milton College. Her heartiest, best wishes go with you for a career of distinguished service in the fields of educational work open to you and to Milton College in the great middle West.

Alfred, in some sense the Mother College, extends to you to-day, Sir, and to Milton College, the hand of cordial sympathy and cooperation, and bids you Godspeed in your future work.

#### THE SEVENTH-DAY BAPTIST PULPIT.

At a meeting of the Board of Managers of the Seventh-day Baptist Missionary Society held at Westerly, R. I. Oct. 15, 1902, the following report was received and read.

To the Board of Managers of the Seventh-day Baptist Missionary Society.

Your Committee appointed to consider the proposition of Dr. H. A. Place, that the Missionary Society publish sermons by our own ministers together with a program for a simple Sabbath service, to be read and used in our small pastorless churches and among isolated Sabbath-keepers, would respectfully report:

- 1st. That we approve of the plan and deem it feasible.
- 2d. We recommend that this Board publish a monthly edition of 200 copies or more at a cost of about \$40.00 for 200, the edition to include a sermon and program for each Sabbath in the month.
- 3d. That these printed sermons and programs shall be sent by the Corresponding Secretary to all the small churches that desire them, requesting that a weekly collection be taken for the Missionary Society; also that they be sent to any subscribers who wish to pay for them at a reasonable price.
- 4th. That a Committee of three be appointed to have charge of collecting, editing and publishing the sermons, and arranging the program for these weekly services.

S. H. DAVIS,  
O. U. WHITFORD,  
L. A. PLATTS,  
H. A. PLACE. } Com.

The report was adopted and O. D. Sherman, Alex McLearn and O. U. Whitford were appointed the Committee to carry out the recommendation.

In carrying out the foregoing report and resolution of the Board of Managers, the Committee appointed have so far perfected the following arrangements. A sermon monthly will be issued by the Missionary Society, containing a sermon and a program for a Sabbath service for each Sabbath in the year, commencing with February 1903.

The name of this publication will be "The Seventh-day Baptist Pulpit," and it will contain sermons by both living and departed Seventh-day Baptist Ministers.

It will be issued in such a form as to be convenient for reference for filing and binding. The price to subscribers will be fifty cents a year, five cents per single copy. All orders for the publication should be addressed to Rev. O. U. Whitford, Westerly, R. I. and remittances made payable to him.

All sermons or any matter designed for publication should be sent to Rev. O. D. Sherman, Mystic, Conn.

While it will be seen by the report that the main design of the publication is for pastorless churches and isolated Sabbath-keepers, still it is thought that every Seventh-day Baptist minister will want a copy for himself, so we would urge that subscriptions be sent in early so we can judge how large an issue will be needed.

O. D. SHERMAN,  
ALEX McLEARN,  
O. U. WHITFORD } Com.

EVERY duty we omit obscures some truth we should have known.—John Ruskin.



Missions.

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

EVANGELIST M. B. Kelly at this writing January 4th was still holding meetings at Albion, Wis. The interest was increasing and deepening. On New Year's Eve the meeting was very impressive. They were praying and looking for a gracious outpouring of spiritual blessing upon the church and community.

THE meetings are continuing at West Edmeston, N. Y. Evangelist J. G. Burdick writes: "Our meetings are interesting. Thirty-eight testified last night out of an attendance of forty-five. Indications are hopeful. Some are seeking, others are growing. A good spirit is prevailing. We shall now have moon-light nights, sleighing fine and nothing to intervene or disturb.

MRS. TOWNSEND the past two months has been laboring in Adams and Waushara counties, Wis. as Missionary Colporteur. She has held gospel meetings and gave sermons and lectures on the Sabbath question, in church, school-house and private house, and has distributed tracts to families on that field. She has done very acceptable work.

GENERAL MISSIONARY, G. H. F. Randolph is much interested in the education of our boys and girls, and young people in the South-Western Association. By his own means and labor he has built a good school house at Fouke, Ark. for a school of his own. He also uses the building for Sabbath services. Miss Carrie Nelson, of Dell Rapids, So. Dak. is the teacher of the school, engaging in the work as Miss Fisher did, for the love of it and the good she can do. Mr. Randolph when at home for a time teaches some classes. Students are attending the school from some of our families in Arkansas. He writes that they are having a fine school, all our people are well pleased and the work is moving off smoothly and encouragingly. He has in his family, the teacher and three students. He is remaining at home for a while on account of the weather and the roads, and while at home he preaches every Sabbath, conducts the Friday night prayer-meeting, teaches a class in Algebra evenings, and visits the sick. He and his good wife have a broad and comprehensive view of the Missionary work needed on their field, and with liberal hearts, consecrated service, and true devotion to the Master, their labors are not only telling now but will in the years to come.

THE CHRISTMAS SWORD.

[We hope every reader of the RECORDER will read this article, and note with care the last half, or closing part of it.—Ed.]

Peace, most beautiful word, next to love in human language. Most beautiful but most dangerous word. It was warbled once by cherubim and seraphim from out of the sparkling vault nineteen centuries ago; while all the stars, but the Star of Bethlehem, hid in amazement from the strange beaming glory, and the silly shepherds dreamed that Peace had verily come down to sojourn on the earth. Not so. He was born, who is strangely called the Prince of Peace but who came to bring a sword, to live in struggle, to die in blood, and to found a Church which must never cease to fight a good fight. His advent

came with a song and promise of peace—and the prophecy is true; but it is shut up and sealed even to the time of the end. It will come one these days to each of his followers; it will come one of these days to his long militant church; but meanwhile, the peace is but the echo of the seraphim's song, or the forelooking of the final victory. At distant intervals we may, perhaps, hark for one advent hour to the angelic symphony, cheer ourselves, if we will, with the thought that for us, perhaps, peace is nearer than we think, and then tighten the harness and renew the battle.

Peace! Where is there peace? Where has the adversary yielded the contest? Where has right hung up her arms in the hall of her trophies? Is there peace for you, citizens of St. Louis, who have just convicted five more of your boodlers, whose sentence is held up by the law's delays? You have just begun your fight, and your generation will not see it ended. And is there peace here in this our great Metropolis, where one hard-earned victory for municipal righteousness is already followed by the discouragement of anticipated defeat? In all of our cities are churches, schools, courts, social settlements, libraries and pure homes, engaged in long war against the forces that congregate in haunts of public or hidden vice, and too often beaten by the hordes that march with the saloon, the gambling hell and the brothel. Sometimes we succeed for a little, and we see a Mayor and a Chief of Police fugitives from the fray; but soon the allies of corruption, Pilate and Herod, the fattened leaders of two parties, marshal their hosts side by side, and the doubtful battle again joins. Not till another sense of responsibility can be taught to our voters, rich and poor, and that not in our time, will there be reach for the wings of peace.

Is there peace for you, citizens of Pennsylvania, where the mighty force of wealth and the mighty force of labor have joined issue, and are each seeking control, to the loss and suffering of all our seaboard states? What mean the murderous outrages, the story of which is now being told to the Anthracite Coal Commission? Why are those children shut out of the public schools, and forced to work long hours of night as well as day? This is in no southern cotton mill; but right here, in a commonwealth that boasts of its schools and churches and its equal laws. For these bowed and burdened little ones, condemned like slaves to long night tasks and day labor, does not the Lord of the Christmas season bid you draw the sword? God has no peace for you, follower of his in Pennsylvania, till these wrongs are righted. For you Christ's coming brings not peace, but a sword. Will you rouse and swear the oath that heaven and hell shall hear, that you will take no rest till these wrongs are crushed under foot?

And what mean the cries that come to us from the south country? From one state to another the shameful edict has gone forth, uttered in law and constitution, that men to whom God gave a darker skin shall have no part by voice or vote in the rule of their land. Last week the white men of a Mississippi country, declared by mob law, that hereafter no black man should be allowed to buy himself a home. He might be a serf but not a free man. Equal education is denied, and

four dollars are paid for the schooling of a white child where one is paid for the schooling of a black child. In such a struggle there can be no peace perhaps for a century. Give the ignorant, indolent negro no peace. Give his contemptuous white neighbor no peace till it can be a peace of good-willing men.

Not in St. Louis, or New York, or Pennsylvania, or the south alone is the reign of peace delayed. Each of us has his own little battle. That which makes for righteousness finds that which makes for iniquity pitted against it, and the end is certain only to the eye of faith. In our personal, social, political, religious sphere we have each our contest, till He comes again whose second coming shall verily bring peace. Even in the very sanctuary of God, invaded by his enemies and mis-defended by his friends, there is no place yet for peace. Men care little, too little, for theologies nowadays, but such theologies are taught to Christian people as ought to rouse to battle every child who would not see his Father's character maligned. Old and new absurdities of doctrine deceive multitudes of people. A more momentous struggle is upon us—that which involves the faith of man in his God. This is the real battle of Armageddon—theism against the philosophies of Materialism and Nescience—and it has already joined.

And after these battles may come the peace hymned by the angels. But for that sweet peace—*placidam quietem*—we must not wait but fight. The seal put upon the prophecy shall by and by be broken.

"Yea, Truth and Justice then, Will down descend to men, Orbed in a rainbow; and, like glories wearing, Mercy will sit between Throned in celestial sheen, With radiant feet the tissued clouds down steering; And Heaven, as at some festival, Will open wide the gates of her high palace hall."

—The Independent.

TREASURER'S REPORT

For the month of December, 1902.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury, Dec. 1, 1902: \$1480 02

Churches:

Table listing churches and their contributions: Westery, R. I. 52 96; Alfred, N. Y. 30 02; Marlboro, N. J. 2 00; Milton Junction, Wis. 98 04; East Portville, N. Y. for Bakker salary 30 00; Verona, N. Y. 2 40; Plainfield, N. J. 35 53; Garwin, Iowa 4 41; Assa, Denmark—China Missions 5 40; Albion, Wis. 8 25; Ritchie, Va. 4 00; Milton, Wis. 21 75; Westery, R. I. 18 85; Little Genesee, N. Y. 10 61; Nortonville, Kansas 26 29; Walworth, Wis. 10 33; Andover, N. Y. 7 55; Berlin, N. Y. 12 00; North Loup, Neb. 8 05; Leonardville, N. Y. 8 87; Welton, Iowa 8 00; Chicago, Ill. 6 00; Alfred Station, N. Y. 18 20; C. A. Ling, Treasurer, Auburn, Wis. 4 52; L. C. Randolph, Alfred, N. Y. 1 30; New Jersey Yearly Meeting 3 35; Income from Permanent Fund 528 00

Woman's Executive Board:

Table listing Woman's Executive Board contributions: China Mission \$ 6 50; Dr. Palmberg's Salary 16 01; General Fund 55 00; Boys' School, Shanghai 55 00; Home Missions 15 25; Medical Mission, China 28 50—128 06

Table listing other contributions: Mrs. Sarah A. Davis, Lyons, Kansas 4 00; Sarah E. Burr, Chicago, Ill. on Full Pledge for Gall. field 10 00; Drafts returned for Peter Velthuyzen's effects 340 00; S. H. Babcock, Albion, Wis., Gold Coast 5 00; Collected by Mrs. Townsend 1 00; Mrs. M. C. Parker, Chicago, Gold Coast 1 00

Evangelistic Committee: Jackson Center, Ohio 55 00; Stokes, (Ark.) church 2 00; W. L. Van Horn, Garwin, Iowa 23 00; Rock River, Wis., for M. B. Kelly 7 25—90 58

Interest on deposits to Nov. 1, 1902. 1 96 \$9040 13

O. U. Whitford, advanced on salary 75 00; R. S. Wilson, advanced on salary 15 00

Woman's Work.

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

Thank God for joy! For glad, sweet thoughts that flog the soul and spring Lark-like into the sky to soar and sing: For kindly airs that woo to bud and flower Thy dormant being, and awake new power With each new morn; new purposes that bring To heart and soul their full and just employ. Thank God for joy.

And, oh! thank him for pain: That shuts thee in his silence. Wait and know: The rain that breaks the blossoms and lays low The fair green stalk, doth nourish 'em in grief: The being's root, of future bud and leaf The guaranty. So shalt thou surely grow To fairer heights, to nobler powers attain. Thank God for pain.

—Selected.

JEWISH women have followed the example of other women and formed a Society which is known as the Council of Jewish Women, with centers in various parts of the country. This Council grew out of the Parliament of Religions, held in Chicago in 1893, and three meetings have been held since that time, one in New York in 1896, one in Cleveland in 1900, and one in Baltimore in 1902.

This organization is something new with Jewish circles, and the common interest has done much toward drawing these women closer together. This in itself would be of value, but the greatest good has come from the combined study of the history, literature and conditions of their own race, with a view to general progress in social and philanthropic lines.

Questions of religion have aroused much interest and awakened discussion. One of the groups of women have listened with close attention to a course of lectures by one of their learned rabbis on the Life of Jesus of Nazareth, in order that, as he says, they may be "informed and not misinformed."

It is with pleasure that we are able to give our readers a report of the work that the women of Alfred are doing in their Evangelical Society. You will find much in it that is interesting and suggestive. We wish that we might more frequently have the privilege of publishing such reports.

You like to know what others are doing, and want others to tell of their work, why not let us hear of your work? Do not be afraid that the items are too personal or too trivial for publication. The report of what you have done may be just the thing that is needed to urge some others on to greater achievements.

MRS. ALICE FREEMAN PALMER.

The sudden death of Mrs. Palmer, in Paris, December 6, no details of which have reached us, takes from the world a woman of strong character and sterling worth.

She was the second President of Wellesley College, and began her work there when the conditions were by no means favorable. It was in the early days of higher education for women, and it was the desire of Mr. Henry F. Durant, the founder, to have a college for women that should compare favorably with any men's college, that should have a woman President and women for instructors. At this time, in 1881, it was no easy matter to carry out this plan, for college-bred women were comparatively few. The experiment of the early years at Wellesley had not been wholly successful, and when Miss Freeman came to the Presidency, then only twenty-six

years old, and but three years out of college, she found it a task of the greatest magnitude.

She gave to the work her whole heart and mind, and very soon the world began to see the effect of her influence in the higher standard of the college. The success of Wellesley in later years is largely due to the impetus given to it by her wise management.

After six years spent in administering the affairs of Wellesley, she resigned to become the wife of Prof. Palmer, of Harvard. She did not by any means lose interest in educational matters by this change in her life, but was ever in the front ranks of educational progress. For three years she was Dean of the Woman's Department of the University of Chicago. She was at the time of her death a member of the Massachusetts State Board of Education, a position that she had held for fourteen years. She was Commissioner to the World's Columbian Exposition, in Chicago, President of the Woman's Educational Association, President of the Boston Society for the Protection of Italian Immigrants, and closely connected with many organizations of a similar nature.

It has been said of her: "She always inspired the pupils who came under her influence to regard character, not scholarship, as the end of education, and scholarship as only one element in the development of character. She had a skill in dealing with affairs and with people which was the highest form of tact and sound judgment."

A meeting of educational leaders was held in Boston last week for the purpose of inaugurating plans to arrange for some suitable memorial to the life and work of Mrs. Alice Freeman Palmer, a woman whom all loved and honored.

ANNUAL REPORT OF THE TREASURER OF THE WOMEN'S EVANGELICAL SOCIETY.

One Christian woman without help from others may work for her Master and accomplish results worthy of notice; but several working together will accomplish more than they would separately. This principle accounts for the existence of the Women's Evangelical Society. We are organized in order that we may do more work and more efficient work for our Master than we could if each worked alone. Something of what we have done during the past year from a financial point of view is shown by the following items from our annual report:

Table listing financial items: Boys' School, China \$ 33 00; Education of a Chinese girl, Yung Yang 30 00; Missionary Society 6 00; Tract Society 12 00; Crofoot Home in China 11 00; Student Evan. ellets 6 22; Woman's Board 5 00; Middle let. d Church Parsonage in West Virginia 7 85; Native Helpers in China 7 00; S. E. & I. A. 10 00; Education of Young Women in Alfred University 7 50; Freight on barrels sent to needy 3 85; Expenses of the Society 54 23; Balance c'n hand 201 25

This sum was received from various sources as follows:

Table listing sources of funds: Quarterly dues \$ 60 00; Snow Flake Band dues 1 87; Mite box 14 80; Thanksgiving Offerings 6 80; Thanksgiving collection 1 20; Bed quilt sold by the Sunshine Committee 44 00; Special contributions from members 7 22; Balance from last year 201 25

We have a Sunshine Committee who are always looking for and striving to do some local practical work. During the year they have given what they called an "Elderly Ladies" dinner. The dinner was given and served by the younger members of the society

Table listing financial items: Church at Boulder, Col., Quarter ending Sept. 30, 1902 50 00; Church at Welton, Iowa, Quarter ending Sept. 30, 1902 25 00; Theodore G. Davis, Baggage of D. H. Davis, Alfred, N. Y. to Chicago 4 75; Evangelistic Committee, Orders 286-290 448 41; Interest 10 11; Loan 200 00

Cash in Treasury Dec. 31, 1902:

Table listing Treasury items: China Mission \$ 952 67; Debt reduction 5 00; Available for current expenses 1,254 10—2,211 86

E. & O. E. \$ 3,040 13

GEO. H. UTTER, Treasurer.

OSTRICH RAISING.

A recent shipment of forty ostriches to Nice, on the borders of Italy and France, from California, directs attention to this growing California industry—the culture of the African ostrich in America. Just about fifteen years have elapsed since the American ostrich farmers gave their first serious attention to this subject. Now the ostrich industry is well established in the United States, some eight hundred birds existing in the country, and these will doubtless form the nucleus of that immense number that one day will cover the mesas of southern California, the meadows of Arizona, the vast plateaus of Texas, and the everglades of Florida as their kind do the African veldt to-day.

The ostrich has come to stay. He costs little to keep, not more than the ordinary sheep, and yields an annual value of thirty dollars to the proprietor. One man can take care of a hundred ostriches. The creature is hardy and of a careless appetite. The average increase to the stock each year is between fifteen and twenty ostriches to a pair. Some have been known to produce as many as thirty-seven in a year. The birds are kept in pens in California, and a source of revenue has been found in exhibiting them to the many tourists who are attracted there. Incubators showing the various stages of ostrich life are also on view. A growth from the size of a duck to height of six feet is a question of only six months.

When the birds are a year old their feathers are ready for the market. The cropping is accomplished by covering the ostriches' heads with hoods and plying a pair of shears. This process takes place every eight months. The feathers on the large side wings are cut off near the roots; the smaller feathers on the tail are pulled out without injury to the bird, for on the care now bestowed depends the future health of the coming feather. In the course of three weeks the stems left start to fall out and a new feather begins to grow, which in due time is taken off for the benefit of the ostrich farmer. These feathers are graded and sent to the feather manufacturers of New York, who make them up into those beautiful articles of dress so dear to the hearts of those who wear them. When the American woman can buy only the ostrich feather of the American ostrich, the most sanguine hope of Edwin Cawston, the pioneer California ostrich farmer, will have been realized; two million dollars each year will then remain in the country instead of going to London, and another magnificent industry will have been added to the already vast resources of the greatest of all republics.—Town and Country.

EVERY man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him.—Emerson.

SORROW is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.



to all the older women in the society and community. It occurred on the eightieth birthday of one of the guests. About sixty were present and all seemed to enjoy themselves. If one doubts the success of this effort let him look at a photograph of the company taken just after dinner, and study the faces.

Again, this committee obtained and packed the lamps and chandeliers formerly used in this church and sent them to two new churches. They have also sent a barrel of clothing to the Home of the Friendless in New York. This barrel was valued at \$45.00.

By the literary program of the monthly and quarterly meetings we have striven to keep ourselves informed in regard to the needs for Christian work all over the world, that we may have our share in this work, and that we may be inspired by a knowledge of what is being done to better and more efficient service. Through the Woman's Board we are associated with the work of the various organized benevolent societies of our denomination. We are doing our little to help in the great work of our people, for truly it is a great work. Would that we might do much more since the need is so great.

The Tract Society needs our help in calling the attention of the world to the knowledge of the Sabbath of Jehovah. One great work of this Society is in the publication of the SABBATH RECORDER. We can scarcely over-estimate the importance of this publication. It serves by its weekly visits to keep us informed of the work and stimulated to renewed effort. The other publications need our support, The Sabbath Visitor, The Sabbath of Christ, The Helping Hand. All need our patronage and are worthy of our reading.

The Tract Society is actively engaged in the distribution of tracts, particularly in Canada, under the direction of the Rev. Geo. Seely, and in Georgia under the direction of the Rev. Ashurst. A practical way for us to help the Tract Society is to obtain new subscribers for their publications and to help in the distribution of the Sabbath of Christ.

The Missionary Society has a broad work which can be made broader as rapidly as the money necessary is provided. The work of this society in the home land is carried on in three ways. (1). By missionary pastors who work in the smaller churches and are supported in part by the churches for whom they labor and in part by the Missionary Society. (2). By Missionary Evangelists who travel over broad fields, visiting the small churches and strengthening and encouraging lone Sabbath-keepers. (3). By Evangelists and Quartettes. In all three of these lines the work might be greatly increased.

The work in China especially calls for our sympathy and help, not only because of the great need, but also because one of our most faithful and consecrated members has chosen that for her life work. Dr. Palmberg's removal to Lieouo, was a good step in advance; for now she is far removed from other hospitals, and is the only foreign missionary in a large city. We know there is great need of a helper for Dr. Palmberg, she is practically doing the work of two. Should we not help to send her an assistant? When Miss Burdick returns to the Girl's school, her work would be greatly increased if she could take a helper with her. Mrs. Davis, who is now

helping in that work needs to come to this country for a rest. The work of the Girl's school should not be left to one person, it is too great. Truly there are so many needs that we have no excuse for idleness or indifference. It is true we are a small society and can only do a little to help in this work that seems so great, but when we realize the great needs and demands that are presenting themselves can we not do more in the coming year? There is room for many more in the Society, and we hope many other women will feel a deeper need for activity in the service of the Master, and will realize that they can accomplish more through organization than through individual effort. May our efforts be prospered by our Redeemer and the complete establishment of the kingdom of God be hastened.

JESSIE B. WHITFORD.

ALFRED, N. Y.

WOMEN'S EVANGELICAL SOCIETY, ALFRED, N. Y.

The year which closed with Thanksgiving Day, 1902, was one of unusual success and satisfaction to the Women's Evangelical Society of Alfred. As we recount the mercies, blessings and privileges enjoyed by us both individually and unitedly, as members of this organization; as we enumerate the many acts of benevolence, deeds of kindness and works of charity, which we alone as members, and collectively as "workers together for good," have been able to perform because of this organization, we would be ungrateful, indeed, did we not thank our Heavenly Father for the strength and wisdom so graciously bestowed in both the laying and carrying out of our plans.

We have been saddened, and, indeed, feel crippled, by the calls of the Grim Messenger. He has taken from us this year three efficient and highly-cherished members. A few have moved away who still continue their membership as associates; but, in turn, our numbers have increased by actual additions, forty-four members, making our present membership one hundred and forty-one.

Our Thanksgiving dinner and entertainment have come to be generally reckoned among the annual occurrences of the town. The hearty co-operation and appreciation of the town's people, and the general good-cheer so noticeable on these occasions are sources of much encouragement. Many whose homes are broken and whose reflections, should they attempt to celebrate the day at home would recall much sadness, find not only relief but positive enjoyment in meeting friends and neighbors at our Thanksgiving dinner and passing a short time in social intercourse.

We were much gratified with the success of the day, both in the enjoyment manifest on the part of all participants, and in the financial results. Our dinner netted us \$47.26, and our evening collection was \$9.50, both exceeding former years.

MRS. C. B. CLARKE, Sec.

RESOLUTIONS OF RESPECT.

Since God in his infinite wisdom has called to the higher life our dear loving sister, Hattie Babcock, Resolved, That we hereby express our appreciation of her faithful, efficient work as an officer of this Society, and as one who was a leading spirit in its organization; of her earnest zeal in whatever pertained to its duties and interests, and as being ever ready to aid generously with heart, hand and purse. She ever obeyed the Scriptural injunction, "Be ye given to hospitality." We were often invited to her home, where all were greeted with a

most cordial and generous welcome by the genial Christian spirit which prevailed that home.

Resolved, That while we bow in submission to the will of our Heavenly Father, we tender our heart-felt sympathy to the lonely husband, daughter and other saddened relatives, asking Him to comfort and sustain them in this great affliction.

In behalf of the Woman's Missionary Society of Nortonville, Kansas,

NELLIE L. CRANDALL, CELESTIA S. CULVER, EMILY F. RANDOLPH, Com.

TRACT SOCIETY.

Treasurer's Receipts, December, 1902.

Table with columns for item and amount. Includes Woman's Board, Interest Geo. Greenman bequest, One-half collection at Glen, Wis., etc.

Table with columns for Churches and amount. Includes Pawcatuck, R. I., Milton Junction, Wis., Plainfield, N. J., etc.

Total outstanding indebtedness, 1,500 00

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Jan. 5, 1903.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

Dear Lights:—I have been silent for some time, other duties claiming my attention; but I have appreciated the letters which have come, and will try to draw some lessons from thoughts contained in them, to pass along around the chain. Are we not going to do more for our Saviour and his Sabbath this year than last? A few thoughts have come upon "The Step Forward."

It is profitable to remember the reply of the Spartan mother to her son, who complained that his sword was too short. "Add a step to it." We often feel our inefficiency, and complain that our talents are not what we wish, when it is our duty, and should be our happy privilege, to advance to the conflict with what we have. It is said that the Christian cannot stand still. He is either advancing or slipping back, though he may not realize it at the time. If he is not active in the warfare he begins to lose interest. As one preacher said: He sits farther back in the church, then still farther, until he likes the very last seat back, and finally stays away from the house of worship altogether.

We must put on the whole armor of God in order to "withstand in the evil day;" but if we do not wear it continually, and are not willing to step forward, it will not help the cause of Christ. We cannot read the sixth chapter of Ephesians too often. We are in danger of forgetting part of the armor, unless often reminded. The girdle of truth, the breastplate of righteousness; for shoes, the "preparation of the gospel of peace." "Above all, taking the shield of faith" and the "helmet of salvation," carrying the sword of the Spirit always, which we should brighten every day. Shall we not, dear brothers and sisters, study our Bibles more, and commit more passages to memory, that we may be able to fight sin when duty demands? — ANGELINE ABBEY.

Young People's Work.

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

A Mid-Ocean Sermon. (Not Written for Publication.)

"Do you know that as I sit and write to you in this sea-monster, one of the largest afloat, and brace myself as she rolls so as not to lose my seat, it brings to my mind a thought which has often been there before, The frailty of man, and the all-mighty power of that unseen hand which rules over all.

"Food for thought there! One has plenty, as he looks over the wide expanse of white-capped waves, and realizes its width and depth, realizes that God holds it, as it were in the hollow of his hand. But you should be here. It would give you material for such a sermon as you never preached before, and that is saying a great deal. God bless you. Think of the mass of waves; as far as the eye can reach, never still, always moving; and this ship, the essence of perfection, as far as man's ingenuity is concerned—this monster rolling at angle of thirty-eight degrees, is being thrown around as Howell would throw a toy-boat in a dish-pan of water. H. V. J.

THE RISING GENERATION.

The other day a well dressed woman entered a street car accompanied by a boy about four years old.

They had evidently been shopping for Christmas, as the woman's arms were laden with bundles.

She sank into the only vacant seat, which happened to be next to a fatherly looking man, who smiled benignly on the child.

The woman had no sooner comfortably seated herself, however, than the boy set up a howl and began to slap at the woman's hand. "What do you want, dear?" she asked, kindly.

"I want to sit in that seat," said the boy. "Oh, no, mamma's tired, you sit on my lap."

"I want to sit in that seat," persisted the boy.

The woman coaxed a while and then threatened, but he continued to slap and bawl, and finally she got up and set him in the place, and proceeded to deposit some of her bundles by his side. This caused him to howl again, and she calmly took up the bundles and stood holding them, and tried to look like a martyr because the benign old man did not offer her his seat.

Instead, he remarked to a woman next to him, "I wish that boy was mine!"

"I don't" she replied, "and if he was, he would wish he wasn't."

In an address some time ago, the late Dr. George P. Hays told a story of an old German in Pennsylvania who, meeting a young infidel who was to speak at the schoolhouse in the evening, said: "Is you de young man vot iss to schpeak dis ebening?" "Yes, sir, I am." "Vell, vot you schpeak about?" "My subject, sir, is this: Resolved, That I will never believe anything that I do not understand." "Oh, my I is dot id? Vell, now, you shoost dake von feedle-egg-sample. Der you see dot field, my pasture ober dere? Now, my horse he eat der grass and it comes up all hair ober hees pack. Den my sheep he eat shoost der same grass, and it grows vool all ober him. Und now, vot you dink? My goose he eats der grass too, und sure's I dell you, it comes up all ober him feeders. You understand dot? do you? Height!

Our Reading Room.

THE Westerly Sun informs us that Rev. Clayton A. Burdick, of Ashaway, "delivered a fine New Year's sermon at the Second Baptist Church, North Stonington, Connecticut, on Sunday, January 4th, from the text, 'Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'" The Sun also reports that the Week of Prayer was observed at Noank, Conn., the meetings being conducted by Rev. A. J. Potter, pastor of the Seventh-day Baptist Church at Waterford, Connecticut.

We learn from the North Loup Loyalist that at the annual meeting of the Seventh-day Baptists in North Loup, Eugene Davis and Jesse Hutchison were granted "licenses to preach the gospel"; also that the Young People of that church attended a prayer-meeting at six thirty on New Year's morning, under the leadership of Eugene Davis. "All who attended felt amply repaid for the effort made because of the blessing received."

FROM the Milton (Wis.) Journal we learn that the Church at Milton Junction had a Christmas tree, with interesting exercises and that "Santa Claus made many hearts happy by his generous distribution of gifts to both old and young"; that the "Week of Prayer" was observed at Milton by Union Services, in which the Seventh-day Baptist Church united; that President Daland preached at Rock River on Sabbath, Jan. 3d, and that a Christmas entertainment at that place was well attended and full of interest. Dr. Daland also preached in Chicago on Sabbath Dec. 27th, and the Sabbath-school there gave a Christmas entertainment on Sunday evening with an attendance of ninety. A very good program was given, Santa Claus delighting the children, after which a supper was served.

We learn from the Westerly Sun that the annual meeting of the Seventh-day Baptist church at Hopkinton City, R. I., was held one day last week, and that "the usual routine business was transacted." Also that the Y. P. S. C. E. of the church at Westerly held a meeting on the evening after Sabbath, January, 3rd, when the officers for the ensuing year were elected. As the names of the executive officers will doubtless appear in the Young People's Column, we do not give them here.

SALEM, W. VA.—A week of prayer has been observed in the Seventh-day Baptist church beginning with New Years night. The pastors of the Baptist and M. E. churches have assisted in the meetings. Meetings will be continued for some time, with the hope that they may result in the salvation of some of the wayward ones. E. A. W.

We learn from the Brookfield, (N. Y.) Courier, that the special meetings being held at West Edmeston have grown in interest, and that religious circles throughout the vicinity are being drawn to that village for the sake of the meetings. It is a pleasure to report such growth of interest in our churches. From the same paper we learn that a destructive

fire visited West Edmeston on the morning of January 6th, which destroyed Maxson & Maxson's hardware store, with other buildings adjoining; also that "the Annual Roll Call and Covenant Meeting of the Seventh-day Baptist church" at Brookfield, was held on the morning of Sabbath, January 10.

THE Alfred Sun appears this week in an enlarged form. From it we learn that Rev. D. B. Coon, pastor at Little Genesee, N. Y. who has been ill, although slowly recovering, is not yet able to resume his public duties. That on a recent Sabbath the W. C. T. U. took charge of the morning service, and that the Y. P. S. C. E. did the same on Sabbath morning, January 3rd. We learn from the Sun also that revival meetings are being held each evening at Alfred, N. Y., and that Dr. Main, of the Theological School is preaching at Hornellsville.

THE DeRuyter Gleaner reports that Charles J. York, Superintendent of the Sabbath-school at DeRuyter made the children of the school happy by giving them a sleighride on New Year's Day.

THE OPENING OF FLOWERS.

There still seems to be much to learn about the conditions which govern the opening and closing of certain flowers. The four-o'clocks of our gardens are so named because they open very close to the hour of four in the afternoon, but late in summer their ideas of time become sadly confused. They then are late in opening and do not close much before noon the following day. The morning-glories, too, which early in the season close by midday in September, would justify the name of all-day glories, often remaining open until dusk. Scientists are fond of telling us that the opening of the flowers, and their odors and colors, are all adjusted to the wants of various insects, but it is probable that certain amounts of light and heat are fully as potent factors in developing fragrance, nectar and color. The behavior of the four-o'clocks and morning-glories would seem to indicate that their opening and closing are not altogether with reference to insects. And what shall be said of the goat's beard, which, as soon as noon comes, promptly shuts up shop for the day, regardless of the fact that its insect customers are then abroad in the greatest numbers? —American Botanist.

SOMETHING BEYOND SALARY.

A boy or man who works simply for his salary and is actuated by no higher motive is dishonest, and the one whom he most defrauds is himself, says "Success." He is cheating himself, in the quality of his daily work, of that which all the after years, try as he may, can never give him back.

If I were allowed but one utterance on this subject, so vital to every young man starting on the journey of life, I would say: "Don't think too much of the amount of salary your employer gives you at the start. Think rather of the possible salary you can give yourself, in increasing your skill, in expanding your experience, in enlarging and ennobling yourself." A man's or a boy's work is material with which to build character and manhood. It is life's school for practical training of the faculties, stretching the mind, and strengthening and developing the intellect, not a mere mill for grinding out a salary of dollars and cents.



## Children's Page.

### THE COUNTRY DOCTOR.

HOLMAN F. DAY.

In his big fur coat and with mittens big as hams,  
With his string of bells a-jingling, through the country  
side he slams.  
There are lots of calls to make, and he's always on the  
tear,  
A-loomng in his cutter like an amiable bear.

And it's hi-i-i, there,  
Johnny, don't ye care,  
Though 'tis aching something awful and is most too  
much to bear.

Just—be—gay!  
As soon as it is day,  
The pain will go a-flyin', for the doctor's on the way.

There are real, true saints, there are angels all around,  
But there isn't one that's welcomer than he is, I'll be  
bound.

When he bustles in the bedroom and he dumps his  
buff'ler coat,  
And sticks a glass thermometer a-down the suff'rin'  
throat.

And it's chirk, cheer up!  
Mother, bring a cup!  
You're going to like this bully when you take a little  
sup.

There—there—why,  
There's a twinkle in your eye!  
You'll be out again to-morrow, bub; gid-dap, gid-dap,  
good-bye!

—Pine Tree Ballads.

### A SWITCHED-OFF SURPRISE.

JUDITH SPENCER.

"It's too bad!" cried Helen, looking up from her letter. "Dorothy slipped on the ice and has hurt her back and will have to spend her Christmas in bed, so the usual jollification at Uncle Edward's has been postponed till she's able to be about again."

The four young Newtons were much distressed over this news, which came just a week before Christmas; and their regrets were chiefly for the injury which had befallen their favorite cousin.

"Of course," Jack said, "they don't want lots of fun going on downstairs in which Dolly can't join, but if we four should go up there Christmas evening, don't you suppose Dolly would enjoy seeing us in her room? We could take the six-thirty train, return on the ten o'clock, and have two hours there."

"Yes, and not let her know before-hand! And we might get up some surprise for Dolly, too!"

Their mother was rather dubious about allowing them to go thus on the evening of a holiday, but Mr. Newton declared it would be all right, for Jack was nearly eighteen and could look out for the girls as well as anybody.

Then began a series of consultations and frequent trips to a certain crowded shop while the young people were preparing their "surprise" for poor Dolly.

Kittie's suggestion that they should take her a Christmas tree, at first had been laughed to scorn.

"How could we carry a Christmas tree all the way to Uncle Ned's!" they had exclaimed.

But Helen turned the idea over in her mind.

"Look here," she said suddenly, "you know those little German toy Christmas trees about two feet high, with wired branches which can be bent down close? Well, let's get one of those, and then at the five-cent store we'll buy tinsel and stars and paper animals and candy figures and all sorts of funny little toys, and tie them on. Then we can fold the branches down and wrap it so it will be easy to carry—and it will take but

a minute to open it out again when we get there. Dolly will like it, I'm sure!"

"Yes," cried Madge, "and Jack might dress up as Santa Claus and go in carrying the tree—like the Santa Clauses you see in the toy-shop windows."

"Just the thing! Will you do it, Jack?"

Jack good-naturedly consented, and soon his "Santa Claus costume" was all arranged. They made him a cotton wool wig and bought him a jolly-faced white-bearded mask. And his father promised to lend him his fur gloves and great fur-lined overcoat, which came down nearly to Jack's heels. And when dressed in these Jack was as good a Santa Claus as could be imagined.

Helen wrote several times to Dorothy, but she gave no hint of the "surprise" they were preparing for her.

After a happy Christmas day at home the four young Newtons were ready on time to start on the visit to their cousin.

Helen carried the tree, now carefully wrapped up, and looking for all the world, Madge said, "like a long loaf of bread!"

Jack was feeling quite pleased to think he had been intrusted to escort the girls alone. The only other passengers on the train were men, but that made no difference, Jack thought, for it was only an hour's ride.

Presently the train came to a sudden stop between stations. Several men got up and went out into the night. Finally one of them returned. "This is interesting!" he announced. "A freight train's off the track ahead of us and they say it will be midnight before we can go on."

"Whew!" said Jack. "I wonder if that's really so!"

He did not like to go out and leave the girls alone, but just then a brakeman came through the car.

"Yes, it's so," he told them, and hurried on.

Then the four held a council. Their nicely planned "surprise" had turned out a surprise indeed—but to themselves!

There was no chance of seeing Dolly tonight, for if they stayed in the train and went on they would only find their uncle's house fast closed and all the family in bed.

The question now was how to get back to their own home.

"I won't be gone a minute," said Jack, "I'll run out and inquire."

But when he came back two of the men in the car were singing hilariously and the girls were looking rather scared.

"There'll be a train down in an hour and a half and it will carry back all who want to go. Meanwhile it's not pleasant for you here," he said. "Come out and we'll walk up and down."

The girls were glad to leave the car and they trudged to and fro in the moonlight for some time. Then Jack looked at his watch and found just ten minutes had elapsed!

"We can't keep this up indefinitely," he said. "Let's go up to that little house. I'll peek in the window and if they seem to be decent people we'll ask to go in there and wait."

His "peek" proved moderately reassuring. "There's a woman," he said, "and some children. They look awfully poor—but tidy. Will you venture?"

"Yes," said Helen, "I'm half frozen, yet I

don't want to go back among those noisy men."

So they knocked at the cottage door and the woman made them welcome.

"Come right in!" she said, heartily. "I'm afraid there ain't enough chairs for all, but Billy, you turn over the wood box for the young gentleman."

"Thank you, but I won't come in yet," said Jack. "I want first to see just when the down train is expected. We mustn't lose that, on any account."

The girls settled themselves in the neat room and made friends with Billy, Annie, the baby and Jane—a pallid-faced girl of about fifteen, lying on a couch on one side of the room.

"I'm not sick, it's hip disease," she said, cheerfully. "I'll always be like this." And Helen thought of Dolly's better fortune—on her back for a few weeks, at the most!

"Tee!" said the baby, making friends with them and holding up a small green branch tied with a faded ribbon.

"Baby means Christmas-tree," Jane explained. "Times have been so bad we couldn't have any Christmas this year and the children miss it. But Billy fixed that for baby and she's been happy ever since."

Helen thought of their own plentiful Christmas, and then suddenly of the bundle on her lap.

"Excuse me, I want to speak to my brother," she said hurriedly, hearing Jack's footsteps on the porch. Then to her sisters, "Girls, I'll be right back," and catching up her bundle she disappeared.

Meeting Jack at the door she dragged him back with her to the porch.

"What's up?" he asked amazed.

"Hush, let me tell you! Then after a moment's whispering, "Will you do it?" she asked, eagerly.

"Yes, if you say so!" he said, laughing softly.

Five minutes later Helen returned, a moment afterwards there was a loud knock at the door.

"That can't be Jack!" said Madge.

The woman opened the door and started back with an astonished cry.

"Good evening, may I come in?" said a gruff but hearty voice. "Don't be afraid, ma'am, I'm Santa Claus—a little late this year, but I didn't forget your youngsters, so here I am at last!"

"Santa Claus!" shrieked Billy, his eyes nearly starting from his head, while the little Annie and the baby sat right down on the floor and stared.

For Santa Claus with giant strides had entered the room and stood there, a tall, white-haired, full-bearded, jolly-faced old gentleman, and he held in his fur-gloved hands the most beautiful, gayly decorated little Christmas tree those poor children had ever seen!

They gasped and gurgled, between delight and awe. Then the baby crawled up and touched Santa Claus's long fur coat, and when he stooped and gave her a red candy horse the little one in rapture threw her arms about his leg and hugged it tight!

Madge and Kittie were laughing silently, Billy and little Annie were dancing a delightful jig. Jane—big-eyed and opened-mouthed—was breathing in enjoyment. The poor mother was laughing and crying. And Helen

and Santa Claus himself—well, they felt quite satisfied!

O, the funny jokes that Santa Claus made, and the merriment of all that little party when their bewildered wonderment had worn away!

But suddenly in the midst of all the fun the shrill whistle of an engine was heard and everybody started in surprise. The hour had simply flown!

"The train!" cried Santa Claus. "I must go—for my reindeer are all laid up! Thank you, ma'am, for your kind hospitality." Then to Jane, "I'll leave this little tree with you, with good wishes for you—and every one! and now all who are going on this train—forward run!"

"Good-bye, all!" cried the girls, following Santa Claus's disappearing figure.

"Good-bye, my dears, and may the good God bless you all!" the woman cried with happy tears.

When the four young Newtons reached home again—rather earlier than their parents expected them, their father greeted them with, "Hello, what's the matter? Evidently the 'surprise' wasn't such a great success?"

"Papa," said Helen, "it was the success of our lives—only Dolly didn't get it! It got switched off—but into the right place, exactly. And O, it has been lovely! Jack, you tell them all about it!"—The Congregationalist and Christian World!

### GROWING A GRANDMOTHER.

He was a wee little man, only three years old, but brave, courageous and uncomplaining—more so than any one knew, for, though only a baby, he had his trials, says the New York Times. The family had gone to a new country in the far West. It was a very new country, very different from the city in the East, where they had left many friends, relatives and, nearest of all, a dear old grandmother. The mamma was so busy in her new home that she had little time to devote to the babies, except to see that they were kept clean and well fed. So the little ones were lonesome sometimes, as mamma found out one day in a way that brought the tears to her eyes.

The little three-year old had been very busy and quiet, making a big hole in the ground with such earnestness that, fearing the little fellow was planning mischief, she went to see. The hole was completed when she reached the spot, and in it had been placed something that she took out and examined with wondering curiosity. It was the strangest thing to go into a hole in the ground—an old daguerreotype, a picture of the dear grandmamma at home.

"Why baby," exclaimed mamma, "what are you doing with this?"

"I fought," said the little man, with a quivering lip and all pent-up loneliness of homesickness in his voice as he tried to explain—"I fought maybe, if I planted it, another grandma would grow."—Christian Work and Evangelist.

### THE GROWTH OF INTERNATIONAL UNITY.

PROF. EDWIN R. A. SELIGMAN.

President of the American Economic Association.

There are one or two considerations which appeal strongly to the economist in this discussion. If we take a broad view of history, we find that there has often been a movement in advance, followed by a partial reaction. All progress in the world consists of

these steps forward, and, perhaps, of slighter steps backward. From the economic point of view, the world's history during the past thousand years may be divided into three periods. If we consider the mediæval conception of the relation of man to the state, we shall find primarily the principle of authority. The individual was nothing; the government was paramount and all-pervading. The government interfered in everything, limited the energies of every one, fixed wages and prices, and left almost no scope to individual initiative.

Then came, after several centuries, a more modern view, which was initiated through the great industrial revolution of the eighteenth century, and for which we in America more than any other nation have stood. This is the movement of individualism, which rests upon the theories of free competition and personal initiative. Worked out first by the great writers of the eighteenth century, it has found its greatest practical realization in this country, because of the boundless continent which we have had to conquer and because of the consequent need of individual energy in coping with the difficulties of the situation.

Finally, however, in recent times we have seen a reaction—a necessary reaction. We have found that individual initiative, cut loose from any control from above, means, in great measure, the abuse of the one by the other; that it often denotes the power of the strong individual to succeed, the fate of the weak individual to succumb. Accordingly the trend of thought at the end of the nineteenth century, as it will be more strongly the trend of thought in the twentieth century, was to effect a compromise between these two legitimate principles, of individualism on the one hand, and (using the word in its widest sense) of socialism on the other. What the world is tending to, in other words, is the socialization of private initiative, the keeping of what is good and true and fruitful in private initiative, but the harnessing of the individual to the yoke of society.

Now let us apply this thought to the problem in hand. If we take a similarly broad view of the development of political life, we find that there also has been going on a flux and a reflux in the stream of politics. In the early middle ages there was no such thing as a nation. A man was a citizen of the town. A foreigner was not alone a stranger from another country; the man who came from another village was equally a foreigner. It made no difference to the merchants of York whether a "foreigner" came from an English town or from a Flemish or an Italian or a German town; all alike were strangers. But in the sixteenth and seventeenth centuries there came a great epoch of nation-building, stimulated by the great industrial development of the age, and the beginnings of the capitalistic regime. The downfall of the guild system and the hopeless inadequacy of the loyal economics gave an impulse to the national development, of which the political form was nothing but a result of the economic forces. And what is most important of all, this growth of nations paved the way for the beginnings of international law. If I mistake not, it was through the meetings at Augsburg and Westphalia that nations for the first time came together to agree upon certain international principles.

Now in the eighteenth century we find a wider and broader movement, not alone in politics, but in philosophy, in economics, say in every phase of human thought. It was the idea which lay at the bottom of the theories of the French philosophers and encyclopedists, the idea which was the basis of the doctrines of Rousseau and the other political reformers, the idea which really paved the way for the economic doctrines of the Physiocrats, the idea, namely, of a world-state. Let us have no more nations, said they; let us merge the nations into a universal state, the universal republic. Patriotism is antiquated, patriotism is immoral; we will have no more patriotism, we will have only the love of the individual for the Creator. Natural rights are broader than the domain of any one state.

That was the doctrine which led to the French Revolution; and it was, from many points of view, a noble doctrine and constituted a real advance in civilization.

But here again the nineteenth century, especially the end of the nineteenth century, witnessed another and a necessary reaction. What we want is not the giving up of nationality, not an abandonment of patriotism, not the complete merging of the nation in the whole, but the blending of the one nation with this greater international unity. What we desire is to keep alive all those forces which make for a true and upright spirit of nationality, but to discourage the ignoble, the selfish forces which only make for a false nationality. Just as the principle of individualism in economics is of the utmost value when tempered by the social influences, so do we still need the principle of nationality in politics, but in the service of the greater whole.

From the economic point of view there is another thought which is important in this discussion. We economists have been accustomed to teach, now for many a year, that liberty is indeed a divine thing, but that there can be no true liberty without a real equality; an equality, indeed, only of opportunity, for there is no such thing as equality of power or of intellect. Now what does international arbitration mean? It means that we are applying to the political world this economic conception of the blending of liberty and equality. Liberty without equality, as between nations, would mean the swallowing up of the weaker nations, even though there be some reason for their continuance, by the stronger ones. Liberty with equality means that, when a nation feels it has justice behind it, it is no longer weak, but has become strong. Its equality in the international forum gives it a liberty which it would otherwise be difficult to secure or retain. Therefore, international arbitration conduces to the maintenance of an important force which makes for progress and creates civilization.

### "WOULD YOU LIKE TO SEE MY DOLLIES?"

Somewhere there must be an artist awaiting the suggestion. We commend to him the pretty scene which a press dispatch from England calls before the eye of the mind. The scene is set at Skibo Castle, the home of the multi-millionaire, Mr. Carnegie. The King of Great Britain, Emperor of India, has come to pay the famous commoner a formal visit. In the magnificent apartments the sovereign and the citizen exchange stately compliments.



The one is the most powerful monarch of his age, the other among the very richest men in the world. Both are sufficiently advanced in life to know how much—or how little—power and wealth may mean. Between them is a prattling, curly-headed child who puts forth a tiny hand without embarrassment to each. And then when the man so recently crowned in England's historic Westminster amid a gorgeous assemblage of princes and potentates of every race, takes the little one on his knee, the blessed child looks into the royal face and says, "If you please, would you like to see my dollies?"

Yes, we wish it might be painted. Verest-chagin ought to put it on canvass. For a background we have the sumptuous drawing-room. For the "dramatis personae" the ruler of an empire upon which the sun never sets; the citizen whose riches have "increased beyond the dreams of avarice," and between them the child who cares no more for power or wealth than the angels in Paradise.

That helps one understand what Jesus meant when he said "Of such is the kingdom of heaven." The soul's content comes not from the possession of scepter and treasure but from the power to ignore them. Many a woman has sacrificed two worlds to gain the smiles of a prince. Many a man has plunged his soul into the blackness of the pit for a few coins that might be held in one hand. But the child can sit serene and unmoved between regal power and boundless wealth, happier than the possessor of either in the possession of a toy.

Just in proportion as we are sanctified are we satisfied with simple things. God's children no more envy the great than did the little daughter of Skibo Castle upon the king's knee covet castle or crown. He who has "health and a day" may indeed make the pomp of Caesar ridiculous. To have learned to find happiness in the common things of life,—the beauty of a flower, the glitter of a star, the rhythm of a verse,—is to have found something that misfortune cannot take from us. The child of God is able to look upon wealth and power not with angry or covetous, but with indifferent eyes, and to live in contiguity to splendor undisturbed by it. To such simple pleasures there is no residuum of bitter regrets. To such innocent delights there follows no heart-break. The king knows many a carking care; the richest man in the world many a sleepless night; but the little child plays serenely content with her dolly and falls asleep at even with her simple treasure clasped in her arms.—Interior.

#### FUEL AND FIRE FOR PRAYER MEETINGS.

REV. THEODORE L. CUYLER, D. D.

Over a large part of our country there has been a serious apprehension of a famine of fuel. To the familiar and stereotyped question "What shall we get to eat and drink?" has been added the questions—"Where shall we find a supply of fuel?" and "How shall we keep our houses warm?" Christian brethren, if the want of physical heat in our dwellings is a calamity, it is equally a calamity to have a famine of spiritual fuel in our prayer rooms. I know of no surer thermometer for the average church than its prayer meeting. Frigidity there pretty certainly indicates a cold and unfruitful church; it is at once the cause and the effect of a spiritual declension. If the appointed place for meeting the Master and for

fellowship with each other and for invoking divine blessings is well-nigh deserted; if the prayers offered are only from the throat outward, and without any pith, or point or purpose, if formality chills the tongues and the hearts, then the pastor of such a frigid flock has abundant cause for discouragement and despair. The worst thing of all is that the conduit-pipe of spiritual blessing becomes frozen up.

Wherever a prayer meeting has become cold, formal and lifeless, the first step is to bring in fuel. Those who attend the meeting must bring it. A devotional meeting without any purpose is a pious sham. It must have a meaning, a definite aim, and Christian people must go there with just as definite an idea of what they are after as definite an idea of what they are after as brokers have when they go to a stock board or voters have when they go to the ballot-box. We never can drift aimlessly into spiritual blessings. "Why am I here to-night? What soul-want have I brought here to be supplied? What thought or word have I brought here as my contribution to this meeting?" These are the questions that every honest Christian ought to ask of himself or herself. The leader ought also to prepare himself for his work as carefully as a minister prepares to preach. Many a prayer meeting is ruined by utter aimlessness on the part of the leader; and the people become just as "scattering" in their remarks or their petitions. One good method of correcting this vice is to select some important practical topic—which may be announced on the previous Sabbath, or be presented by the leader. This tends to directness in speech and prayer; this concentrates the meeting; there is some profitable instruction afforded, as well as a kindling of devotional fervor. The praying and speaking are "at a mark."

Prayer meetings should never be frozen by formality. They are family gatherings; let every one of the household, old or young, male or female, be allowed to bear his or her part. If anyone monopolizes too much time, let the pastor or the leader kindly admonish such offender. Absolute freedom should be encouraged—in exhortation, in confession of sin, in asking for prayers, in stating questions of conscience, in personal experiences, and in suggesting lines of Christian effort. Intellect is not so much in demand as heart. Pastors had better not turn devotional meetings into preaching services; they are the people's meetings for their spiritual development and for their direct personal converse with God.

Prayer—and of the right kind—is the main thing in these family gatherings of Christ's household. But as when a family hold a reunion at a Thanksgiving Day dinner, each one contributes the fuel of his or her personal experiences and feelings to the warmth of the feast, just in like manner the individual members of the church ought to bring their increment to the interest of the prayer-meeting. Much is made in the New Testament of witness-bearing. Those early meetings for social worship which Paul and Peter and John and Silas held, must have been largely occupied with personal testimonies. They testified of the saving grace of Jesus Christ. What a prodigious power there is in the narrative of our actual and deep experience of Christ's goodness and indwelling grace! No skeptic can answer that.

There is a sadly large number of tongue-tied church-members. They can talk fast enough elsewhere—in a social company or at the table, or behind a counter in a store or a shop. They can use their tongues when they want to gain a customer, or secure a bargain or a vote. It is only when a good word is to be said for their Master and his cause that their lips are sealed; or if they speak at all, it is too often in a formal and half-hearted fashion. The fuel they bring is only water-soaked wood or burnt-out-cinders.

When a church is under the quickening influences of the Holy Spirit, there is no place that feels the baptismal fire more than the devotional meetings. The "gift of tongues" descends there abundantly. New converts give their testimonies; restored backsliders make penitent confessions; and a single sentence or two spoken by a new recruit thrills an assembly more than an elaborate sermon. "Come aboard, all hands!" I once heard a young sailor shout out in a revival meeting; "whosoever will, let him come and be saved—captain and mate, cook and cabin-boy!" That nautical paraphrase by the enthusiastic "blue-jacket" gave a fresh idea of the comprehensiveness of the Gospel invitation.

This leads me to say that all the rivals in the churches under my pastoral charge began in the prayer meeting; certainly the first tokens of them appeared there. Let it not be forgotten that as all the coal in the mines of Pennsylvania is of no use until it is kindled, so all our methods and measures and movements are of no avail without the "power from on high." We may bring in the fuel; but the baptism of fire is from Heaven. The seed of fire is often in one or two, or in half a dozen hearts; then the flame spreads. The most powerful revival my beloved church ever experienced began in this house where I am writing, and at a prayer meeting held on a bitter mid-winter evening. When the spark kindles, then we must fan the flame; never despise the day of small things.

Bonfires of pine shavings and tar barrels are sometimes lighted by human hands and make a transient blaze; but "the Lord is not in the fire." Prayers for the Holy Spirit, working with the Holy Spirit, and with the simple desire to honor Christ and save souls is the only sure way to secure the indispensably precious blessing. Bring in the fuel. I beseech the infinitely loving Jesus to kindle the fire. The new year opens with a "week of prayer." Follow it with many weeks of praying, giving, working, and clean honest Christian living. God never broke his promises. Pray without ceasing; labor without ceasing; and above all; quench not the Holy Spirit!

#### AMERICAN HAMMERS.

Of the hammers made in America to-day there is no end. There is the tiny little hammer, which weighs only a few ounces, and is indispensable in house, store or factory. Then there is the twenty and thirty ton hammer, driven by steam, and used for making immense forgings. The numberless effects which are due to its remarkable force of impact have made the hammer a necessity in all trades. Immense manufactories, employing thousands of men, are grinding year in and year out making hammers, while ten times as many wholesale houses are busy putting the product on the market. The industry has advanced to such a stage that many general hardware firms in the United States have thrown out the hammer, leaving it to houses that deal in tools exclusively.

#### IN DEFENSE OF MISSIONARIES IN CHINA.

With the hackneyed objections to missionaries I have nothing to do; they are as cruel and unjust as they are untruthful. All of the so-called "looting," for which Pekin missionaries have been denounced by men on this side of the world, never enriched an individual missionary or his mission by so much as a single tael. When "officers and gentlemen," legations' attaches, soldiers, sailors, and foreign merchants, were plundering and helping themselves to everything on which they could lay their hands during the chaotic days that followed the fall of Pekin, it is really surprising that a few missionaries did not "loot" more as the only means of providing food for the hundreds of starving converts dependent upon them. Equally outrageous is the charge that missionaries are, as a rule, men of little education and of less than average ability, who are enabled by their calling to live in China amid a luxury of surroundings that would be impossible for them in any occupation at home. In wretched little Chinese houses in the towns of Shansi and Shensi, that are visited by about one white man in every two years, I have had the honor of dining with missionaries who were graduates of universities, who could have filled any pulpit, or who could have graced any assemblage in New York or London. . . . Of all the missionaries with whom I came in contact in the interior, I did not find one who was not both brave and honorable, or who would not willingly have given his life in the cause of the Christianity in which he believed.—Atlantic Monthly.

#### JEWIS INQUIRING CONCERNING CHRIST.

An age long race prejudice has, no doubt, led to a too sweeping judgment of Christians against the whole Jewish people, holding them responsible for the crucifixion of Christ and for hatred of Christian teachings. On the other hand, it has fostered among Jews an ignorant enmity against Christ and his followers. A better understanding between Jews and Christians concerning the history of the Christian religion and concerning religious truth which both hold in common is possible and should be sought in this country, which is becoming a refuge for persecuted Jews in all other nations. We learn that a class of Jewish boys in New York City lately applied for a teacher who would help them to understand from a Christian standpoint whether Jesus had a fair trial. No doubt their request was responded to in the spirit in which it was made. It is an evidence of the approach between those who seek to know the truth which is sure to lead men to know God in a common brotherhood. How the Apostle Paul would have welcomed such an inquiry from his brethren, as Christ welcomed the message of some Greeks: "We would see Jesus."—Congregationalist.

#### MARRIAGES.

SOCWELL—RAMSDALE.—At the home of the bride's mother in New Auburn, Minn., December 25, 1902, by Rev. E. H. Socwell, Mr. Herman E. Socwell and Miss Gertrude E. Ramsdell, both of New Auburn.

LANGWORTHY—RAINEY.—At the home of the bride's parents in Leonardville, N. Y., Dec. 31, 1902, by Rev. I. L. Cottrell, Mr. Howard S. Langworthy, of Alfred, N. Y., and Miss Annis A. Rainey, of Leonardville.

BURDICK—GROW.—In Hartsville, N. Y., at the home of the bride's parents, Oct. 15, 1902, by Rev. I. L. Cottrell, Mr. Lester D. Burdick, of Alfred, N. Y., and Miss Grace A. Grow, of Hartsville.

STILLMAN—WITTER.—At the home of the bride's parents, in Salem, West Virginia, Jan. 1, 1903, by the father of the bride, (Rev. E. A. Witter,) Mr. A. Clark Stillman, of Alfred, N. Y., and Miss Ella L. Witter, of Salem.

COON—OURSER.—At the home of the bride's parents, by Pastor Geo. W. Hills, on Dec. 23, 1902, Mr. Floyd S. Coon and Miss Etta Oursler, all of Nortonville, Kan.

#### 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.

EDWARDS.—At her home in Ashaway, R. I., Dec. 30, 1902, Mrs. Abbie L. Edwards, wife of Geo. W. Edwards, age 45 years, 1 month, 4 days.

Funeral from her late home, Jan. 2, 1903. Services conducted by Rev. Everett Mathewson assisted by Revs. Clayton Burdick and Horace Stillman. The deceased was a member of the Hopkinton Baptist church and the John A. Logan Woman's Relief Corps. She leaves a husband, two daughters and one brother to mourn their loss. G. W. E.

PERSELES.—Lucretia Randolph Perseles, daughter of Asa and Almeda Randolph, was born at Plainfield, N. J., April 16, 1845, and died at Farina, Ill., December 12, 1902, in the 57th year of her age.

In 1857 she removed with her parents to Milton, Wis., where she was baptized by Eld. O. P. Hull, and united with the church. Dec. 2, 1866, she was married to A. H. Perseles. They removed to Farina, Ill., in 1866, uniting with the church there. A large circle of friends unite with the mother, husband, three sons and a daughter in mourning their loss. Her life was full of enterprise and activity, ending with months of intense suffering, yet her Saviour was not forgotten.

"I shall be satisfied when I awake with thy likeness."  
L. D. S.

SEAGER.—At Farina, Ill., December 18, 1902, of pneumonia, Doris Ruth, daughter of Pastor L. D. and Bianca Seager, aged 2 years, 4 months and 18 days.

She was an exceptionally sweet and lovable child, and had greatly endeared herself not only to the members of her own family, but to all who knew her well. Her loss is a very severe affliction to the family, and the neighbors deeply sympathize with them. The funeral services were conducted by the writer assisted by the pastor of the M. E. Church. "Them also who sleep in Jesus will God bring with him." C. A. B.

MASON.—Edgar B. Mason, son of Lewis and Desire Bass Mason, was born April 10, 1859, and died at Leonardville, N. Y., Dec. 9, 1902.

He was sick with typhoid fever about four weeks. He had lived in this vicinity all his life. In 1881 he married Miss Etta Bassett, whom he leaves with a son, a daughter, a mother, two sisters, a brother and many other relatives and friends to mourn his departure. He united with the Seventh-day Baptist church of Leonardville twenty years ago, and at the time of his death he was a member of the Board of Trustees, and clerk of the same. When first taken sick he talked with his companion of the possibility of his not recovering and urged her not to worry. He said, "God will take care of you. Remember it is all right with me." Near the end he said, "Don't forget to pray." He was a cheerful, pleasant man, and though a man of strong convictions, had an even, well-balanced disposition. He was well-informed, intelligent, a worthy citizen, an earnest Christian, very much attached to the church, and an attendant of the weekly prayer-meetings as well as the Sabbath services. Our genial friend and brother has gone, but we trust our loss is his eternal gain, and that we may be able to say in the words of the text, and as she says who will miss him most of all: "Though he slay me yet will I trust in him." I. L. C.

MITCHELL.—On Christmas Day, Dec. 25, 1902, at Plainfield, N. J., Mabel W. Mitchell, who was born at Westerly, R. I., Oct. 20, 1875.

She was the daughter of Robert and Diantha Potter Mitchell. When but a little girl she came with her parents to Plainfield, where she professed Christ and was baptized by Rev. A. H. Lewis in 1888. She graduated from the Plainfield High School, and later from the Teacher's College, of N. Y. City, in the class of 1896. Since graduation she has been a teacher in the city schools of Plainfield until failing health compelled her to give up her work about one year ago. Mabel was an exceptionally good woman who lived a noble life and died a beautiful death. Since her father's death, twelve years

ago, she has been the stay of her mother and the ideal of her sister Bertha and her brother Robert, who now face the new responsibilities with hearts saddened, yet also touched by the joyful memories of the brave, cheerful, unselfish one who has gone to the reward of a trusting disciple of Jesus Christ. G. B. S.

MAXSON.—Celestine A. Maxson died of paralysis in Adams Center, N. Y., on Christmas Day, 1902.

She was born in the town of Haunfield, N. Y., Nov. 9, 1846. She was the daughter of William B. and Elvira Benjamin Green, and was the granddaughter of Rev. William Greene. At eighteen years of age she was baptized by Rev. Geo. E. Tomlinson and united with the Adams Centre Seventh-day Baptist church. She was married Dec. 18, 1865, to S. Whitford Maxson. For a number of years their home was upon the Maxson homestead, in the town of Rodman. About sixteen years ago their home was changed to Adams Centre. There are two sons, William S., of Chicago, and Holly W., of Watertown, Mass. A sister and brother survive, Mrs. Malone Babcock, of Nortonville, Kan., and E. H. Green of Watertown, N. Y. Mrs. Maxson devoted herself with heart and soul to the up-building of the home; and her two Christian sons, useful and loyal to the kingdom of the Master, rise up and call her blessed. The deepest sympathy is felt for the lonely husband, and yet he is not alone, for One is with him whom he loves and serves. G. B. S.

BURDICK.—John P. Burdick was born at Rapide, N. Y., Dec. 21, 1836, and died of heart failure at the same family homestead Dec. 12, 1902.

He was the second of six children born to Clark and Marian Putnam Burdick. The sons are now gone; the three daughters are living, Mrs. Robinson, Mrs. Gillings and Mrs. M. J. Halm, all of Akron, N. Y. This was a hospitable pioneer home, the Seventh-day Baptist headquarters for this section. John was married to Julia Utley Oct. 18, 1862. Their four children remain to be a comfort to their widowed mother—Florence, Marian, Hull and Grace, the son being now a teacher in the Philippines. Mr. Burdick, while not a member of the church, kept the Sabbath with his family and was a firm advocate of it. He believed in and practiced the Golden Rule and his word was as good as his paper. He was wont to choose the hardest places for himself. He was a fond and true husband, an affectionate and loving father, ever thoughtful and never weary of laboring to make a comfortable home for those he loved. He was always at home when the lamps were lighted, unless detained by business. He will be greatly missed in the household of which he was the counsel and guide. He took pleasure in reading the Bible. Had read the New Testament through twice. The Recorder has probably been in the Burdick family uninterrupted ever since it was first printed. The writer counted it a privilege to be in this house, which has known four generations, and where the Sabbath light has been held out before the world, much of the time without the help of a local church and pastor. Five of this group are members of the First Alfred church. Let us remember these outpost "heroes of the faith" in our prayers. Services at the house Dec. 15. Psal. 34: 1.

L. C. R.

#### Literary Notes.

If you wish to study faces of the present and the past—speaking faces of men and women whose pen-strokes have added much to the world's education, edification and well-being,—get the January number of The Critic. G. P. Putnam's Sons, New Rochelle, N. Y.

#### The Amusements of Children.

An article on the amusements of children in The Delineator for February contains a wealth of practical suggestions. Most mothers are usually at their wit's ends to provide suitable entertainment for the children. The kindergarten is an aid in the solution of this problem; but it only occupies a portion of the child's time. The work of the kindergarten should be supplemented by play and instruction of a like character in the home. The seed sown in the heart and mind of the child bears abundant fruit in later years, and the good that they derive from song and story and healthful bodily exercise cannot be overestimated. A love of Nature, habits of neatness and order, politeness of manner can be instilled in the little one by intelligent effort.

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## Sabbath School.

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

### INTERNATIONAL LESSONS, 1903.

#### FIRST QUARTER.

Jan. 8.	Paul and Silas at Philippi.....	Acts 16: 22-34
Jan. 10.	Christian Living.....	Phil. 4: 1-18
Jan. 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
Jan. 24.	Pauls Counsel to the Thessalonians.....	1 Thes. 5: 14-28
Jan. 31.	Paul at Athens.....	Acts 17: 22-34
Feb. 7.	The Church at Corinth Founded.....	Acts 18: 1-11
Feb. 14.	Christian Self-Control.....	1 Cor. 5: 4-13
Feb. 21.	Christian Love.....	1 Cor. 13: 1-13
Feb. 28.	Paul and Apollonios.....	Acts 18: 24-19: 6
Mar. 7.	Paul at Ephesus.....	Acts 19: 13-20
Mar. 14.	The Riot at Ephesus.....	Acts 19: 29-40
Mar. 21.	An Outline Lesson on Baptism.....	
Mar. 28.	Review.....	

### PAUL'S COUNSEL TO THE THESSALONIANS.

LESSON TEXT—1 Thes. 5: 14-28.

For Sabbath-day, January 24, 1903.

Golden Text—Hold fast that which is good.—1 Thes. 5: 21.

#### INTRODUCTION.

From a comparison of the historical references in the First Epistle to the Thessalonians with data given in the Book of Acts it seems probable that Silas and Timothy rejoined Paul soon after he reached Athens, and that he sent them both away in the course of a few days. Timothy back again to look after the recent converts at Thessalonica and Silas perhaps to Philippi. Then Paul went on to Corinth, and was soon joined again by both Silas and Timothy, the latter coming just before the First Epistle was written.

Some have supposed that the First Epistle to the Thessalonians was written from Athens. See the note at the end of the Epistle inserted by the translators of King James' Version. But from a comparison of 1 Thes. 3: 1-6 with Acts 18: 1-5, it seems practically certain that the Epistle was written shortly after Paul reached Corinth.

Paul had hoped to return to Philippi soon after he was compelled to leave; but he had been hindered. His loving care for the Thessalonian Christians is shown by his eagerness for news from them. He sent Timothy to find out in regard to their circumstances, and now he writes this letter.

The purpose of this Epistle is to express the love that the Apostle has for the Thessalonians, to restore their confidence in him by refuting the charges that had been made against him by the Jews, and to give them some practical exhortations—particularly in regard to morality of life, and in regard to an avoidance of certain errors about the Second Coming of our Lord.

The passage selected for our study is the group of practical precepts with which the Epistle closes.

TIME.—This Epistle was probably written in the latter part of the year 52.

PLACE.—Corinth.

PERSONS.—Paul writing to the Thessalonians. Timothy and Silas are associated with Paul in the first verse of the Epistle.

#### OUTLINE:

1. Practical Exhortations. v. 14-22.
2. The Blessing of Peace. v. 23, 24.
3. Farewell and Benediction. v. 25-28.

#### NOTES.

1. *But concerning the times and the seasons, etc.* The Apostle reminds the Thessalonians of the uncertainty of the time of the Second Coming of our Lord, and warns them against a careless manner of life into which one might easily fall who lived utterly disregarding this coming again of Christ.

2. *Know perfectly, etc.* Very likely Paul had given them specific instruction concerning the Second Coming of Jesus when he had been with them. From his reference to the "thief in the night" we may infer that he had taught them with the very words of Jesus as we have them recorded in the Gospels.

4. *In darkness.* That is, the darkness of moral degradation and ignorance of what is right and just.

5, 6. *Light, day, night, darkness, sleep, watch* are used figuratively of moral states, and actions appropriate to them. Compare Rom. 13: 11-14. See notes on Lesson for June 21, 1902.

9. *For God appointed us not unto wrath, etc.* As an argument for the appropriateness of the conduct he has just mentioned, the Apostle urges the gracious design of God for those who have listened to his invitation. They are not to fall under the punishment of wrath, but

rather to acquire the real salvation. Sometimes in Scripture salvation is viewed as the present deliverance from the dominion of sin, and sometimes as the future complete deliverance from all evil and the entrance into the heavenly abode.

10. *Whether we wake or sleep.* That is, whether we live or die. In the previous chapter Paul has already assured the Thessalonians that those who died should not lose their share in the blessings of the Second Coming of our Lord.

11. *Wherefore exhort one another, and build each other up.* This is much better than the translation of King James' Version. In view of the manifold dangers, it is highly appropriate that Christians should feel a responsibility for fellow-Christians and help to make them strong.

12. *To know them that labor, etc.* This verse and the next is an exhortation to give proper respect and support to the leaders in the church. They are men who have sacrificed much for the work, and deserve encouragement. Their earnest and well-directed efforts will be wellnigh of no avail if the rank and file of the church do not co-operate with them. *Be at peace among yourselves.* A very practical exhortation not very closely connected with what precedes or with what follows.

14. *Admonish the disorderly.* This exhortation is probably directed in particular toward those who were neglecting that which was fitting in conduct, in view of a misapprehension concerning the time and the character of the Second Coming. It has also a more general reference to any one who disregarded his duty. We are not to understand that the leaders of the church alone are to admonish; but that this command is addressed to all the church. *Encourage the faint-hearted.* Paul had been doing this in this Epistle, for example in Ch. 4: 13-18. *Support the weak.* That is, the weak in faith, those who through inherited heathen prejudices are not able easily to receive doctrines of the Christian life. A good example of the "weak" are those who were unable to perceive that meat offered to an idol was just the same as any other meat. *Be longsuffering.* The virtue of longsuffering is one of the especial marks of the Christian.

15. *Evil for evil.* To refrain from revenge is distinctly a Christian principle. There may be isolated instances of heathen writers advocating this principle, but in general both Jews and heathen have failed when the opportunity came to heap coals of fire upon the head of an enemy. *And toward all.* The obligation to do good is not to be limited to our brethren. We are not at liberty to injure anybody.

16. *Rejoice always.* This verse and the next two correspond with Phil. 4: 4-6. See notes on Lesson II. With a proper realization of true blessedness there is for the Christian no circumstance or condition in life in which he may not appropriately rejoice, pray, and give thanks.

19. *Quench not the Spirit.* The Holy Spirit is referred to under the figure of fire. It is wrong for us to quench this fire by ignoring or making little of the manifestations of the Holy Spirit's presence or activity.

20. *Despise not prophesyings.* Verse 19 is appropriately closed by a semicolon instead of a period; for the injunction of verse 20 is but an added particular specification of a way in which we are to avoid quenching the Spirit. If we esteem of no account the words of some Christian brother, spoken by direct inspiration, we are virtually despising and thus "quenching" the Spirit that inspired his utterance. By "prophesyings" we are not to understand a reference to predictions alone, but to inspired utterance in general.

21. *Prove all things.* This injunction, although it may have the most general application, is probably intended here to refer especially to prophetic utterances or what pass for prophetic utterances. All are to be subjected to careful testing to determine whether they are from God or not. Compare references to testing of spirits in 1 Cor. 14: 29 and 12: 10. *Hold fast that which is good.* We are not only to test; but having tested we are to choose and cling to what is found worthy.

22. *Abstain from every form of evil.* This rendering is much to be preferred to that of King James' Version, not only because it is doubtful if the Greek word would bear the translation "appearance" in such a construction as this, but especially because that rendering would be inappropriate for this connection. In the last sentence the Apostle has been referring to a choice of that which is good (not appeared good), and now he naturally refers in contrast to that which is evil. It is to be remembered also that it is impossible always to avoid the appearance of evil, and one must often choose between evil itself and an appearance of evil.

23. *And the God of peace himself, etc.* The Christian

is to make effort for himself as Paul has just urged, but there is another and more effectual means of attaining to that condition for which he should aim, namely, the direct blessing of God himself. God is the One who above all is tranquil, and is the one who can give blessed tranquility or peace to all those who trust in him, so that they are not disturbed by any outward circumstances whatever. *Your spirit and soul and body.* It is to be noted that these three nouns are construed with a verb in the singular. They are not to be regarded as three separate possessions of a man, but rather as three aspects or parts of his nature. The spirit is that which is highest and most capable of intercourse with God. The soul is the link between the spiritual and the earthly; it is the real self. The body is the home of the soul, and something more indeed; for the connection between soul and body is not merely accidental and external.

24. *Faithful is he that calleth you.* Since God has called the Christian he will be sure to answer the prayer that Paul has just offered.

25. *Pray for us.* As Paul had prayed for them, so now he asks their prayers for him. We are not to think of the great Apostle as far above those to whom he wrote, seeing plainly their lack, and conscious of no needs for himself.

26. *Salute all the brethren, etc.* Compare Rom. 16: 16, 1 Cor. 16: 20 and other passages. This is in accordance with the Oriental custom of greeting intimate friends. The custom was common in the church for centuries and is still retained in the Greek church and among some others upon special occasions. It is scarcely suited for people of less demonstrative temperaments.

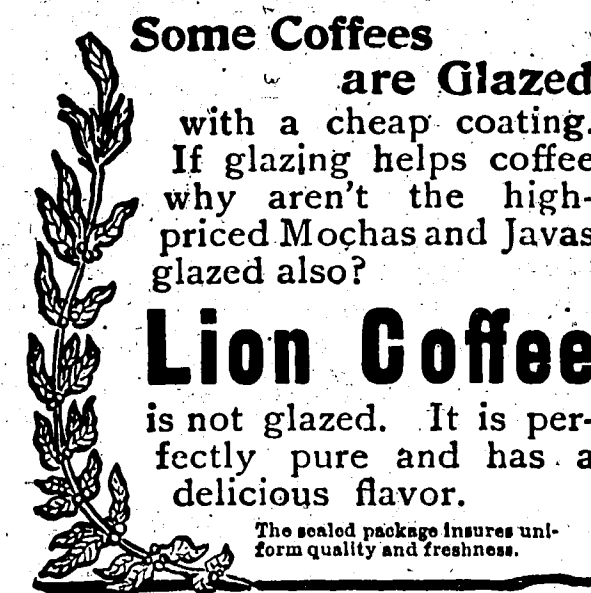
27. *I adjure you, etc.* Thus does Paul express his full assurance of the great spiritual importance of this letter for every one of the Thessalonians.

*The grace of our Lord.* It is an interesting study to compare the various benedictions of Paul's Epistles.

### THE ANCIENT RUINS OF PALENKE.

ENOS BROWN.

A traveler who recently visited the famous ruins at Palenke, State of Chiapas, Mexico, laments the changes which time and the elements are gradually making in their appearance and condition. Nothing has ever been done by the Federal Government to preserve these impressive monuments of the highly cultured race who constructed them and of whose history and origin but little is known. The climate of the region in which the ruins are situated is the direct opposite of that of Egypt, inasmuch as the rainfall at Palenke has been known to amount to 200 inches a year. The air is humid and encourages decay and at the same time stimulates the rapid growth of the vines and creeping plants, which are disintegrating the walls and pavements and will eventually level them to the ground. So dense is the foliage surrounding the ruins, that light from the sun is almost totally obscured. The photographer who was employed by the Mexican government to take pictures of the ruins could accomplish his object in some instances only by means of a flash light. The ruins of Palenke are about 200 miles from the port of Frontera and are reached by steamer up the Tabasco River to San Juan Bautista and thence by trail. The group all lie within a radius of 2,000 feet, and consists of nine distinct structures, of which the "palace" is the largest and most central. The ruined buildings consist of temples, pyramids, aqueducts, and edifices whose purpose is not yet ascertained. The temple is the largest of all, and upon it the ancient builders lavished all their art. It includes a court and balconies, as well as great corridors in which tablets in bas-relief are fastened into the walls. Sculptures representing battle scenes and events of the nation's life are carefully depicted. From them the physical characteristics and domestic habits may be correctly ascertained. The



dimensions of the "palace" are great. Its length is 238 feet, and breadth 180 feet, and it is elevated on a mound 310 feet long, 260 feet wide, and 40 feet high. The material used was stone, many blocks of prodigious size being used, and all joined together with mortar. As great architectural ability was displayed by the builders of the edifices at Palenke as was shown by the architects who erected those of the Nile. How it was possible for a primitive people to fashion, convey, and sculpture such immense stones as were employed is the wonder of modern archaeologists. It would seem that the same people were the builders of the structures found at Miltá, Mayapan, Tula, as well as at Palenke, a race which covered Yucatan and the Southern States of Mexico with mighty temples.

A French scientist with a lively imagination and unusual powers of observation credits the "Toltecs" with building these ancient temples, and fixes theseventh century as the period of their erection, but these confident assertions are doubted. Others place the era in which they were built as early as the date of the pyramids of Egypt. However, it seems to be proved beyond a doubt that many centuries before the discovery of America these ruins were in existence. It is not believed that Cortez or those with him knew of the Palenke ruins, though that conqueror must have been close to them at one time. Europeans first heard of them in 1750, but it was not until 1787 that they were explored. The key unlocking the mysteries hidden in the hieroglyphics which are carved on hundreds of tablets may some time be discovered, and the history of a great race of people and their origin be known, but their successors who now inhabit the region have no traditions that can aid the inquirer.

The ruins of Palenke should be preserved, and the Mexican government owe that much to the world. If it were possible to clear the timber away and destroy the growth of vines which is rapidly overwhelming them, these interesting relics might be saved for the future. They have so far resisted the effects of time and physical convulsion, but must eventually succumb to the ceaseless, persistent, and silent assaults of an overwhelming tropical growth.—Scientific American.

### THE APPEAL OF CHRIST TO STRENGTH.

He who brings salvation also perfects strength. He appeals to our need, but he also offers us great opportunity. Christianity is for the weak and heavy-laden; but there is no greater mistake than to imagine that it is for these alone. In the ignoring of sin, which is too often the mark of our modern religious feeling, there is danger that the call to service, which is the end for which salvation came, should be forgotten. For

Christianity is not an easy-going religion and salvation is not an end in itself. It is a means to the fulfillment of man's true life. Christ makes us free; but it is freedom which asserts itself inevitably in choice of our own place in the ranks of service. Therefore Christ's appeal to weakness is to come and take his strength; but his appeal to strength is to accept its place as yokefellow with him in the service of God. "We that are strong ought to bear the infirmities of the weak and not to please ourselves," writes Paul; and in this he but expresses the spirit of his Master's teaching.

The church will never accomplish its true work in the world until its members dedicate their strength rather than their weakness to God's work. The question of proportion both in time and gifts is one which every disciple must settle for himself before God. But is it not true that the stream of the church's energy is fed too often by the mere dribbles of his children's time and gifts? Are we not often more religious in our times of weakness than in our days of conscious strength? Does it not take some physical depression to make us conscious of the claims and comfort of God's presence? Yet it is to our strength that Christ appeals and by the stewardship of our best gifts will work be tested.

Was there ever a greater opportunity than our own age offers to the strong? Think of the fields that are ripe for the harvest, of the drawing together of the world, which puts opportunity of service within reach of the places of leadership that call in vain. God uses the weak things of the world—as he used Mary of Bethany; but he uses also the full strength of man, as he called and used Moses and Paul.

Christ's appeal to strength, then, is a call of opportunity. It is an invitation to make the most of the power which he has lodged in us. In no other company can we make such good use of it. In no other field will it bring such large returns. Nor is the appeal to fully rounded strength alone, but to the strongest in us, whatever that may be. One has the means to give, another has the patience to endure, a third has power to work, a fourth has gifts of speech, a fifth has a heart to pray. There are diversities of gifts, but the same Spirit—the Spirit who takes our little strength, whatever it may be, and uses it for God's glory and to make us stronger still.—Congregationalist.

### THE OLD AND THE NEW.

Well, what are you to do this evening? "Count the cost" of the past year and dread the cost of the year that is to come? That ought to be instructive if not very helpful, but because instructive, of possible assistance during the months to come. But it will be a sad waste of time if you do nothing more than turn over the figures and do not walk in the direction they indicate should be taken. Perhaps you will sit before the fire, if you are so fortunate as to have a fire, or will toast your feet over some hot air register, and as you do one or the other you will ruminate on the past and cogitate on the future. If you are satisfied with the past, you will certainly be a sight to behold. There are so few of you that your value would be high under the immutable law of supply and demand. The probabilities are, however, that you will be more or less disappointed. Plans which were "perfected" a year ago, and

which promised great success to you and those who have been associated with you, may have proven to be a long way from perfect. Therefore the Old Year leaves you with little to your credit and not much to encourage you to tackle the year that is to come. All of which will, unless you are more than human, leave a tinge of disappointment.

But don't get blue. "While there is life there is hope." And there will be an abundance of life during the year 1903. The end of things is not here yet, and so far as we know it is a long, long way off. At any rate it is the present with which we have to deal, and for which we will be held responsible just now. Therefore don't get blue. Buckle on the armor a little tighter tomorrow morning, and give all a fair warning of "Clear the track! I am coming!" and then let the Old Year take care of itself. A new calendar is full of new days, and every new day is full of new opportunities.—Westerly (R. I.) Sun.

### Special Notices.

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.

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.

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

W. D. WILCOX, Pastor,  
516 W. Monroe-St.

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.

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Of all combats, the sorest is to conquer ourselves.—Thomas A. Kempis.

The Sabbath Recorder.

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

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TOWARD THE LIGHT.

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, "Looking toward the light."
Ah, secret dear, said heart of mine,
God meant my life to be like thine—
Radiant with heavenly beauty bright,
By simply looking toward the Light.
Sunday School Times.

THE DAILY ROUND OF LIFE.

The daily round of life—man's broken faith,
The shock of accident, the smart of pain,
Love's hunger, disappointment's mocking wraith,
Bereavement's anguish, sudden passion's stain—
O hopeful soul of mine! the daily round
Of life for thee is no less hard and black
Than other mortals in their passage sound;
How sing'st thou, then—so often on the rack!
And soul makes answer: Would it help my state
To halt Despair? to curse? or clap the breast?
Nay! but a song will direct ill abate.
And bring the burdened heart unbounded rest.
Or joy or grief I learn to greet as friend,
And find in each life's angel and life's end.
—James H. West, in Christian Advocate.

PREACHING, when the preacher is

fitted to do his work, is an extended and powerful form of conversation. Conversation is the most effective method of communication among men. Words are crystallized thought, i. e., character. If theme and speaker be what they ought to be, the pulpitis among the greatest of those influences which make men, mold character, and determine destiny. Truth on the printed page is confined as to power. Truth, formulated into philosophy, is hemmed in as by grave-clothes. Truth, fresh and hot from a soul on fire to find utterance and appeal in oratory, is life and personalized power. It was speech from Peter and Bernard that lighted the restless fires of the Crusades. It was Luther's eloquence, more than his theology, which set the German Reformation in motion. Savanarola forged truth into chains of logic; but it has been well said that when he spoke, his chain of logic changed into "chain lightning." Logic cuts a path. Eloquence sets all the forest on fire. Preaching assails men with eternal truths and duties, which lead the way to destiny; truths which clarify reason, correct judgment, awaken aspirations, give freedom to souls, and paint the way to heaven along the path of eternal verities and right-doing. Preaching can never want for place or power, unless preachers sink too low to understand their mission or the true nature of their work.

THE Standard, of Chicago, gives a number of instances of carelessness and irreverence among ministers, such as we believe have never appeared among the readers of the RECORDER, but which suggest the necessity of

constant care on the part of ministers, lest they appear to be irreverent in the house of God. The Standard reports a case where a group of ministers sat together upon the communion-table of a given church at the close of a session of a certain convention being held there, in total disregard of the sacred associations connected with the table. It reports another instance of undue levity, with "a burst of laughter and applause at the examination of a candidate for ordination." Other instances of "whispering, laughing, even reading newspapers during prayer, or what is equally an act of worship, the singing of a hymn." Still more reprehensible is the fact noted by the Standard, that some ministers will "tell a joke, the whole point of which lies in a pun or perversion of Scripture in a cant and sarcastic use of religious terms." While the RECORDER is glad to believe that similar occasion for criticism cannot be found in the public meetings of our own denomination, it is well that ministers and theological students take these instances into account. We have no sympathy with that traditional caricature of the Christian minister which makes him long-faced, glum, or sour in spirit. But everything connected with his ministrations in the house of God and his relations to the Church of God should be marked by the highest type of sobriety and earnestness, and a careful recognition of the high and holy calling which his position represents. Few things are more objectionable than the habit of making jokes, innuendoes, puns, and the like, concerning words of Scripture, or the doctrines and practices of the Christian church. To do things "decently and in order," according to the advice of the great Apostle, is an essential part of the Christian minister's duty.

Power of Preaching.

It has been said, "The man with a half-truth, who yet believes in it, is often many times more effectual than the man with a whole-truth who only half believes it." The fact here-announced finds abundant expression in religious work, and notably in reformatory work. The history of the Christian church illustrates the power of deep convictions on the part of those who have attempted to spread Christianity and to vindicate the claims of the Gospels. The most strenuous life in the world is the life which truth awakens and convictions set in motion. Those times in the history of the church when men have felt most keenly that the immediate and pressing duty of the hour was to herald the commands of God and the duty of men to obey them, have been the periods of its greatest success. Every Christian worker whose life accomplishes much, or, as we may measure, even little, in behalf of the Master, is moved by some deep conviction or definite purpose. In the work like that in which the readers of the RECORDER are engaged, this fact finds widest and fullest application. To move forward, in spite of great currents of opposition, to attain any headway against the inertia and indifference of those who seem to care little or nothing for truth and its demands, requires a strenuousness of purpose and effort demanded nowhere else. One compensating good which such demands bring is the strength and impetus that they may develop strength in all directions, sometimes for months or years, for the sake of a single contest. Spiritual contests are still more important, and often decisive as to personal destiny. They certainly mark success or failure in each individual life. Suc-

What Ought I To Do?

but back of it lies a larger question in the lives of most, if not all, of us. It is far easier to answer this question definitely than to answer this other question, "Have I the courage to do what I ought?" The one thing which the average man needs to cultivate is the courage to live according to his deeper convictions and up to his higher ideals. Those who seek success in athletic matters, curb appetite, that they may develop strength in all directions, sometimes for months or years, for the sake of a single contest. Spiritual contests are still more important, and often decisive as to personal destiny. They certainly mark success or failure in each individual life. Suc-