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ODE TO DUTY. WILLIAM WORDSWORTH.

STEEN daughter of the voice of God! O Duty! if that name thou love, Who art a light to guide, a rod To check the erring, and reprove; Thou who art victory and law When empty terrors overawe; From vain temptations dost set free; And calm't the weary strife of frail humanity!

There are who ask not if thine eye Be on them; who, in love and truth, Where no mistgiving is, rely Upon the genial sense of youth: Glad hearts! without reproach or blot; Who do thy work, and know it not: May joy be theirs while life shall last! And thou, if they should totter, teach them to stand fast!

Stern lawgiver! yet thou dost wear The Godhead's most benignant grace; Nor know we any thing so fair As is the smile upon thy face; Flowers laugh before thee on their beds, And fragrance in thy footing treads; Thou dost preserve the stars from wrong, And the most ancient heavens, through thee, are fresh and strong.

To humbler functions, awful power! I call thee: I myself commend Unto thy guidance from this hour; Oh! let my weakness have an end! Give unto me, made lowly wise, The spirit of self-sacrifice; The confidence of reason give; And, in the light of truth, thy bondman let me live!

Christ as a Spiritual Magnet.

We venture this symbolism, drawn from the natural world, to illustrate the direct drawing power of Christ's personal history and life.

Throughout the history of the Christian church, with its varied forms of organization, the most vital currents of spiritual life have been along the simplest lines of faith in Christ, as an individual. The power of that personal life in history, more than all other influences put together, has been the organic force of the spiritual side of the church. Because of this fact questions connected with Christ's teachings and experiences, with his life, death and resurrection, have always been, and always must be, great centers of attraction. Practically, this truth has the widest application. The world will sing Christmas carols, will read Christmas stories like Dickens', and will rejoice in Christmas time, in spite of all influences to the contrary. This is but the beginning of the attractive power of the life of Christ, as babe and man. The circle of this attraction takes in children of earliest years, carries middle life, and draws old age, with ever increasing bonds of love and comfort. In proportion as men cease to consider the life of Christ as one among men, and attempt speculative, theological discussions concerning his nature, his existence, the metaphysical relations between him and the Father, and between him and ourselves, the real attractive

power is lessened. One said, a day or two since, to the writer, "Ignorant people, guided by the Spirit of God, are better interpreters of the Bible than highly educated men are." There is some truth in that remark, and not a little of error, but the remark is based upon the fact that human hearts, without what we call the higher education, are drawn into a certain clearness of spiritual vision through fellowship with Christ and the Holy Spirit, that comes in no other way. Preachers and teachers, in their efforts to aid others, and all Christians who seek highest aid and comfort for themselves, will do more than well to heed the truth that the attractive power of the teachings, life, death, and resurrection of Christ, are bonds of loving contact between him and the souls of men. To philosophize less and love more, to speculate less and obey more, to dream less of what Christ was, and to become more like him in simple, helpful living among men, is to rise higher and higher in Christian attainment.

YESTERDAY we took to a jeweler a watch in which the hair spring had become caught so that it made more time than really exists. The watchmaker touched the spring gently, whereupon it resumed its place and went to work as quietly as though nothing wrong had happened. The quality of steel out of which the hair springs are made is a fine illustration of the quality of the souls for which God seeks. No man who attempts to do anything worth doing in life will escape being jostled, hindered, and sometimes pushed out of his place. Endless influences will attempt this. Rivalry, injustice, and the temptations of the devil, all seek to thrust men out of their rightful places and to break up their regular work, and most of all, to dishearten them. When a man is disheartened in the matter of right-doing he is not far from permanent failure. God seeks men who can be jostled, thwarted, wronged and forced from right courses of action by overwhelming influences which operate for the moment, but who have the element of conscience and reaction which corresponds to blue steel. All moral heroes have blue steel souls, and all successful Christians, as well as successful business men, are full with this quality.

An opposite quality which appears in coarse iron—steel, you know, is only iron refined—seems to have greater strength, but it lacks that wonderful readjusting power which belongs to steel. A bar of iron, or a mass of still coarser material known as pig iron, is heavy and strong in certain directions, but

pressed too hard, it breaks and is utterly worthless. Souls half developed and untrained in the service of God, met by opposition and pushed out of place, hindered by temptations, or overcome by difficulty, are likely to break like pig iron, and fail for want of recuperative power. It is not possible to purchase this blue steal quality. The hair spring in your watch was once pig iron, and coarser still, was unmelting ore. It went through countless changes and furnace fires, through many testings and repeated forms of development before it was fit for the hair spring. So souls must attain the best through similar training.

Last, lowest and least in the list of souls that God can use or that bring blessing to men, is the one which has neither strength to withstand pressure, nor recuperative power to readjust itself. These are putty-like souls. You can indent them, disfigure them, and fling them in the corner, where they are practically worthless. Laziness is a large element in such souls. They are full of indifference. They have neither vigor, vim nor spiritual grip, and scarcely the rudiments of a conscience. We hope God knows what to do with them. Surely no important work finds any place for them. If there be one thing more than another which every one, whether as business man or Christian, ought to shrink from, it is the least approach to this quality of putty-soul-ed-ness. The world wants blue steel men who, though pushed and jostled frequently, have the recuperative power to get back to work again. It is worth a lifetime of trial or years of patient suffering to gain a little of this blue steel quality. The story is told of a music teacher who had a pupil, a woman with a magnificent voice, but without soul training. At last, half in despair, the teacher is reported as saying to her one day, "O, if I could only make you suffer for two years I would have the best soprano voice in the world." Training, in the best sense of the term, is what makes the difference between putty, pig iron and blue steel men.

THE Loyalist, of North Loup, Neb., reprints a story from the Fremont Leader, of that state, in which there are some unusual items. It is said that "a certain church organization in Fremont recently decided to try the apportionment plan of raising money." A common feature of such efforts is shown in the statement that a man who lives in an \$8,000 house, owns a large farm and keeps two servants, said he could not pay \$1 per week, and asked to have his ap-

portionment cut down to fifty cents. Two other occurrences are strange enough to be worthy of notice. A widow, who lives in a four-room cottage with her son, nine years old, and whose only income is secured by work as a seamstress, was asked to pay ten cents a week. Her average earnings are \$1.25 per day, including the use of her machine. She said she ought to pay more, and asked to have her apportionment made twenty-five cents per week, with a possible increase during the vacation months, when her boy would earn a little in a grocery store. In the same church, "a professional man with a good practice," being asked to pledge \$1 per week, indorsed the letter as follows: "Not enough; make it \$3, and if that isn't enough call again." Comparing the widow and the professional man with many whom our readers have heard of, it will not be strange if somebody asks whether that widow and that professional man are not about ready for translation to a better world.

THOSE interested in the Sabbath Evangelizing and Industrial Association will be pleased to know that Mr. Jacob Bakker, our missionary in Africa, has returned to Plainfield in excellent health. He left Africa in September, having turned the plantation over to the representatives of the Seventh-day Adventist Association, Mr. Booth and Mr. Branch, and came home by way of the Suez Canal, spending some weeks with his parents in Holland. His future movements are as yet indefinite, but having once given himself to the Lord's work he feels that he cannot withdraw the gift, and hopes that a way may be found for him to join a mission worker in India.

Mr. Bakker's report to the directors of the Association confirms the wisdom of their decision to transfer the mission to the Adventists, as it would have been impossible to do effective work with another Sabbath-keeping interest in the field in competition. The Association has been much pleased with Mr. Bakker's administration of the mission. He has shown excellent judgment, complete devotion to the work, and ability to bear responsibility under trying conditions. It is only to be regretted that the Association was not fortunate enough to send him out at the start in company with Mr. Booth, in which case it is possible that the financial complications might have been avoided. Since the missionary has returned, and the special work of the Association is now closed, the directors are endeavoring to bring in the money still due from subscribers, in order that the affairs of the Association may be settled. Even if all dues that are in arrears are paid, there will still remain a considerable financial obligation on the officers of the Association.

THE schedule of religious gatherings to be held at Northfield, Mass., this summer is fuller than before. In addition to the resumption of the Northfield Young Women's Conference, which was omitted last year, the Summer Bible School will continue its second year, and be in session the whole of July. It is said that never before in the twenty-one years of "religious gatherings" at Northfield has there been a more representative body of

Biblical speakers and teachers, considered from a denominational standpoint, than the group of men engaged to occupy the platform this coming season. The work at Northfield claims to be wholly undenominational. With this end in view, the services of some of the foremost men in Christian activity, both foreign and American, have been secured. Such men as Rev. G. Campbell Morgan; Rev. R. J. Campbell (Dr. Joseph Parker's successor), of London; Rev. W. H. Griffith Thomas, B. A., of London; Rev. George Jackson, M. A., of Edinburgh (Methodist); Prof. Frank K. Sanders, of Yale Divinity School; Rev. Anson Phelps Stokes, Yale University; Rev. Samuel Chadwick, of Leeds, England, etc., are to address the sessions this coming summer. The managers announce that the object of the Conference is to deepen the spiritual life and to train leaders in Christian service, to inspire interest in Bible study and to promote Christian activity among the churches.

A STRIKING article appeared in a late number of the World's Work, concerning the rapid development and future prospects of motor vehicles. The automobile is no longer an experiment, and its use is no longer a pastime nor a luxury. It seems certain that several results will follow the introduction of the motor machine. The bicycle did much to improve the common roads of the country. The automobile will do more. The trolley road and the bicycle have done much to relieve the congestion of the cities, and to carry men farther into the country for their homes. This result will be greatly increased through the automobile. In the larger cities the motor is sure to displace horses in the matter of traffic. It is already doing so both in lighter vehicles for the distribution of merchandise and in heavier ones for transporting goods in bulk. Mr. Norman, the writer of the article referred to, prophesies that "agriculture will be one of the chief industries to benefit by the coming revolution," and that the great farming interests of the United States will be first to receive this benefit. It is well known that steam has been introduced for agricultural purposes in the West, in a good degree, already. Gasoline motors promise to be much more available than the steam motor. With improved roads and the motor at hand, farmers can group together, sending their own products to market, especially the products which are to be used immediately, such as milk, eggs, butter, fruit and vegetables, at great saving of expense over present methods. Probably ten or fifteen years will see horses driven out of such cities as London and New York. This will be a great saving in room, in the wear and tear of streets, and in cleanliness and good health. The value of motors imported by Great Britain in 1902 is said to be about five and a half million dollars. The American motor output for the same year was twenty-five million dollars' worth. During the same year France exported over five million dollars' worth. Motor tires alone, turned out from France in 1902, amounted to over four million dollars. The coming of the automobile will bring about in no small degree, a social and industrial revolution. Between the motor for moving material things, and wireless telegraphy for sending our thoughts upon the wings of the wind, the

century opens with more wonders than Aladin's lamp ever dreamed of.

A SOMEWHAT definite effort toward church union was made last month, when forty-three men, representing four denominations, met in Pittsburg, Pa., to consider the matter of union or consolidation. This is the first effort at practical union which has come from the increasing discussion of the last few years concerning the necessity and desirability of closer union on the part of Protestant denominations. In this Pittsburg meeting the Congregationalists, 650,000 communicants, the United Brethren, 250,000, the Methodist Protestants, 200,000, and the Christian Connection, 100,000, through their representatives, considered the matter of union. The Cumberland Presbyterians had been invited to the meeting, but they fell out, since they are, indirectly at least, considering union with the Presbyterians. The meeting therefore represented three denominations. It was made up of able and representative men. The main point at issue was agreement upon a general basis as to creed, although, the matter of church polity occupied a prominent place in the consultation. After many phases of the various questions presented had been considered, it was found that little more could be accomplished than to announce certain general conclusions looking toward further consideration and closer union. The final outcome was the adoption of the following paper:

"The Congregational, Methodist Protestant and United Brethren denominations represented in this meeting agree to recommend that a sub-committee shall be appointed by the General Committee to work out the preliminary details of a union looking to the ultimate and complete organization of these denominations in accordance with the following ideas:

"The formulated statement of doctrine, as held by each of these denominations at present, although phrased differently yet being essentially the same, are to be affirmed. The union for the present is to be expressed in the organization of a General Council, to be composed of representatives elected from the respective denominations composing the union on some ratio of membership; this Council to have its powers and duties defined, but all legislative and judicial matters shall be referred to the general bodies of the respective denominations. These denominations shall retain their present names and their autonomy in respect to all local affairs, but they shall add to their official title the following, 'In affiliation with the General Council of the United Churches.'"

Should this first step be carried to a more nearly successful issue, it will initiate movements that may culminate in some marked changes of the religious situation. There are many reasons why Protestant denominations, with closely allied creeds and methods of polity, should come into actual organic oneness. Whatever else the discussion of the last few years, and the movement here noted may indicate, they suggest a coming reaction against the divisive tendencies which have been a prominent feature of the Protestant movement, and in not a few cases as undesirable as they have been unavoidable. The issues involved are part of the greater problem as to how independent thought and

independent action can be secured, and yet strong, organic life on the part of Christians can be maintained. This discussion forces us back to the beginning of the Protestant movement, and to the claim of the Roman Catholic church, that a strong, universal and successful church cannot exist unless it be after the model of the great Roman Catholic Hierarchy. Up to this time Protestantism has demonstrated the value of independent thinking, and the power of independent thought, but it has not demonstrated the best methods of uniting Christian men who think and act thus independently in advancing the cause of Christ along practical lines. As to effectual religious propagandism, Protestantism is not equal to the ancient methods of the Roman Catholic church.

IT appears that high prices are quite as much the rule in England as in the United States at the present time. Prof. Sauerbeck's annual statement, "Prices of Commodities," published in the Journal of the British Royal Statistical Society, for March 31, 1903, just received by the Treasury Bureau of Statistics, shows high prices in foodstuffs, in iron, and in textiles during the year 1902. The statement begins with a series of "Index Number" tables, showing index prices for groups of articles from 1893 to 1902. The index number for the group designated "vegetable food" stands at 63 for the year 1902 against 60 in 1899 and 53 in 1896; that for "animal food" stands 87 in 1902, against 77 in 1898 and 73 in 1896; that for "minerals" stands at 82 in 1902, against 70 in 1898 and 62 in 1895; that for "textiles" stands at 61 in 1902, against 51 in 1898 and 52 in 1895; and the index number for the group designated "sundry materials" stands at 71 in 1902, against 63 in 1898 and 62 in 1897. Commenting upon these figures, the statement says: "Meat was dear during the greater part of the year, and beef ruled in June and July higher than at any time since 1883."

FOR several days the editor of the RECORDER has been giving special attention to a sharp attack of lumbago, which has prevented the preparation of the Prayer Meeting topic for this issue of the RECORDER. Changing circumstances will probably continue to prevent the preparation of such topics for a time, at least.

THE GRASS.

EMILY DICKINSON.

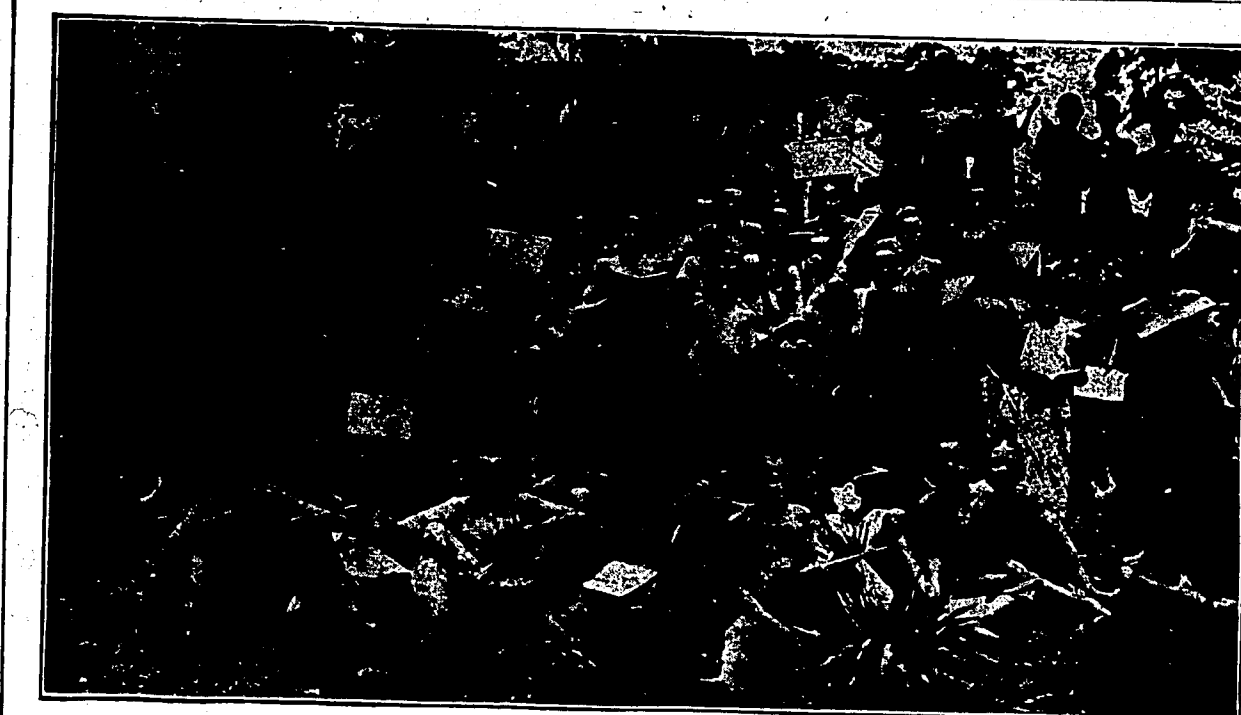
The grass so little has to do—
A sphere of simple green,
With only butterflies to brood,
And bees to entertain,

And stir all day to pretty tunes
The breezes fetch along,
And hold the sunshine in its lap
And bow to everything;

And thread the dew's all night, like pearls,
And make itself so fine—
A duchess were too common
For such a noticing.

And even when it dies, to pass
In orders so divine,
As lowly spices gone to sleep,
Or amulets of pine.

And then to dwell in sovereign barns,
And dream the days away—
The grass so little has to do,
I wish I were the hay!



EMERGING FROM BARBARISM.
A West African School using New Bible Gospels.

The World's
Demand for
the Bible

Is great, and rapidly growing. Voltaire, who died in 1777, prophesied that within a hundred years the Bible would be an unknown book. The number of volumes of Holy Scripture that come from the press now every twelve months is about eight million, more than the total number that saw the light during the first eighteen centuries after Christ. The Bible, which in Voltaire's day existed in only thirty-eight tongues, is now being read, in whole or in part, in over four hundred. One hundred and fifty of these languages were for the first time reduced to writing by Bible translators. The chief instruments, under God, for meeting this great need have been the Bible Societies, of which the American and the British and Foreign are foremost. They co-operate to the fullest degree, but thus far the British Society has been able to do a work more than twice as large as the American.

Here is an "open door" that challenges America's most noble enterprise. With the years, the American Bible Society has gained in strength, wisdom and opportunity. For the first period of twenty-five years, 1816-1841, it issued 2,798,366 volumes; in the second, 18,987,210; in the third, 32,478,138; and for the fourth period would reach 50,000,000, at the present rate of about 2,000,000 a year. This rate, however, is far from meeting the pressing calls to which, with God's blessing, America will respond more and more generously.

During the past the larger part of the Bible Society's issues have gone to supply the needs of our own land. With its auxiliaries it has repeatedly canvassed the whole country. It has kept down the price of Bibles for everybody by selling them at cost. The churches are naturally engaged, mainly, in serving those within reach and identified with them. Whose business is it, then, to see that the Bible goes into prisons and hospitals and almshouses; to provide the men of the army, navy and merchant marine; to offer to the hundreds of thousands of immigrants, as they cross our threshold, the Constitution of the Kingdom of God; to put it into the hands of the blind and of the destitute; to take it to the homes of our colored brethren in the South, or to our isolated fellow-citizens on the mountains, buried in the mines, or out of sight on the distant prairies? All these classes, easily overlooked, are, and must continue, the special objects of the Bible Society's care.

But the most urgent need now is for those lands where Bibles are as rare as they are abundant with us. It is a startling fact

that, throughout Asia, Africa, South America and the Island World—that is to say, for the great majority of the human race—the Bible Societies are practically the only source of supply for the Scriptures.

To meet the great foreign needs, the American Bible Society works with and through missionaries of all denominations. But it also has its own able American representatives superintending the whole

work through its twelve agencies, established between 1836 and 1899. The Society has also about four hundred colporteurs, Christian men, who endure great hardship as they go everywhere offering the Word of Life. This foreign work is already costing the American Bible Society about \$250,000, and it ought to be doubled.

The value of this service to the missions of the various denominations is thus summed up by the Rev. Judson Smith, D. D., Secretary of the American Board, Congregational: "If there were no agency doing the work of the American Bible Society, we should be compelled to inaugurate one. Our debt to it is immeasurable. We should feel hopeless, helpless, without it."

THE PERFECT WOMAN.

It is safe to say that not more than one woman out of five hundred is able to walk, stand, sit, breathe, or rest correctly; by correctly I mean normally, for whatever act is performed normally is always correct. What is normal poise? Normal poise is natural poise, a poise of strength and confidence; an erect, natural carriage of the body over a strong base or centre. In standing, this strong base or centre should be always on the balls of the feet, of one or both feet as the case may be.

Look at a child, a young child, before it has been coddled, pampered and squeezed out of its normal state. It does not have a sunken chest, protruding abdomen and bent knee.

Look at the average woman; if compelled to stand she shifts uncomfortably from one foot to the other; if compelled to stand for a half-hour, her face takes on a look almost of haggardness, caused by the weariness she is enduring. The legs become trembly and she wants to sink. The law of gravity is such that it is natural for the heavier part to seek the earth, but the laws of nature are also such that it is natural for the vital part or center to furnish the limbs of our body with sufficient strength to do our bidding without excessive fatigue. A weak person, therefore, cannot be well poised. Whence comes our strength? From the air we breathe, from the food and drink taken into the stomach, and from the exercise we take to distribute that nourishment. As strength is possible only through the medium of the vital organs, it is imperative that these organs be kept always in a condition of normal activity. It is obvious that they must not be squeezed out of place, neither must they be allowed to sag and press one upon another.—The Pilgrim.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 10th, 1903, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. D. Spicer, C. C. Chipman, G. B. Shaw, H. M. Maxson, Corliss F. Randolph, J. M. Titsworth, Esle F. Randolph, J. A. Hubbard, W. C. Hubbard, O. S. Rogers, J. P. Mosher, Mrs. Geo. H. Babcock, Mrs. H. M. Maxson, A. L. Titsworth.

Visitors: John Hiseox, L. K. Burdick, H. H. Baker, C. L. Ford, F. L. Stillman.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of last meeting were read.

The Recording Secretary reported having written Mrs. J. M. Todd in recognition and appreciation of the bequest of her late husband, Rev. J. M. Todd. He also reported a communication from E. R. Allen, Clerk of the Probate Court of Hopkinton, R. I., which embodied the clause from the will of the late Clarke F. Langworthy, making a bequest to this Society. The clause has been inserted in the minutes of the last meeting as instructed. The Advisory Committee reported that the letter of W. Orville Babcock referred to them, had been answered to the effect that the Board does not see its way clear at this time to employ additional representatives on the field.

The Treasurer presented statement of receipts and disbursements since the last meeting. He also presented a copy of Section 8, Clause 2, of the will of the late Sarah P. Potter, making bequest to the Society, as follows:

And I further give and bequeath to the Board of Trustees of the Seventh-day Baptist Memorial Fund, and their successors forever, the sum of one thousand dollars, in trust, to invest the same and keep the same invested, and apply the income arising therefrom to the American Sabbath Tract Society, a duly incorporated society carrying on the publication and distribution of tracts and other work of the Seventh-day Baptist denomination, forever or so long as said Society shall exist.

The Treasurer reported having received notice of the payment of this bequest to the Trustees of the Seventh-day Baptist Memorial Fund, by whom the income will be paid to this Society.

The Corresponding Secretary reported that, having learned that the Legislature of Illinois was about to adjourn, and would not take any important action concerning Sunday laws, the preparation of a brief, as ordered at the last meeting, would be of no avail at this time.

Correspondence was received from Mrs. M. G. Townsend in relation to convention work; from Rev. A. P. Ashurst and Rev. Geo. Seelye on work in their respective fields; from J. Bawden and W. Orville Babcock in relation to colporteur work in Canada. The letters were referred to the Corresponding Secretary.

On motion, the Corresponding and Recording Secretaries were appointed a Committee on Program for the annual meeting.

The following resolution was presented and unanimously adopted by a rising vote:

Resolved, That we, as a Board, place upon our records an expression of our grateful recognition of a kind Providence in restoring to us our honored President after his serious and prolonged illness, and of our hope that he may be spared to many years of usefulness.

Vice-President Babcock reported that the appropriation to Bro. Luckey had not yet been forwarded to him, pending fuller information.

On motion, it was voted that we here make record of our appreciation of the bequest of Mrs. Charles Potter, and that the Recording Secretary send an expression of our gratitude to the members of her family.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

DRINK BY STRATEGY.

H. P. BURDICK, M. D.

By strategy, the enemy of temperance, induces many well-meaning persons to drink, and very effectively assist the saloons, who could not be influenced to do either, in any other way. They may be convalescents, or they may not enjoy good health at their best. Under such circumstances there are plenty of persons to recommend some "sure cure" or help for the suffering. Much of the so-called cure or help is a patent medicine which contains a large amount of alcohol. In many instances this has proved itself the worst tyrant over appetite and habit ever known. It weakens and destroys the whole man—mind, body and soul. The commencement of the twentieth century finds patent medicines the shortest and surest route from sobriety and a happy home to Lieutenant-General Alcohol's headquarters. The good mother has no idea that her disease is alcoholic. She has no idea that the relief she thinks she finds in her bottle of medicine, where she hopes to find a permanent cure, is alcohol. She has no idea that the harvest of the seed she is sowing may be a drunken son or sons not many years after. She has no idea that she is under the influence of alcohol. She has no idea that her appetite, longings, cravings, disturbed sleep, horrible dreams and visions, the fading away of her life forces, are, and must be, like alcohol drunkards, for the cause is as identical with his as the results.

The topic of her thought and conversation is her medicine. I have had a number of this class of patients. One of them, without my knowledge, secured a bottle of camphor. When we found out that she had it, it was too late to do anything for her. She was alone when she took it, and probably lived thirty minutes.

If parents will look into this patent medicine scheme as they should, and must, to protect themselves, and their children, they will see the working of a fiendish strategy for ruin.

I have known but few patent medicine invalids to renounce their drugs. I have known more to die of tremens. There are more than a hundred patent medicine factories in our country, with a capital of over \$11,000,000, and 5,000 persons employed in them, who annually receive over \$15,000,000 for the liquid deceptive destruction they sell. The consumers not thinking that these drugs are capable of ending in destruction, are going on with their practices of ruin and death. Well read, conscientious practicing physicians will not use these patent preparations; if under any circumstances they use the drugs put into them, it is with great caution and not a continued prescription.

The following are some of the reports of

chemical tests made of patent medicines for alcohol, opium and other poisons. These statements are as reliable as the laws of growth and decay.

Chemistry has no hobbies, no friend or foe. We frequently call on chemistry to decide whether a man's life shall end on the gallows or in the electric chair. The reports that I quote were mostly made either by the Massachusetts State Board of Health, the Journal of the American Medical Association, or the United States Dispensary.

A gentleman lauded his medicine very highly until he was suddenly taken with delirium tremens and died. According to the report, unknown to the poor victim, his medicine contained forty per cent. alcohol. Parker's Tonic, sold as a vegetable, is reported as containing 41.6 per cent. alcohol. Holland Bitters contains 25.6 per cent. alcohol. Sulphur Bitters, when tested, show no sulphur, but 20.5 per cent. alcohol. Schenck's Sea Weed Tonic is 19.5 per cent. alcohol. White Mountain Bitters contain 6 per cent. alcohol. Dr. Buckland's Scotch Oats Essence, one of the worst frauds on the market, sold to cure whiskey and opium habits, contains 35 per cent. alcohol and one-fourth grain of morphine to the ounce. This test is recorded by the Journal of Inebriety, July, 1897, page 276. The Sarsaparillas are reported: Corlets, 8.8; Brown's, 13.5; Dana's, 13.5; Allen's, 13.5; Hood's, 18.8; Thayer's, 21.5; Ayer's, 26.2 per cent. alcohol.

I have given a few of the statements and tests out of seventy that I could give.

ALFRED STATION, NEW YORK.

DIRGE FOR A SOLDIER.

GEORGE H. BOKER.

Close his eyes; his work is done!
What to him is friend or foe man,
Rise of moon or set of sun,
Hand of man or kiss of woman?
Lay him low, lay him low,
In the clover or the snow!
What cares he? He cannot know;
Lay him low!

As man may, he fought his fight,
Proved his truth by his endeavor;
Let him sleep in solemn night,
Sleep for ever and forever.
Lay him low, lay him low,
In the clover or the snow!
What cares he? He cannot know;
Lay him low!

Fold him in his country's stars,
Roll the drum and fire the volley!
What to him are all our wars,
What but death bemocking folly?
Lay him low, lay him low,
In the clover or the snow!
What cares he? He cannot know;
Lay him low!

Leave him to God's watching eye;
Trust him to the hand that made him.
Mortal love weeps idly by;
God alone has power to aid him.
Lay him low, lay him low,
In the clover or the snow!
What cares he? He cannot know;
Lay him low!

God's way for us is to believe first, on the simple evidence of his promise, and to continue to believe without other evidence until we have proved our faith without sight, and then he will permit us to see and to know by the demonstration of the fact itself.—Simpson.

At Jesus' feet, that is our place of privilege and blessing. Here we are to renew our strength while we wait on him, and here we are to become possessed of the true knowledge which is power. Here we are to learn how real work is to be done, and here we are to be armed with the motive power to do it.—Aitken.

NEWS OF THE WEEK.

Early in the week much excitement was awakened in the city of New York because an "infernal machine" was found upon the Cunard pier, from which one of the steamships of that line was about to sail. Notice of the fact was given to the authorities by a letter from an unknown writer. The box containing the machine was submerged, and on examination was found to contain a large amount of dynamite, together with clock-work fixtures for exploding the same; the connecting fuse, however, was without caps, so that, actually, there was no danger in handling the box. The police of New York are still hunting for the man who sent the box to the pier. Several clues have been discovered, but no arrests have been made up to this time. The letter charged the crime to the Mafia organization, an Italian society, which, it is said, proposes to "drive all British vessels from the port of New York with explosives." Such a statement was looked upon by many as a joke, but as we are going to press, it is reported that the preparation of the infernal machine has been pretty definitely traced to Chicago, and that it was prepared at 249 Washington Boulevard, in that city. The preparation and shipment of a machine by a man known as G. Russell is reported as being definitely established. The most important feature in the case appears in that, it is said, that among the effects of this man Russell was found a piece of paper on which the following was written in French: "The destruction of the Naronic was complete. Mr. LeBrun, who made the box, has this moment gone to Chicago." The Naronic left Liverpool on the morning of Feb. 11, 1893, with 4,000 tons of freight, a crew of fifty-five men, and fifteen passengers, who had gone to England on the previous trip in charge of a cargo of cattle. She was never seen after she left the Mersey, and to this day no word of her fate has reached the owners of the line. Should further developments sustain the clues given here, there may be far more than has been supposed in the fiendish attempt to destroy British shipping. It seems scarcely possible that such a terrible plot could be developed, even by Anarchists.

The annual meeting of the Archaeological Institute of America closed in New York on the evening of May 9th. The membership of the Institute is between eleven and twelve hundred. New societies have lately been formed in New Jersey, Colorado and California. The Institute is doing special work by way of a school in Rome, Italy.

President Roosevelt has spent the week on the western coast, mainly in California. Between receptions in the Land of Roses, and public speeches, he seems to be having a good time. On the 14th of May he was honored by the University of California with LL.D.

The flagman at a railroad crossing in New Brunswick, N. J., picked up a check for \$21,000 which blew from the open window of a passing car a few days since. It was drawn on the Merchants' National Bank of Chicago, and made out to Mrs. Isabelle Stewart. The railroad officials are seeking the owner of the check.

A disastrous fire has lately devastated a large portion of the city of Ottawa, Canada. It occurred in nearly the same portion of the city which was destroyed by the great fire of

April, 1900. Like other lumber-making towns, Ottawa is peculiarly susceptible to such devastating fires.

The Rev. Dr. Donald Sage Mackay, of New York, in his sermon on Sunday morning, May 10, gave special consideration to the fact that the women of New York are now in the minority, so far as church attendance is concerned. His remarks applied to "women of leisure," since he assumed that the wage-earning women naturally take Sunday as a day for recreation. As a whole, the Doctor took a dark view of the progress of religion as exemplified in church attendance, and in its effect upon the character of higher society in that city.

The wide-spread epidemic of strikes, which covers the country like a plague, has been virulent in connection with the work upon underground railways in New York City, during the past week or two. Thousands of men have refused to work, and after failure to adjust matters by way of consultation and arbitration, the contractors began filling the places of the striking Italians, with negroes and other laborers, on the 14th of May. Great preparations were made to subdue rioting, but up to this writing not much trouble has appeared, and plenty of men have been found to take the places of those who had quit work. The strike fever is clearly an epidemic at this time.

The Bach musical festival at Bethlehem, Pennsylvania, of which we spoke last week, has been in full tide during the week. It is needless to say that the festival is superior in almost every particular, but notably in the high character of the music, and the excellence with which it is rendered.

Richard Henry Stoddard, poet and essayist, who has been a prominent figure in the literary world for half a century, died at his home in New York on the 12th of May. He was born July 2d, 1825, at Hingham, Massachusetts, the son of Rufus Stoddard, a sea captain. At the age of fifteen he became office boy for a law firm in the city of New York, and began writing poetry about the same time. His first volume of poems was issued in 1849, entitled "Footprints." From 1852 forward, much was published from Mr. Stoddard's pen, of poems and stories, etc. He also did considerable work in editing Annuals and similar literature. On the 25th of March, 1897, a dinner was given by the Author's Club, of New York, in honor of Mr. Stoddard. At that time he read what he said might be his last poem, which ended with the following lines:

"When this life play of mine is ended,
And the black curtain has descended,
Think kindly as you can of me,
And say, for you may truly say,
This dead player, living, loved his part,
And made it noble as he could,
Not for his own poor personal good,
But for the glory of his art!"

His funeral was attended on the 14th of May, at the Church of the Messiah, N. Y., conducted by Drs. Robert Collyer and Minot J. Savage. Prominent literary men acted as pall bearers. The Author's Club was largely represented. Mr. Stoddard as a poet, was not equal to Longfellow or Whittier, but as a whole his memory will occupy an enviable place in the world of literature, and his influence upon his readers will be helpful and uplifting.

A bill has just been signed by the Governor of Pennsylvania, by which a new "Libel Act" becomes law for that state. It is directed

especially against newspapers in their criticisms of public men and public measures. It has been met by a storm of opposition and irony by the newspapers of that state and elsewhere. So far as we can judge from a cursory examination of it, it has not many merits, while some very objectionable features appear in the effort to silence free speech as related to public men. But the whole question is surrounded by difficulties, and one may not pronounce wholesale judgment upon any such measure without the verdict of experience.

THE ART OF LETTING GO.

We held on to a great many things last year which we should have let go—shaken off entirely. In the first place we should expel from our minds completely the things which cannot be helped—our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one and we should learn it at any cost.

It is just as important, says Success, to learn to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling block or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings and failures. They dwell upon such experiences and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out and banish their attempts to return, as they would banish a thief from the house, those painful thoughts would cease to demand entrance. We want all we can get of sunshine, encouragement and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures and wholesome thoughts—the things only which can help us on and up in the world—we shall make infinitely greater progress than by burying ourselves in glowing retrospection.

One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies and to keep it clear. A well-trained mind will never harbor thoughts inimical to success or happiness. You have the ability to choose your mind's company; you can call up at will any guest you please. Then why not choose the noblest and best?

LOOKING AHEAD FOR THE BEST.

Whatever we have of good or blessing in the present, there is better for us yet ahead. And thus it is with reference to the best that we have had in the past; however precious it was while it was yet with us or however delightful it is in our memories as we look back on it, it is not to be compared with that which is yet to be revealed to us and in us. As trusting believers we are sharers in and with Christ, so that all that he has is ours. All that we have had, or that we have, has been and is, limited to time and sense. But what is yet to come has no limits and is infinitely beyond our possessions, our memories, our conceptions or our imaginings. How much good we have and have had and how much better than all this we can look forward to with confidence.—S. S. Times.

Missions.

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

WHEN we view the Bible as the divinely inspired Word of God, revealing himself and his will concerning man, it at once asserts its superiority and demands our attention. The Bible is the only book that reveals the true God, the creator of the heavens and the earth, his nature, attributes and government. It is the only book that reveals to man his origin, fall, means of restoration, and future destiny. No other book reveals Christ, the God-man, as the only Saviour of man. It and it only, is the revealer of God's plan of salvation. It gives a truthful record of God's preserving and controlling hand among the nations in the interests of Christ and his kingdom. It holds up to view the only true ideal and model of human character in the person of Jesus Christ. The Bible is a beacon light to a race ship wrecked on the Sea of Life, pointing out the haven of safety and of eternal salvation.

In the fabulous records of pagan antiquity we read of a mirror endowed with properties so rare, that by looking into it the possessor could discover any object which he wished to see, however remote, and discover with equal ease persons and things behind, before, above, below him. Such a mirror, real and infinitely more valuable than this fictitious glass, do we possess in the Bible. By employing it in a proper manner we may discover objects and events past, present and future. Here we may contemplate the all-enfolding circle of the eternal mind and behold a perfect portrait of him whom no mortal eye hath seen, drawn by his own unerring hand. Here we can see the workings of the human heart, and see ourselves in the light of God. The Bible is the only "Gates Ajar" through which we can see into the New Jerusalem, the eternal home of the redeemed soul.

The Bible, the Bible, the glorious Word of God! It is the child's delight, the young man's guide, the old man's comfort,—in its pages the sick and weary find solace, the tempted timely succor. Its words whisper hope and peace to the dying, and minister daily food to the healthy and vigorous. It gives joy in sorrow, strength in weakness, light in darkness. It teaches how to treat enmity, and how to bear buffeting and scorn. It tells us how to conquer self and be a victor indeed. It tells us what is true heroism and how to be a real hero. It shows us the qualities of true manhood and how to be a man. It points out to us the road to real success, the road that leads to true glory and to God. It teaches us what is life and its highest culmination, eternal life of heavenly activity and happiness.

THE UNKNOWN LAND OF CENTRAL AMERICA.

Central America proper lies between Mexico and the Isthmus of Panama, comprising the British colony of Belize and the five independent republics of Guatemala, Honduras, Nicaragua, Salvadore and Costa Rica—which, in fact, are not republics, but military despotisms. Such a thing as liberty is almost unknown. Each able-bodied man is subject to six months' military service every year, if needs be. On the last Sunday of each month

all these are compelled to appear at the soldiers' barracks, where they receive a slip of paper showing that they have presented themselves. This slip of paper they are compelled to carry with them, and to show upon demand of the government police. If the poor unfortunate has lost his paper or left it at home he is hustled off to jail. In politics the form of an election is carried out, but intelligent free voting among the masses is unknown. Frequently the change of president or ruler comes through a revolution, but as a rule the people are quiet and peaceable, and troubles usually occur through jealous leaders stirring up strife or hiring a following.

The country is very mountainous, and contains more volcanoes than any other territory of similar size in the world. It is rich in agricultural possibilities as well as in mineral deposits. Earthquakes are of frequent occurrence, the most destructive one of recent years occurring in April last, when the beautiful city of Quezaltenango was almost entirely destroyed.

The principal means of transportation throughout the interior are pack-mules and Indians. It is no unusual sight to see an Indian carrying four sacks of flour (two hundred pounds) on his back, sustained by a broad leather band across his forehead. In each of the republics there are short lines of railroads running from the seacoast into the interior, and in some of them there are a few cart and stage roads, but the mule and Indian form the chief means of transportation.

Since the Spanish Conquest the Indians have been robbed, enslaved, and greatly misused, and yet, with all the tyranny of four long centuries, the nobility of some of these ancient races has not been entirely obliterated, and to-day they are much more industrious than the uncivilized North American Indian. In the Republic of Guatemala we have over one million pure Indians, still speaking their own dialects, divided into ten tribes. No man ever showed that he cared for their souls, until two years ago, when Mr. C. F. Secord and his wife took up their abode among the Quiche Indians, the largest of the ten tribes, numbering two hundred and eighty thousand. The official language of all of the republics, and that in general use outside of the Indian dialects, is the Spanish.

If the political conditions of this land are deplorable, how much more the spiritual or religious conditions! Four centuries of ignorant Romish rule has done nothing to uplift, but much to debase and debauch, making the poor unfortunates of this dark land worse than they were in their Pagan state. Superstition, darkness, ignorance and vice are seen upon every hand. Idols of gold, silver, stone, wood and paper are worshiped with blind devotion. In Guatemala the government statistics of some years ago give ninety-eight per cent of the population as Roman Catholic.

On the Atlantic coast the Moravian missionaries have done good work for years among the Mosquito Indians of Nicaragua, and the Wesleyan Methodists of England have worked some among the English speaking negroes, but until the Central American mission was formed, a little over ten years ago, scarcely any attempt was made to give the Gospel to the people of the interior. The

mission is evangelical, undenominational, and is supported entirely by voluntary contributions. It now has thirty missionaries divided among the five republics. Several hundred have been converted, and many of the converts hope to give their lives to the spread of the Gospel. One great need is a training-school for preparing native converts for evangelistic and pastoral work. There are many believers scattered throughout numerous villages; some of them are calling for pastors and help, which we cannot supply. There is a loud call for a number of men, experienced workers, to go from place to place evangelizing.—The Missionary Review.

MILDMAY MISSION OF THE JEWS.

This Society seems to be prospering under the lead of Rev. John Wilkinson. Among the rest a quarterly, published in Yiddish, is largely read in East London, in Russia, and in America. Thousands of Gospel tracts and New Testaments, and portions in various languages, are being distributed in different parts of the world (about 1,200,000 of New Testaments and portions have been distributed by this mission since 1886). The work in Russia is prosecuted with prayer and faith, and in South Africa the way is opening, while an agent of the mission expected to make another visit to the Jews in Arabia in January or February of this year. Especial attention is called to the fact that "the Jews were never so accessible to Gospel effort as at present," and "the change in the attitude of the Jews toward Christ is very hopeful," and these sentences become more significant when we remember that the writer has been engaged in Jewish work since 1851.—The Missionary Review.

MAINTENANCE OF CHURCHES.

The maintenance of the thousands of churches in the United States cost last year \$260,000,000. Of this amount the Baptists paid \$14,138,000, the Episcopal churches \$15,184,000, the Congregationalists \$10,276,000.

The Presbyterians of the North expended in the maintenance of churches and for church activities, \$17,080,000; the Methodists, North and South, \$24,552,000. All this was in addition to the completion of the Twentieth Century funds, aggregating in America and England \$40,000,000. The American Methodists secured \$21,000,000 of this amount, of which \$9,000,000 goes to pay church debts, \$7,000,000 to church colleges and seminaries, and the balance to aged ministers and to help philanthropies.

The Presbyterians of the North raised \$7,500,000, the Canadian Methodists 1,250,000, the Canadian Presbyterians \$1,500,000, the British Wesleyans \$4,500,000, the British Congregationalists 3,550,000, and the British Baptists \$1,250,000.

PEEVISHNESS may be considered the canker of life, that destroys its vigor and checks its improvement; that creeps on with hourly depredations and taunts, and vitiates what it cannot consume.—Samuel Johnson.

If thou knewest how that every black thought of thine or every glorious thought took root outside of thee, and for half a century pushed and bored its healing or poisonous roots, O, how piously wouldst thou choose and think!—J. P. Richter.

Woman's Work.

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

THE TRUE DISCIPLE.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company—
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

—Washington Gladden, D. D.

WOMEN INSPECTORS.

We are hearing a great deal nowadays about women inspectors pro and con, for there are two sides to every great question and this is certainly an important one.

It is generally conceded that the Young Woman's Christian Association, of New York, took the initiative in this matter, but many others have now become deeply interested in the matter. These inspectors are to meet incoming steamers "for the purpose of giving moral counsel to unprotected females coming to this country." This appointment was in the nature of an experiment, and a ninety days trial is to be given the four women selected for the work in New York.

While the first month has not been the great success that was hoped, a beginning has been made and they are not discouraged, and it is thought that improvements can be made in the weeks to come.

There are many obstacles in the way of the woman inspector. Her uniform makes her a marked figure, and in a measure defeats the end she wants to accomplish. There are many hundred girls coming to this country every week, and the inspector finds the few minutes at her command wholly inadequate for the aid she wants to give to the stranger. It has been suggested that to overcome this difficulty, they should be sent back and forth on the immigrant steamers, the steamship company contributing the passage, and the government paying for the services. In this way the inspector will have time during the voyage to win the confidence of the girls, and so be able to be of great benefit to them.

The office of the woman inspector is not a new one, only new to our own country. Germany and France have found them helpful and Great Britain has three hundred, one in almost every port of the kingdom. It is only a question of time when we, too, shall come to see that the woman inspector is one of the safeguards to the morality of our great cities. A conference of men and women interested in the subject was held in New York, April 24, at which the following resolutions were adopted:

Whereas, There are grave dangers confronting young women seeking homes on our shores, due to their oft-times helpless condition because of ignorance of the language and other limitations,
Resolved, That we do hereby express to President Roosevelt our sincere appreciation of his recent action in recommending the appointment of women inspectors at New York harbor in the interest of and for the protection of young women thus exposed. AND
Whereas, A comparatively short time has been allowed for a fair trial of the experiment, and during that time instances of help and protection have been of daily occurrence. AND

Whereas, The government now considers it necessary to appoint seven matrons, who with the officials at Ellis Island guard the women coming over in the steerage. We believe that the government owes equal protection to the women coming over in the first and second cabin, and such protection as women alone can give. AND

Whereas, Section 22 of the new immigration law declares that the Commissioner General of Immigration "shall issue from time to time such instructions, not inconsistent with the law, as he shall deem best calculated for carrying out the provisions of his act, and for protecting the United States and aliens migrating thereto from fraud and loss." AND

Whereas, We believe the appointment of women inspectors will aid in "protecting the United States and the alien" who needs protection "from fraud and loss," and will check the coming of evil-disposed persons. Therefore, be it

Resolved, That we earnestly urge a continuance of women inspectors at the port in New York and their appointment at other ports, and also urge that, under the general civil service regulations, provision be made for an eligible list of women, from which the women inspectors shall be appointed.

IN MEMORIAM.

It is with deep sorrow that the Woman's Evangelical Society of the First Alfred church records the death of a long time, loyal, and greatly esteemed friend and associate, Mrs. Angie Holcomb Maxson. In the generous sharing of the responsibility for the conduct of charitable and religious work undertaken by the society, we feel that we have lost a most faithful helper. Earnestly and unostentatiously, she did with her might what her hands found to do.

In character she was conservative and conscientious; in honesty of purpose, inflexible; in the courage of her convictions, outspoken.

Love for home and family was one of her prominent characteristics. To a sister who shared her home for many years she rendered a devotion rarely, if ever, excelled. To her "the prophecy of King Samuel that his mother taught him" is exceedingly applicable.

"She stretcheth out her hand to the poor, yea, verily, she reacheth forth her hands to the needy." She openeth her mouth with wisdom and in her tongue is the law of kindness. Her children rise up and call her blessed, her husband also, and he praiseth her."

We desire to express our sympathy for the husband, sister and daughter, whose hearts are filled with grief and whose home is made desolate.

May the memory of her love and devotion to them and to her Heavenly Father, and the assurance that for her "to die was gain" be their comfort.

Mrs. S. C. BURDICK,
Mrs. BELLE G. TITSWORTH.

A DOMESTIC STRIKE.

He was a working-man delegate, and he is never tired of talking of strikes. He held that they were justifiable, and he was prepared to demonstrate that it was perfectly proper to strike to secure any desired result. He told his wife so, and she seemed to agree with him.

She said it appeared to be the easiest way of enforcing a demand. And that night when he came home he found that the table was not set.

"I want my dress," she said, when he asked what the trouble was.

"I know. You've been bothering me for that dress for a month," he said.

"But how about supper?"

"There isn't any," she replied. "This is a strike."

"A strike."

"Yes, a general tie up. I've been trying to secure a peaceable settlement of this trouble for some time, but now I mean to enforce my rights."

"Mary, do you dare?"

"Oh, don't talk to me in that way! If I can't get you to arbitrate, why, I've got to strike. I don't care if it does block the wheels of trade."

"But Mary, you don't understand!"

"O, yes, I do! I've made my demands and they've been refused. A strike is all that there is left, and I've struck."

"But your demands are unreasonable."

"I don't think they are."

"You're no judge."

"You're the judge of your demands when you strike, and I'm just as good a judge as you are when I want something. It's of no use talking; this strike is on."

A half hour passed when he looked up and asked:

"Mary, is the strike still on?"

"It is still on," she replied.

"Aren't you hungry?"

"No; I saw that I had something in the treasury before the strike was ordered."

"Meaning the pantry?" he asked.

"Meaning the pantry," she replied.

"I believe I'll get a bite," he said.

"It's locked," she replied. "The reserve is to be used simply to keep the strike going. You can't touch the striker's resources."

"Be careful, Mary," he said, warningly, "if I shut off the cash—"

She laughed and nodded toward the pantry.

"I can stick it out a week," she returned.

Five or ten minutes later he proposed that they compromise on the basis of ten dollars.

"Twenty," she replied, firmly.

"But that means ruin," he protested. "I can't afford it."

"That's your business," she answered. "I offered to arbitrate once."

It was ten o'clock that night when he really gave in, and somehow he felt that he had experienced a new phase in the strike business.

CHINESE WOMAN'S NEWSPAPER.

The woman's newspaper promises soon to become as commonplace as the woman reporter, for already it has reached China. Five young and handsome Chinese girls, it is reported, have arranged to publish a daily journal in Canton, and it will not be a woman's paper, either, except in so far as its management is concerned. Those progressive Oriental maidens propose to make their paper an organ for the women of China, but they also intend to give as much space as may be necessary to politics and general news. The young women concerned all belong to influential families, and the paper has a good financial backing. The managing editor is Miss Chew Fe Hing, Miss Ye Mae Luc being news editor and Miss See Moi Hing city editor. Miss Chung Ye Ching and Miss Chin Sew Kin are special writers, and Fong Wu Chung, a well known literary man of Canton, is assisting in the enterprise.

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you will never allow yourself to say anything gloomy.—Lydia M. Child.

Our Reading Room.

GLEN, WIS.—Many of our readers will be glad to know that our little church has "wintered through," and we have not lost all our spiritual zeal. After Mrs. Townsend's five weeks work with us in the autumn and early winter (of which she gave a detailed report in the RECORDER) we were much encouraged and strengthened. Meetings and Sabbath-school were kept up as well as could be expected considering the extreme cold weather and the drifted roads. Added to this difficulty, one family was quarantined six weeks with smallpox. On two Sabbaths only one faithful brother found his way to the church; but he reported a good meeting; he read a chapter in the Bible, sang a hymn, offered prayer, and felt that he had received a blessing. Another time an elderly couple drove seven miles, found no one there, no fire, and no matches, so they waited a while and returned home, feeling that they had done what they could to keep up the work. I tell this that those who are more favorably situated can see the difficulties we have to encounter.

Spring opened warm and bright; a goodly number assembled, greetings were exchanged and a warm spiritual prayer and conference meeting followed the Sabbath-school. The brother whose family had been shut in with smallpox, spoke very tenderly of the blessings which came to them during their time of trial, saying that one of the greatest comforts to them was the RECORDER coming to them every week, he did not know how they could have done without it.

Later, Eld. O. S. Mills came to us and stayed two Sabbaths, dispensing the word, not only on the Sabbath but on Sunday and during the week. He preached at five different points, where Sabbath-keepers reside, who belong to our church. Eld. Mills is a faithful worker, and we are glad he is to spend a little of his time with us while he is on the Berlin field. L. J. C.

DERUYTER, N. Y.—We have been having very helpful and precious meetings for four weeks. Our evangelist and singer, Rev. J. G. Burdick, has conducted them with great acceptance and power. God has blessed the services in song and sermon, wonderfully. We have had baptism for two Sabbaths—thirteen have been added to the church, and we expect others to follow next Sabbath.

Bro. Burdick has done double duty in singing and preaching, and now goes to Andover, N. Y., for rest, where Mrs. Burdick is in the Sanitarium. L. R. S.

FROM the North Loup (Neb.) Loyalist we learn that the Ladies' Missionary Society of the Seventh-day Baptist church in that village held an ice-cream social on the 12th of May; also that quite a number of cattle perished in a recent severe storm in that vicinity, and that the same storm destroyed the flattering prospects for fruit which existed before the storm.

THE Journal-Advancer, of Gentry, Ark., reports that the Christian Endeavor Society of the Seventh-day Baptist church in Gentry, held a Temperance Meeting on May 16. The entire program being given to that subject. Such meetings are to be commended, in every community.

FROM the Brookfield Courier we learn that the church at West Edmeston, N. Y., has called Dr. A. C. Davis as pastor for another year. The Courier speaks in high terms of Mr. Davis, and states that the surrounding country "welcomes the news" that Mr. Davis is to remain as pastor.

From the same paper we learn that the annual meeting of the Seventh-day Baptist churches of West Edmeston, Brookfield and Leonardville was held in the village of Brookfield on Sabbath, May 9th. The sermon in the morning was by Rev. I. L. Cottrell, pastor at Leonardville. Music by the choir, and a solo by Mrs. Fred H. Babcock, of Leonardville, formed a prominent feature of the service.

SCOTT, N. Y.—After being out of the pastorate for some time, at the earnest request of the church in this place, I am again engaged in that work. We arrived here April 2, 1903, and were kindly received by the people, and welcomed to the parsonage with expressions of goodwill and many creature comforts. This parsonage home is pleasant and convenient, with garden and barn connected with the grounds. We feel greatly pleased with our new church-home. Soon after our arrival here we were called to the sad duty of saying farewell to one of our worthy members, a notice of whose death appears in the obituary column. I realize that it is a great thing to stand as the mouthpiece of God before a congregation of his people. For this great work I ask the prayers of all those who are interested in it. W. H. ERNST.

FOUKE (ARK) INDUSTRIAL SCHOOL.

To those who read Mrs. Randolph's letter in the RECORDER dated Jan. 19, it will perhaps be of interest to know more of the school of which she wrote.

We are now approaching the close of a seven months term in this school, and as time goes by and each succeeding day adds its new experiences in the work, we are led to feel more and more that the course taken by Mr. and Mrs. Randolph in establishing a school at this place was just the one to be taken and the one to be followed up if permanent results for good be obtained on this field.

The hopes which were entertained, that the young people from other Seventh-day Baptist Societies in the Southwest would come here for the purpose of improving educational advantages, if means for an education were offered, have already been realized in a measure although the school is yet only in its infancy. Three girls arrived at the beginning of the school year to enter school, and later three more came for the same purpose from different parts of the state. These, together with others who reside at this place constitute a school of about twenty pupils—a good attendance, considering that (with a very few exceptions within the last six weeks), only those of our own denomination have been admitted. There have been many applications from First-day people for the admission of their children into the school. It has, however, not been considered advisable to admit more than the Seventh-day Baptist children, as we do not as yet feel able to accommodate more.

Mr. Randolph intends enlarging the school building as soon as he feels able to do so. His plans are to make the school self-support-

ing on the industrial plan; to this end he has invested in considerable land conveniently located for the purpose, the income of which shall go toward the support of the school. Some of this land was very wooded, and Mr. Randolph has expended much time and energy in clearing it and preparing it for the reception of the seed, which we hope and trust will bring forth an abundant crop as a recompense for his hard labor.

During the winter four of the student girls together with the teacher have made their home with Mr. Randolph's family. Surely he who rewards his faithful ones has a reward laid up for Mr. and Mrs. Randolph for the self-sacrifice, the patience, and the Christian love which they have shown in opening their hearts and home to so large an addition to their family, and for so kindly caring for them.

Mrs. Briggs, of whom Mrs. Randolph wrote in her letter, had a class in music, in connection with the school during the fore part of the winter. Feeling, however, that her work here was not such as to make it advisable for her to remain with us she returned home after having spent about two months here. Since then Mrs. Randolph has had charge of this class.

Two families residing in the eastern part of the state are thinking seriously of moving to this place next fall that their children may enjoy the school privileges offered. In time others will, no doubt, also decide to locate here. With such encouraging prospects in view we feel confident that one great purpose of the school will in time be accomplished; the purpose of drawing to Fouke the isolated families of our denomination in the southwest, and by their concentrating the now scattered Seventh-day Baptist forces, build up a strong church at this place. "In unity there is strength."

We ask the help of all who may feel an interest in this work, and also their prayers that God will add his blessing to the effort put forth in the work that a rich harvest may be reaped therefrom.

The Lord has wonderfully blessed us with health throughout the winter, while in other places there has been much sickness and death. Fouke has been almost untouched by either, and we feel that we have much for which to praise our Lord.

CARRIE NELSON.

May 10, 1903.

TWO WAYS OF GIVING.

"And opening their treasures, they offered unto him gifts, gold, and frankincense and myrrh." Matt. 1:11.

A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibs de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" the friend asked. "Well, dat is a different question. Truf is, de acre changes most ebbery season." "How's that?" "Why, in wet season I gibs de Lawd de low land, and in dry season I gibs him de top acre of de whole plantation." "In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jes' so. You don't allow I'se going to rob my family of de best acre I'se got, did ye?"

Is not that too much the fashion of our own offerings to the Lord—shreds of time, bits of talent, dribbles of money, fringes of things? These magi teach us better. They gave their best. It is not our poorest, but our best, that we should give the Lord.—Wayland Hoyt.

FROM GEORGE SEELEY.

PETTICOUCAC, N. B., Canada, May 5, 1903.

To the Editor of the SABBATH RECORDER.

Sometime has elapsed since I have written you, or received any word from you, yet my work of sending abroad through this Dominion, Seventh-day Baptist literature, has not gone behind. Sixty thousand pages have been put into circulation since my last report. I wish, if possible, to reach the 200,000 mark when my report reaches you for General Conference. I am sending to all Protestant ministers whose names I can obtain, and multitudes of lay persons as well. The Great Day will tell whose hearts and lives these great truths have reached and saved and sanctified. All our dear people who give and work and pray along the lines of Sabbath Reform should be happy to be employed as instruments in the hands of God in this great work. As a people we are in possession of Sabbath-truth which millions of other people know nothing about and hence our obligation and responsibility to make it known. May we be faithful to our solemn trust. God has kept Sabbath-keeping Baptists alive and replenished with gifts and graces during these centuries for this special purpose. Each Protestant denomination appears to have some or many great truths, but we believe that we have the entire faith of the early gospel and Apostolic churches, as held by the Lord Jesus and his inspired Apostles, and as propagated by them, having the seal and sanction of the Holy Spirit. Are not our people doing a great preparatory work, and later on will it not become an unexpected and marvelous revelation that a most important and vital truth, so long set aside and obscured by the papacy, is breaking forth like the light of the sun from behind the darkness of the ages?

Let us take cheer and comfort from the precious promises of the Scriptures of Truth which never fail to yield their fulfillment, for they are as true as God is true, their author and origin. Let us attend to duty and responsibility, and the God of heaven will do the rest. The faithful unto death shall obtain the Crown of Life. We are Lone Seventh-day Baptists, yet we are not alone. The Lord of hosts is with us, and this is our comfort and joy. Brethren, pray for us.

TUSCUMBIA, ALA.

I left Salemville, Pennsylvania, the second day of last June, having previously resigned the care of the church at that place, to take effect the first of June. Having business that called me to Western Tennessee, I adjusted it, and engaged in protracted and camp-meetings in that state, till I came to Alabama in the fall. While holding a meeting in this (Colbert county), I learned they had no teacher for the public school. I felt free to engage to teach the school, the patrons supplementing the public money to make a salary. In the same community a lady from Boston, Miss Amelia F. Brewer, sister of Judge Brewer, of the Supreme Court, had been missionary for the Congregationalists for several years, and had built a school and dwelling. This building and grounds were for sale, as Miss Brewer had returned to her northern home.

The Lord brought it very forcibly upon my mind to buy this property for school and church purposes. I bought at \$85, cash, what had originally cost over \$800. This property I wish to use to the glory of God

for school and church purposes. The people here are kind and hospitable, and very favorable to the Sabbath. Land is cheap, costing from two to six dollars an acre, the climate is mild and healthful. The heat of summer is mitigated by the Gulf breeze and proximity of the mountains. Fruits and vegetables grow well here and demand good prices. I believe if we had a few Seventh-day Baptist families here, we could build up a good church. We have the school and church building to start with. As far as I know I am the only Sabbath-keeper in this county.

With all who believe the Lord wants them to come here to work for him, I would like to correspond, and give them information about the country. The Lord is wonderfully leading me, and I am where he wants me to be. I neither read nor write letters on the Sabbath, but enjoy keeping it unto the Lord.

Fraternally,

D. W. LEATH.

MAY 11, 1903.

THE DISCIPLINING OF ALL NATIONS.

The disciplining of all nations will change the face of human history; but it will also profoundly affect the life of the Christian church. This gigantic task forces to the front many most intricate problems at home and abroad. There is in this movement an energy which is sure to result in great ecclesiastical and theological modifications and resolutions. Upon a few of these, the more important, I propose to touch. For one thing, the historical mission of the church is compelling ever more earnest attention. Eschatological problems are retreating from view. Sin, salvation and judgment are moral forces in present earthly history, operating not only in individual character, and determining the eternal destiny of souls, but shaping the historic life of the race. We are beginning to realize that the campaign on earth is one of vast proportions and of amazing results. We are beginning to see that the new Jerusalem, builded of God in the heavens, is to be located in Europe, Asia, Africa, America, and in all the islands of the sea. We are here to save the present world from sin, and to establish it in the righteousness which is by faith in Jesus Christ. That is our only task—the task to which we are summoned, the task for which alone we are equipped. The keys of death and hades hang upon the girdle of the Son of God. Judgment, so far as it involves the eternal issues of the future, is his exclusive prerogative, in which we have no share. No department in our theological thinking is so complicated and unsettled as that which deals with the issues after death. I believe that it always will be so. I believe God intended it to be so. We only know that man is immortal, that holiness alone constitutes blessedness, and that Christ died for all whom he will judge. The lesson is plain; God means that the present shall occupy and practically monopolize our attention. He will build the eternal empire; we must build the vestibule in a regenerated earth.—A. J. F. Behrends, D. D.

THE FOOL AND HIS MONEY.

Every man is parted from his money in one of two ways. The money is taken from him or lost by him, or he leaves it when he dies. It is only a question of time when a man is stripped of all his possessions. It is not an indication of vice for a man to try to

get money. I believe it is essentially wrong for a man not to try to get rich, when he can do so by wise and legitimate methods. A man who would get rich must bear one thing in mind, and that is to save something from his earnings. You must spend less than you earn, or you will never get rich unless you inherit it, or marry some one who has money. If you inherit it, you are likely to squander it; and if you marry for money, having that fundamental idea, you may expect to be unhappy most of your life.

The man who accumulates and hoards and never gives anything for public charities, and is thoughtless toward the needs of the world, that man may become immensely wealthy and own great estates, and snap his fingers at the public; but in the Scriptural definition of it, he is a fool. He is not wise in the possessions that are given to him. I want you to lay out for yourselves large things in life. You will be a wise man in doing so. But you will be a fool or not, according to the use that you make of it. The minute you have got a dollar in your pocket you are a capitalist. Capital is work boiled down. Every dollar invested in business is the product, somewhere, of work. The question is, what do you propose to do with your dimes and your dollars?—S. T. Ford.

THE BIBLE'S HOLD.

The English Bible was popular, in the broadest sense, long before it was recognized as one of our noblest English classics. It has colored the talk of the household and the street as well as molded the language of scholars. It has been something more than a "well of English, undefiled;" it has become a part of the spiritual atmosphere. We hear the echoes of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature. And so long as its words are studied by little children at their mother's knees, and recognized by high critics as the model of pure English, we may be sure that neither the jargon of science nor the slang of ignorance will be able to create a shibboleth to divide the people of our common race. There will be a medium of communication in the language and imagery of the English Bible.—Henry Van Dyke.

"TELL me not of your doubts and discouragements," said Goethe, "I have plenty of my own. But talk to me of your hope and faith." The tone of complaints is one which we are all too ready to accept, and which is not only injurious to ourselves, but hurtful to all who come in contact with us. In speaking of a young woman who had filled several good positions, but with no degree of success, an elder woman said: "She could have kept either position and earned a good income if she had not been so dissatisfied. She was continually finding fault and never felt that she was appreciated."

It may be safely said that this attitude of mind is one that almost predetermines failure in any line of work. Patience under adverse circumstances will often bring about favorable results, while complaint only accentuates and fixes the cause of complaint. Avoid mention of the disagreeable things that may come into your life. If you cannot be patient, you can at least be silent. The secret of success lies not so much in knowing what to say as in what to avoid saying.—Boston Taveler.

Children's Page.

BERTIE'S PHILOSOPHY.

EVA MARCH TAPPAN.

Small boy Bertie,
Drumming on the pane,
Looking at the chickens
Dragged with the rain.

Little philosopher
Wrinkles his brow,
Says, "I wonder—
I don't see how.

"Where do chickens come from?
Mamma, please to tell.
Yes, I know they come from eggs,
Know that very well.

"Course the old hen hatched 'em,
I know that; but then—
Won't you tell me truly,
Where'd they get the hen?"

"S'posin' you were my boy,
All the one I had,
And big folks wouldn't tell you things,
Shouldn't you feel bad?"

"Every single thing you say
I knew years ago;
Where that first hen came from,
Is what I want to know."

TOOTS.

JEANNETTE A. MARKS.

Toots' morning duty after greeting Putty, the cat, with a frantic rush, a mad wagging of his ragged skye terrier tail and a few playful jumps, was to bring in the Daily Chronicle. This duty took his entire attention, as the Chronicle was a large paper and Toots a small dog. Toots always brought it to Georgia, who in turn handed the newspaper to Uncle Ben as they sat at the breakfast table. Each day Toots wagged himself all over with fresh joy. These good people were dearer to him than all the nicest dogs in the world. With eager eyes looking out of a shaggy fringe of blue-gray hair he devoured Georgia. Why should the usual reward be so long in coming?

"Wow!" and up sat Toots on his hind legs, his right fore-paw raised in military salute as Georgia began buttering a piece of bread for him. Motionless as a sentinel at attention he waited. Slowly Georgia went on with the buttering. Toots' paw fairly trembled with delight over the coming morsel.

"Georgia," said Uncle Benny, "do give that poor little wretch his breakfast. He's just as hungry as you are."

"O, but this is discipline, Uncle Benny, and Madeline Jones's father says discipline is good for everybody and not only soldiers."

"Wow! wow!" said Toots, as the morsel dropped into his mouth and he sat up expectantly again.

"Georgia," said Mrs. Oakley, as she glanced with an amused smile at Toots' sober, shaggy muzzle lifted so anxiously, "what are you going to do today?"

"I'm going over to play with Madeline Jones in the new hay field."

"O, but Mother doesn't want you to go, dear. You know that Dr. Hiram told you about your throat and not getting overheated or overted."

"But, Mother, I'm all right and this is my only holiday. O dear! why can't I do what I want to!" And Georgia's eyes filled with rebellious tears.

"Wow!" barked Toots in reproachful tones. Wow always meant "More, please," and wow, wow, "Thank you."

"Wow," again barked Toots, and Georgia impatiently dropped on his nose the last piece of buttered bread. "Wow, wow!" came the courteous "Thank you."

Just then Uncle Benny left the table to hurry for his eight-thirty train to town. As he passed he mussed Georgia's hair, kissed Mrs. Oakley and solemnly held out his hand to Toots, who as solemnly placed his little paw within the big palm. Under cover of holding Toots' paw, Uncle Benny whispered to Georgia, "Try to do as mother wants you to and don't go over today." The ugly, rebellious look cleared away from Georgia's face; Uncle Benny had a "wunnerful pleasin' way 'bout him," as old Lucy always said.

Georgia got up, too, and ran with Toots out on the front porch to say good-by. Toots sometimes felt it necessary to shake hands more than once, and this morning, with pathetic eagerness he waved his little paw at Uncle Ben, who shook it again and patted the little fellow's shaggy head.

"Be good children," said Uncle Ben, as he drove away.

"Here Tootsie, Toots," called Georgia, and they scampered for the chicken yard.

Georgia meant to be a very good little girl that day, but the longer she thought of the lovely new hayfield and of Madeline Jones the more tempting they were. Wrongdoing never looks altogether wrong at the time, and Georgia thought to herself, "I'll just go outside the yard and see how it seems." Toots left a squirrel he was barking at and obediently followed his little mistress. Once out of the yard, Georgia thought it would not be wrong to go as far as the next fence. Just that moment she heard old Lucy calling.

"Georgie, Aw! Miss Georgie, yo mother done want yo, honey. Aw! Miss Georgie!" Georgia hurried on. She knew by this time that she was doing wrong. Perhaps Lucy had not seen her. Anyway there was no time to be lost. She could hear old Lucy still calling.

On, on hurried the guilty feet. Georgia thought to herself, "I'll only stay a little while. Mother will never know I've been away. I don't believe Lucy saw me."

The sun was very bright that morning and the air clear and lovely. It was almost possible, everything without was so lovely, to forget the unloveliness within. Yet Georgia was troubled as she ran towards the new hayfield where she was going to play with Madeline Jones. Even Toots did not seem his usual frisky self. He did not make lively leaps at the butterflies, he did not mischievously bite the flower heads off the wild carrot along the road, or bark with delight at a clumsy hop-toad. Soberly this merry little skye terrier trotted after his little mistress. But there was Madeline Jones waving her hat in the air and all regrets for disobedience disappeared from Georgia's mind. She thought only of the new hayrake to ride upon, and Dick and Dean, the two big horses, to pat, and Madeline's new doll Cassandra to dress and undress. Even Toots began once again to frisk about and beheaded a sticky toadstool which he took by mistake for a carrot top.

"O, Madeline, where is the new hayrake?" said Georgia.

"Philip is riding it up in the further corner of the field. Come first and see my doll."

Cassandra was promptly unearthed from a domesticated hay mound and displayed with due maternal pride. Toots was so moved by her impressive human qualities that he at once offered his paw. The two little girls laughed at Toots' attitude of solemn defer-

ence before the big doll and then tried Cassandra's best French cap on the dog. Poor Toots looked very meek with the bright pink bows tied under his little gray chin.

For half an hour the children played thus and then happened to think of the new untried hayrake. Off they scampered, Toots at their heels. Dick and Dean were drawing the hayrake around the field, gathering the hay in great delightful rolls which were dropped behind with a click of the steel rake. On rushed Georgia and Madeline, Toots leaping and barking in the rear. "Yap, yap!" he barked at the little girls, jumping on them and tumbling wildly around their feet. Georgia by this time had entirely forgotten Uncle Ben's whispered words and old Lucy calling her back to her mother.

"Philip, Philip!" called Madeline, "mayn't we ride on the rake, please?"

"Good mornin', Miss Georgia. O, yes, Miss, come right along, there's room enough I cal'late for three."

On romped Madeline, Georgia and Toots, Toots well to the front and barking furiously. He seemed to think the two great horses, Dick and Dean, big playfellows like Georgia and Madeline, for with a challenging "Wow! Wow! Wow!" he made a rush for their feet. Up came a great hoof and Toots lay quivering and bleeding on the hay.

Georgia gasped, she could scarcely believe what she had seen. "O, Tootsie, Toots!" she cried as she ran towards him. Toots lifted his head a little and licked the trembling hand that patted him. His bright eyes looked beseechingly at Georgia as he tried to move. The best he could do was to wag his tail feebly two or three times. Though he could not get up, his eyes still followed his little mistress.

Georgia had forgotten Madeline and Philip. She heard nothing they said and she could scarcely see her way as she fled home with Toots lying quite still in her arms. Great hot tears were rolling out of her eyes, and over and over again she spoke to the little dog.

Quickly she ran through the front gate and into her mother's sewing-room. With the cry, "Mother, mother, I have hurt him 'cause I was disobedient!" She dropped poor little Toots and her own poor little head in her mother's lap. Mrs. Oakley started. The tears came to her eyes as she drew Georgie closer and stroked Toots' soft hair; Toots answered the loving pat with a feeble but reassuring little "Wow! Wow!" Not one word of reproach did Mrs. Oakley speak, but said very gently to Georgia:

"Run tell Lucy to get Dr. Hiram and don't cry, dear; Dr. Hiram will make Toots all well."

Within half an hour Dr. Hiram came. Georgia met him at the door, her voice still trembling.

"O, Dr. Hiram, Toots' hurt—hurt very bad; and—ah—I—did—it."

This explanation was followed by another flood of tears and Dr. Hiram took Georgia in his arms as he strode hastily through the hallway into the sewing-room. There little Toots lay on his side without being able to move, but his blue eyes looked up appealingly at the doctor and Georgia. Tenderly the doctor lifted him onto Mrs. Oakley's sewing table.

"Well, Tootsie! What's the matter?"

"I think he's broken a leg," Mrs. Oakley answered, "he can't get up."

"It may be more than that," said Dr. Hiram, "this right foreleg seems badly broken and the left foot is crushed. Lucy tells me that Jones' horses did it. It's too bad."

"Dr. Hiram," exclaimed Georgia, "it wasn't all their fault. I—I," but Georgia could go no further as sobbing she clung to her mother.

"O well Georgia, cheer up right away, it isn't so bad as that. You'll have plenty of chances to show how you love the little fellow. We'll try to have him running about in three weeks. There, there now, get me some white cloth for bandages," said Dr. Hiram.

Within a few minutes Toots' little legs were carefully bandaged and he was put in a large flat sewing basket much too big for him. The worst was over, although it was rather hard to tell Uncle Benny that night when he came home. And every day Georgia's heart was a little heavy as she fed Toots and saw with what patience he lay quiet, once in a while answering her with a "Wow! Wow!" or with a thumping of the little tail on the sides of the sewing basket.

But a happier time was coming. One evening towards the end of August, three weeks after the accident occurred, Dr. Hiram came in. He looked carefully at the little feet and then he said to Georgia: "I'll take the bandages off, you need not put them on again for Toots is all well. Now, my little man, get up," said Dr. Hiram, and up got Toots.

"O, Mother, Mother!" shouted Georgia, "Toots is all well. Come see, come see, quick!"

There was great rejoicing when Uncle Benny came home. Two things happened which made Georgia radiantly happy. As Uncle Ben came in the door Toots sat down and promptly presented his right paw to be shaken. He had not forgotten his manners, not he!

"Well, you are quite a dog," said Uncle Ben.

"Wow! wow!" said Toots.

Then Georgia saw Uncle Ben's hand fumbling around in his big overcoat pocket. Out it came with a good-sized package.

"Here you are, Georgia," said Uncle Ben, "try always to be a good girl and do what Mother thinks is best!"

"O, O, Mother, look!" said Georgia, "it's a little silver dog collar for Toots. 'It's got his name on it and—mine, too. See, read it to me."

"Toots Oakley
Georgia Oakley, her dog
Waterville, Mass."

read Mrs. Oakley. Georgia put the collar on Toots and that night they were about the two proudest and happiest little friends in all the world.—Interior.

GOD'S ELECTRIC LIGHT.

They were bidding the world and stars "good-night," Their wee noses pressed flat on the window pane, When Ursula gravely turned and said:
"God has forgot something again."

"God cannot forget, mamma always says," Replied Dorothy, wise for her five short years; "He always remembers everything, Even our little smiles and tears."

"Well, He has forgotten, you can see He has," Said Ursula, still looking out into the night, "There's nothing up there but lots of stars; He's forgotten to fix His 'lectric light."

"Perhaps He's shutted the door of His house," Replied little Dorothy, looking sad; "We didn't do anything naughty today, And so I'm sure God isn't mad."
"We can't have His light every night, you see; There are other little girls beside you and me!"

HOUSEKEEPING IN DIXIE.

CLARA BOISE BUSH.

As I confronted my first cook and asked for her credentials, I felt that she read me through and through and fathomed the depths of my timidity and ignorance. After I had asked about her experience in cooking she, in turn, questioned me. "Hasn't you never kept house before?" she asked in her deep, quavering voice. I quailed before her. Not for worlds would I acknowledge that I was just out of school and that all the mysteries not only of housekeeping, but of the Negro race as well, were still an unexplored territory.

She was wise enough not to tell all her practiced eye read in my perturbed countenance, but, as we were locking the store room door that night, after she had taken out (what I now know to have been) pounds and pounds of flour, sugar, butter, lard and coffee for the next morning's breakfast, while I held the candle to assist her, she remarked: "You is right young, Honey, but you is goin' to git along all right, now you has ma. Last place I quit, the hull family busted right out cryin' when I said I was goin' to leave. You'll see, I'll take keer of you and your old man."

Going into the kitchen a few days after her arrival I discovered seated by the stove a small boy in very ragged clothes, and an elderly woman in a black sun bonnet and blanket shawl. I had heard a scurrying as I approached the door and observed with surprise as I came in that the guests had white rings on their upper lips. As the milk gave out unexpectedly at dinner time I forced myself to ask Aunt Nancy if possibly her friends drank it. She looked surprised and pained and said: "They ain't never so much as smelled nuthin' in this kitchen, Miss Clara. No, ma'am! I sez to Sister Cynthia, sez I, 'The madam ain't goin' to keef of you tases a drop of coffee,' but she wouldn't tech none, she was that scared. Her madam ain't like you; she's an awful mean white lady. She's turrible mean to that poor little Hezekiah. She don't scurely give him nothin' to eat. Sis Cynthia says she wishes to goodness her madam was like mine."

She beamed upon me and, under the influence of this pleasing information, my heart expanded and I told Aunt Nancy that her sister and nephew might have something to eat whenever they came. She corrected me as to the relationship, saying: "They ain't no kin to me, but that pore little Hezekiah is my godson, and me and Sis Cynthia is society sisters. We is both members of the Mount Carmel Baptist Church."

Aunt Nancy was of such a gregarious nature that when her "society members" were not visiting her she was apt to be visiting them. It became necessary to remonstrate with her on the interminable length of time spent at the grocery and market, as well as at Sis Cynthia's madam's house. She would say, cheerfully: "I wan't nowhere mor'n a minute, scusin' the market. I did bethereeternity. You can't get them triffin', no-count butchers to wait on you. I stands and I stands, and I says to the butcher: 'I can't wait no longer. Miss Clara's gwine to holler at me and cut up and say I has been playin' lottery all the time you is kep' me waitin'.'" I was so pained at the opinion the butcher must have of my temper that I hesitated to question her further, and only learned later, and by accident, that there was a lottery in the market where servants congregated to

waste their time and where they frequently spent a share of their mistresses' money.

One day, after a longer absence than usual, she came in with a beaming countenance and said, in reply to my questions: "I was round to Elder Williams' house on Felicity Road Street, and that kinder heuded me a little."

"Why, I said, 'how did you happen to go there?'"

"Well," she answered, "I seen Sister Cynthia down to the fish end er the market, and she seemed kinder flustered, and she says to me, 'Sister Nancy,' says she, 'Elder Williams' wife is mighty sick and ef we hurried we mout be there in time to hear her dyin' testimony,' and with that we lef' our baskets in keef of Miss Rapp, the fish lady, and we jes lit out fer Elder Williams's."

"And were you in time?" I asked, forgetting my annoyance.

"Yes, ma'am," she said, with a solemn and important look, "and the sisters was mournin' beautiful. They had on white caps and fichus, and they mourned continual, all the endurin' time she was a-givin' her testimony."

"How many sisters has she?" I ignorantly asked.

"They's her society sisters," she explained, "the members of her church. They shore did mourn beautiful! The Methodist sisters allows they kin outmourn the Baptists, but they can't tech us, Miss Clara, fer mournin'. They is goin' to have the bigges' kinder wake, and they's goin' to turn out in uniform tomorrow. I hope it ain't layin' off to rain, she added, with an anxious glance out of the window.

The visits of the society sisters and their sons and godsons grew more and more frequent and, as the year advanced, our bills grew heavier and heavier. The disappearance of butter was explained by the fact that the weather had grown so warm. "And," she explained, "it jest melts away. You ain't use ter this climate, Honey, and you doesn't know." Milk soured and had to be thrown away (according to her account) almost as soon as it arrived. In vain I urged that many nice things could be made out of sour milk; she only beamed and said, "You can't keep sour milk here, Honey. It draws roaches and ants, and this mornin' I found a mice drowned in the pan and had to fling it all out in the gutter." For some mysterious reason meat grew more expensive as summer approached, and when I remonstrated at the size of the roasts she would say: "You ain't used to cookin', Honey. You doesn't know how these here roases draws and squinches up, and the grease runs out like tallo, tell they ain't mos' nothin' lef' time it comes off the table."

One evening, hearing Hezekiah's shrill note, I looked out of the window, intending to give the child a piece of cake. He was staggering along the narrow brick wall leading from the kitchen, with Sister Cynthia's huge basket on his arm and a bucket in one hand. I drew back hastily. The simultaneous appearance of Hezekiah and disappearance of everything edible had been too frequent to be a mere coincidence, but I shrank from the scene which I feared would ensue if I accused him of theft. When, however, Aunt Nancy announced that there was nothing left for breakfast I rebelled.

"Why, Aunt Nancy!" I exclaimed; "what has become of that roast? Has Hezekiah carried off everything in the house?" She listened in surprise and sorrow. Her

round, shining face, which always looked as if freshly done over with stove polish, assumed a new expression, and with tragic dignity she said: "You kin pay me my wages, Miss Clara; hit looks like me and you cain't agree no more."

Half an hour later, as I stood at the side door waiting for her, she descended from her room with a bundle under her shawl and said: "You aid't goin' to git no one what studies your intrus like I does. You kin tell your old man 'howdy' fer me; I ain't got nothin' agin' him."

With this parting shot she turned her back and, with the deliberate rolling motion of the elderly colored woman, disappeared around the corner of the house.—The Standard.

ON THE YELLOWSTONE TRAIL.

JAMES R. JOY.

In the early days of the park a belt line trail was established which took in all the star attractions of the region—the hot springs, the principal geyser groups, the lake, the canon and the cataracts. Under successive Congressional appropriations the trail has become a stage road, generally free from stones, well furnished with bridges, surmounting the divides by comfortable grades, and lacking only a surface of proper metal, to make it one of the finest parkways on the globe. The ten-mile stretch from Gardiner to the new stone viaduct at the Golden Gate—distinguished by its yellow walls from the Silver Gate hard by—is already completed, and the good work of macadamizing goes on under the Government engineers as rapidly as the short season and the funds will allow.

The Belt Road, which is the tourist route, is some one hundred and fifty miles in circuit. The four-horse stages, which are airy and commodious, are scheduled to cover about forty miles a day, leaving ample time for luncheon and sight-seeing.

Arrayed in dusters, hired of a thrifty woman at Mammoth Hot Springs, the tourist takes his seat in the coach to which he has been assigned. The same persons will occupy it to the end of the five days' journey; so let us hope that he brings with him or falls among companions of gentle speech, and capable of understanding the "various language" with which Nature speaks to those who in the love of her—"hold communion with her visible forms"—nowhere more varied and eloquent than here.

The first day on the road is a succession of delightful surprises. Hot springs we have seen; geysers we knew by hearsay, and canons we knew by guidebook; but why had no one told us what other treasures were in store? This crystalline mountain air, spicy with the breath of the pines and frosty in the early August mornings, was not this worth a line? Those far northwestern views across the high plains to Electric Peak and its giant brown brothers, eleven thousand feet high, with snowfields whitening every ravine—why was the tenderfoot not prepared for sensations like these? And these patches of sky at the roadside—no, it is the richer blue of the gentian, the prize of many a long ramble and hard climb among the Eastern woods in autumn, but here purpling the meadows in mid-August. It is only one of the many wild flowers that touch the park with color in its brief summer. For from November till May the snow lies thickly in the woods, and

even from June to mid-September, the tourist season, the nights are often frosty, though the blazing sun makes the dusty noon torrid enough. Gentian and painted cup, larkspur and columbine, daisy, butter-cup and forget-me-not—there be some who will turn from spouting geyser, puffing fumarole, and thunderous waterfall to rejoice in your unadvertised perfection.

In the books we had read that the region we were to visit was a dying volcano. What we find is a garden of life—not merely the vegetable life of these virgin forests, unscathed by an ax or fire, whose blessed hoard of snow is doled out all through the parched summer to feed the sources of the noble rivers Missouri and Columbia, but the life of animals, abounding free, and delightfully fearless. Man, with his gun sealed, his dog muzzled and chained, and his small boy left at home, has lost most of his terrors for the folk in fur. The shy coyote lurks in the edge of the wood to see our caravan pass, the gray badger eyes us from the parapet of a bridge, the tree trunks along the streams show fresh signs of the beaver's carpentry, and—look! there are two black heads now rippling the surface of the lake which their industry has produced by throwing a dam across the stream! Our boyhood friend, the wood-chuck, hops down to the roadside as if to pass the time of day with the traveler through these lonely places, and scampering ground squirrels and many sorts of spry little gophers go briskly about their work or play without concerning themselves on our account.

The larger animals are seen more rarely. Deer feed along the edge of the forest and come down to drink at the streams with little timidity. The elk are very numerous, but seem to prefer their own society to that of the tourist. In the remote southern range of the park a herd of buffalo still runs wild, carefully guarded against the poacher, and the wolf and mountain lion may be encountered in the wilderness by those who seek with diligence.

Bears have been the fad of the Yellowstone tourist ever since the pen and pencil of Thompson-Seton made "Johnny Bear" famous. They are the old residents here, and are somewhat inclined to stand on their dignity. They come out of the woods and slowly cross the road in front of the stages, eyeing us with a look which seems to say: "I could stop them if I wanted to; but let them pass, if we ate the tourists the hotels would close, and that would put an end to our daily dinner of garbage." For every evening the bears, black, brown, and "silver-tip," come out of the forest singly and by twos and threes to pick over the kitchen refuse—mostly soup and vegetable tins—which is deposited on the edge of the woods. A few of the cubs have been cosseted by the hotel people and are quite tame, but most of them are in a state of nature. The camera fiend may approach as near as he dares, and bruin will not take alarm unless he thinks his line of retreat to the woods is menaced, when he will reluctantly move on with an intensely bored air. Since 1894 the stringent game laws of the park have been successfully enforced, and the bears have grown very numerous and bold. The superintendent will soon find it necessary to preserve the tourist instead of the big game. Last summer at least three

bears had to be shot by the park scouts, having been caught red-handed in midnight raids on savory hams in the larders of hotels and camps. But it was not for bears that we struck the Yellowstone trail. The geyser is the thing we have crossed the continent to see as some of our fellow-tourists have crossed the Atlantic.

Strung along the trail for thirty or forty miles is a series of "geyser basins," named "Norris," "Lower," "Midway," and "Upper." The grandest in extent, number and size is the "Upper Geyser Basin," which is not far from the geographical center of the park. It resembles all the others in being a treeless plain. It lies on both sides of the Firehole River, a well-named fork of the Madison, mainly fed from subterranean sources, and is perhaps two miles long and a third of a mile across. The floor of the valley is almost bare of vegetation, and incrustated with a white formation which at first sight resembles that of the Mammoth Hot Springs, but which proves to be of flinty silica instead of crumbling lime. This glittering pavement is pierced with many holes, which afford a variety of strange phenomena. There are dry vents or "fumaroles," from which steam escapes under tremendous pressure. There are funnel-shaped basins twenty feet across, apparently lined with pearl and rimmed with coral, and brimming with vibrant water of heavenly blue which shades to a velvety black in the cavernous central shaft—such is "The Morning-Glory" and many another quiescent pool of the same exquisite design. Other active springs livelier but less lovely abound in all the geyser basins. They are the "Punch Bowls," "Frying Pans," "Ink Wells," etc., most of which have a sulphurous smell and infernal coloring and bear the devil's name. In places the surface of the siliceous crust is broken by huge knobs of the same formation. Some of those excrescences are only low mounds, others are conical, some are like turrets, and everyone is the crater of a water-volcano. Here at last is the home of the geyser. A geyser—the word means "gusher" and comes from Iceland, where the first specimen was discovered—is an intermittent spouting hot spring. The essential features are a rock crevice or subterranean tube self-lined with silica, a never-failing supply of water, and intense internal heat. Bunsen's theory of geysers, showing how water heated in perpendicular tubes produces a sudden excess of steam which blows out the water-plug, may be studied in the encyclopedias at home—not by the tourist, whose day amid these miracles of power and beauty is all too brief.

Fifteen great geysers and scores of every minor grade are active in the Upper Basin. Each is named from some characteristic of its crater or its jet—"Castle," "Lion," "Giant," "Splendid," "Grand," "Oblong," "Economic" (which swallows its water after each eruption), "Fan," "Comet," "River-side," "Grotto," "Sawmill," and, most admired of all, "Old Faithful."

Each geyser is a law unto itself. Two of them may be within a few rods of each other, and one may be in violent action without provoking any sign of agitation in the other. Some have eruptions at regular intervals of several days; others are absolutely irregular; still others, like Old Faithful, keep time almost to the minute.

Old Faithful is at the southern extremity of the Upper Basin, with the dark forest just beyond. It has built up a cone of white about its orifice, and the beautifully beaded bowls of many colors which stand beside it are constantly refilled from its hot and sulphurous foor. In the depths of the tube rumblings are heard, and gusts of ill-smelling steam are belched up. The tumult increases until the spray is tossed above the rim of the crater. The daring spectators who have been looking into its black throat draw back, none too soon, for a splendid force which seems just suited to the task begins to lift a column of water two or three feet thick. By successive impulses it is raised to its full height, more than one hundred and fifty feet, and stands there for three minutes glistening in the light, its robe of steam fluttering about it, and then comes thundering down to run in a little sudden river of boiling foam down the slope to the Firehole River. Once in sixty-five minutes this is repeated day and night, summer and winter, and more than one million five hundred thousand gallons of hot sulphur water spring from the bosom of this perennial fountain at every hourly eruption.

Old Faithful is only one and not the largest of the matchless group. But it is the most perfect type of geyser, and had it no companions its display were worth the pains of the long journey. Seen at dawn, when the plume of steam floats in the frosty air five hundred feet above its crystal staff, or seen at noon with the rainbows playing in its glistening shower, or seen, as we were permitted to witness it on a still Sabbath night, in the heart of its mountain solitude, with the moon to cast her witchery over all, the changing loveliness of that exquisite vision weaves a spell which years of the city's man-made ugliness cannot loose.—Christian Advocate (N. Y.)

Popular Science.

H. H. BAKER.

Remarkable Water.

At Guinea, Gloucester county, Va., water has been discovered possessing high magnetic qualities, strongly magnetizing iron or steel.

This wonderful water was discovered by Mr. Thackelford when boring for an artesian well. At the depth of about 600 feet, he struck a small stream of water coming to the surface, and yielding about a quart a minute.

The water was clear, exceedingly cold, and tasted strongly of soda and magnesia. In handling this water they used a common dipper, which after a little time, whenever it happened to come in contact with the iron pipe would cling to it, showing magnetic force; further tests were applied, when it was found that iron submerged in the water, would in a short time become highly magnetized. It was also found that boiling would cause it to lose some of its properties, and the same result would occur by standing in an open vessel for a number of days.

It is well known that electricity has such an affinity for water, that it will shock to death, horses having on iron or steel shoes, if they step onto it when only a few inches deep. We were not aware that water ever contained, or could impart to iron magnetic power.

We believe this to be the first instance where a running stream of water, coming from a depth of six hundred feet has given proof of containing magnetic force of such high power.

We can readily understand how water can take up and carry forward common salts or magnesium, (a mineral said to have been found at "Magnesia; a white, tasteless substance having a feeble alkaline reaction;") but here it appears that either the salt and magnesium combined can develop magnetic power, or magnetism must be a dissolving mineral in the earth, through which this stream of water percolates, and by which the water becomes impregnated. Is not here a clew to what constitutes magnetism?

To Stop Collisions on Railroads.

A Spanish engineer, by the name of S. Basanta, has devised a scheme to prevent accidents to trains which have got into dangerous positions to each other, and to not only notify the engineers of the fact, but the conductors and also the passengers and people, and the station masters on either side. Such an invention as this, in operation, would have saved the lives of nineteen of our fellow-citizens in the Westfield disaster, also twenty more on a Western road, and as many more in California, all within this present year.

A French gentleman, M. Coutant, became interested in demonstrating the utility of this invention, and a railroad in France was engaged on which to make the experimental tests, which have been carried out and perfected most successfully.

We are informed that a train in motion, or one that has been brought to a standstill, can be immediately informed of the approach of another train advancing, by means of electric bells, placed on the engine and in the cars. These bells will give every one on both trains warning of impending danger. Both the engineers and conductors can at once enter into telephonic communication with each other, and also with officials at the stations, either before or behind them.

In addition to all this, a train fitted with the apparatus can be informed, while in motion, of any obstruction that may have taken place on the road, such as a break of a rail, or the slide of a rock, or fall of a tree, or collapse of a tunnel.

It is proverbial, that railroad corporations, although they run fast trains, yet are slow coaches to adopt improvements costing money, and have to be coached by legislatures, but for an invention like this one, we believe, our New Jersey Central, for deaths alone, to say nothing of the injured, has willingly paid enough, to equip every train on the road carrying passengers.

We hope to see this, or a similar provision for preventing collisions come forth at once and be perfected, as it would relieve a deep anxiety from the thousands of people who travel every day in the years to come.

Dives seems to have been a kind man to allow Lazarus to lie at his gate. It was a question of character, however, that separated them in the other world. A man is far away from God who is unlike God. It is not a geographical question as to the distance between your sick room and the comforting heart of God. Nature alone cannot lead us to the discovery of God. Nature told me a fib when a child. It said my stick was crooked when I put it into the water. The Bible is the heavenly mail bag to bring God near to us.—H. Ostrom.

DEATHS.

CLARKE.—Mrs. C. Henrietta Clarke was born in Scott, N. Y., October 13th, 1855, and died at her home in that village April 30, 1903.

C. Henrietta Babcock was the daughter of Jerome and Emily Babcock. Before she was fifteen years of age she was baptized by Rev. J. E. N. Bachus, and united with the Seventh-day Baptist church of Scott, of which she has been an honored and worthy member since that time. She was especially fitted to make the home a place of joy and blessing. While many people are ambitious to shine as stars of the first magnitude in public, it is the home life and our influence in its relations that tells most for God and the Kingdom of Christ. Mrs. Clarke suffered for many months with locomotor ataxia, and death was a happy relief from her physical sufferings. She had reached the 48th year of her age, and was cut off in the prime of life. Brief funeral services were held in the church, which was crowded with people. The Ladies Aid Society, of which she was an active member, attended "in a body," as did also the Odd Fellows Lodge, of which her husband was a member. Mrs. Clarke leaves a husband, four sisters and many friends to mourn their loss, but all believe what is their loss, is her eternal gain. W. H. E.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. Hall's family Pills are the best.

Employment Bureau Notes.

WANTS.

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

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

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903 SECOND QUARTER.

- April 4. Paul's Farewell to Ephesus..... Acts 20: 24-38
April 11. The Resurrection..... I Cor. 15: 20-23, 50-53
April 18. The Law of Love..... Rom. 13: 7-14
April 25. Paul's Journey to Jerusalem..... Acts 21: 30-39
May 2. Paul Arrested..... Acts 22: 12-22
May 9. The Plot Against Paul..... Acts 23: 12-22
May 16. Paul Before Felix..... Acts 24: 10-16, 24-26
May 23. Paul Before Agrippa..... Acts 26: 19-29
May 30. The Life-Giving Spirit..... Rom. 8: 1-14
June 6. Paul's Voyage and Shipwreck..... Acts 27: 33-44
June 13. Paul at Rome..... Acts 28: 16-24, 30, 31
June 20. Paul's Charge to Timothy..... 2 Tim. 3: 14-4: 8
June 27. Review.....

THE LIFE-GIVING SPIRIT.

LESSON TEXT.—Rom. 8: 1-14.

For Sabbath-day, May 30, 1903.

Golden Text.—For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8: 14.

INTRODUCTION.

The eighth chapter of the Epistle to the Romans is the culmination of Paul's exposition of the relation of man to God. As the soul of the Christian finds rest in such passages from the Gospels as John 3: 16, or the story of the Good Samaritan, or the parable of the Prodigal Son, or in the Saviour's comforting words in John 14, so also is this eighth of Romans a haven of rest and peace. Most Christians find greater delight in reading the Gospels than in any other part of the holy scriptures; but for the one who will turn his attention to the Epistles there are rich blessings. At first sight these letters are less interesting because they lack the narrative style, and are concerned in great measure with exposition, but a study of them brings its reward.

The general topic of the doctrinal portion of the Epistle from which our lesson is taken is Justification by Faith. Paul shows with great clearness that all stand in need of justification and that there is no other means of obtaining it except through faith, and that justification so obtained is for all and never fails. Having established this doctrine in the first five chapters, the Apostle goes on in the sixth chapter to guard his doctrine against the imputation that it opened the way for men to sin since they were saved not by obedience to the law, but by faith. In the seventh chapter Paul shows the powerlessness of the law to help a man. It even drives him into deeper despair. The picture of the pitiable condition of the sinner without help is most vivid. He sees and approves the better but chooses the worse, and there is no remedy.

In sharp contrast to the despairing dirge of the seventh chapter is the song of triumph in the eighth.

TIME, PLACE AND PERSONS—Same as in Lesson 3 of this Quarter.

OUTLINE:

- 1. The Victory Over Sin. v. 1-4.
2. The Victory Over Death. v. 5-11.
3. The Appropriate Life for the Redeemed. v. 12-14.

NOTES.

1. Therefore. By this word the Apostle refers back not to the seventh chapter particularly, but to the preceding portion of the Epistle in general. Now. In contrast to the time in which sin reigned, so graphically described in the preceding chapter. No condemnation. In the original "no" is the first word in the chapter; it is the emphatic word of this sentence. For the Christian there is no condemnation of any kind. Them that are in Christ Jesus. This expression is in vivid contrast with "I of myself" in chapter 7: 25. The sphere of existence of those who are thus without condemnation is Jesus Christ. Compare our Saviour's own teaching in John 15. The words, "who walk not after the flesh, but after the Spirit," are not in the true text of this verse. See verse 4. It is to be understood, however, that this exemption from condemnation belongs to the true Christian alone, and not to the one who fails to be in Christ Jesus. If one allows sin to regain its power he cannot claim this blessing.

2. For the law of the Spirit of life, etc. This sentence extends to the end of verse 4, and serves to establish the proposition of verse 1. The word "law" in this verse is used in the sense of principle. The Holy Spirit is that which produces life. So far as our practical experience is concerned the work of the Holy Spirit and of Jesus

Christ our Saviour are inseparably associated. Hath made me free. A definite action in past time. This deliverance is accomplished once for all. The law of sin and death. Not the moral law nor the law of Moses, but the principle of action of these evil powers, the authority or sway which sin and death exercise over a man. The word death refers doubtless both to physical death and to the eternal separation from God.

3. For, etc. The fact of the deliverance has been established in verse 2, now Paul tells how. The law. That is the law of Moses. Weak through the flesh. The word "flesh" refers to the depravity of our human nature. This is what prevents us from rendering a ready obedience to the law. Failing thus in its hold upon man, the law has failed to condemn sin as manifest in man, that is, in the sense of putting it out of the way and triumphing over it. Now this very thing which the law could not accomplish, God has wrought through the sending of his Son. In the likeness of sinful flesh. It was necessary for him to be sent thus in order to secure the end in view. From the use of the word "likeness" we are not to infer that Jesus' humanity was a mere appearance; but that he assumed human nature as something which did not implicitly belong to him. By the use of the word "sinful" we are not to infer that Paul would not teach the absolute sinlessness of our Redeemer, but rather that he says that Jesus took that form of nature that with us is intimately associated with our characteristic sinfulness. And for sin. The Revised Version of 1881 inserts between "and" and "for" the words "as an offering;" but the American Revision returns to the translation of King James' Version. Perhaps Paul intends to allude here to the fact that Jesus was offered as an expiatory sacrifice for sin, (Heb. 10: 6, 8), but probably his words are best interpreted as referring to the general truth that Jesus came into the world on account of sin. This, however, amounts to the same thing, for there was no way for him to triumph over sin except by the sacrifice of himself.

4. That the ordinance of the law might be fulfilled in us. All this was done in order that the just requirements of the law might be accomplished in us. This is really brought about only as we are moved not by the inherent depravity of the flesh, but by the indwelling influence of the Holy Spirit.

5. For they that are after the flesh, etc. An explanation of the last line of the preceding verse. Mind means at once think of, care for, and strive to obtain. The aspirations and activity of a man are determined by that which has control of him.

6. For the mind of the flesh is death. The goal towards which the flesh is continually leading is death, a complete separation from God. Lie. The full and complete existence, well rounded and properly balanced, the life for which man was designed by his Creator. Peace. The happy state of tranquility which is characteristic of the true life.

7. Because the mind of the flesh is enmity against God. This explains why the flesh tends towards death. Its ultimate aspiration, that which it thinks about and longs for is hatred of God. It does not (for indeed it cannot), submit itself to God. The man who lives after the flesh wants to gratify desires which are in direct opposition to the law, and so in direct hostility to God. So long as he abides under the sphere of influence of the flesh he cannot yield. He cannot avoid then the terrible consequence, death.

8. Cannot please God. This truth is the complement of that in the preceding verse. Just as it is impossible for the man after the flesh to be in subjection to the law and so in right relation to God, so it is also impossible for God to be well pleased with the deeds of that man.

9. But ye are not in the flesh. Paul now applies to his readers what he has just been saying verses 5-8. We are apt to think of such questions abstractly and not apply them to ourselves. Are we under the dominion of the flesh or of the Spirit? It so be that the Spirit of God dwelleth in you. Paul does not mean really to express doubt of the fact that the Roman Christians were really outside of the dominion of the flesh, but to suggest a standard whereby each one might judge for himself. But if any man hath not the Spirit of Christ, etc. There is, however, a possibility that all are not in the right relation; and so Paul adds this solemn warning. It is noticeable that in this verse the expressions "Spirit of Christ" and "Spirit of God" are used synonymously. This passage may therefore be taken as a proof text for the absolute divinity of the second person of the Trinity.

10. The body is dead because of sin. The curse of sin has brought the sentence of death upon the whole human race. The body of the individual believer must therefore come to death in spite of the fact that Christ is in him; but this spirit already has the true life. Be-

cause of righteousness. The cause of death is sin, the cause of life is righteousness. Whether Paul means by "righteousness" justification or holiness, it is difficult to say. Probably he means both. Justification is the means of real life, and holiness is life.

11. But if the Spirit of him that raised up Jesus from the dead, etc. Although our bodies are at present under the curse of sin and must die, they are not altogether under the power of death. As Jesus was raised from the dead so shall our bodies be raised from the dead. Even our mortal bodies shall at length share in the immortality if the Spirit of Jesus dwells in us.

12. So, then, brethren. There rests upon the one who has attained life through the Spirit certain obligations. These obligations are not to the flesh. A man does not have the true life from the Spirit without his own co-operation, and when he once has this blessing he must continue to follow the guidance of the Spirit.

13. If ye live after the flesh. If one turns back to follow again the guidance of the flesh he loses the blessed influence of the Spirit, and dies—not only body but spirit also. But it by the Spirit ye put to death the deeds of the body. We cannot do this except by the Spirit. "Put to death" is a much better rendering than "mortify." If we slay the evil tendencies of our fleshly nature we shall triumph. Instead of "of the body," we would naturally expect Paul to say "of the flesh;" but if we fail to follow the guidance of the Spirit we are under the influence of the flesh, our depraved human nature has practical control of the body, and the deeds of the body are the deeds of the flesh.

14. For as many as are led by the Spirit. This verse presents a proof of the promise at the end of the preceding verse "they shall live." Submitting to the guidance of the Spirit they have as their reward the rank and privileges of sons of God.

Special Notices.

PROGRAM of the Central Association which will be held with the De Ruyter church May 28-31, 1903.

FIFTH-DAY—MORNING.

- 10.00 Song Service, Rev. J. G. Burdick.
10.15 Welcome, Pastor.
10.25 Introductory Sermon, Rev. L. D. Burdick.
11.00 Report of Program Committee.
11.15 Appointment of Standing Committees.
11.30 Devotional Service.

AFTERNOON.

- 2.00 Communications from churches, corresponding bodies and reports of delegates.
2.45 Reports of officers and Annual Committees.
3.15 Devotional Service.
3.30 Sermon, Rev. Geo. P. Kenyon, delegate from Western Association.

EVENING.

- 7.30 Song Service, Rev. J. G. Burdick.
7.45 Essay, Commissioner of Education, E. E. Poole. Subject: "How May our Sabbath-keeping Teachers Magnify the Sabbath among First-day People?"
8.00 Sermon, Rev. I. L. Cottrell.

SIXTH-DAY—MORNING.

- 9.30 Reports of Standing Committees.
10.00 Symposium, Denominational Readjustment. A. E. Main, L. A. Platts, H. D. Babcock.
10.30 Sermon, Rev. W. H. Ernst.
11.00 Tract Society Hour, conducted by President Theo. L. Gardiner.

AFTERNOON.

- 2.00 Sermon, Rev. O. U. Whitford.
2.45 Devotional Service.
3.00 Woman's Hour.

EVENING.

- 7.30 Praise and Prayer.
7.45 Sermon, Dr. A. C. Davis, followed by Conference.

SABBATH—MORNING.

- 10.30 Song and Prayer, Rev. J. G. Burdick.
11.00 Sermon, Rev. L. A. Platts, delegate from North-Western Association. Collection for Tract, Missionary and Education Societies.

AFTERNOON.

- 2.00 Sabbath School, Dea. C. J. York, Supt.
3.00 Sermon, Rev. Clayton A. Burdick, delegate from Eastern Association.

EVENING.

- 7.30 Young People's Hour.

FIRST-DAY—MORNING.

- 9.30 Unfinished Business.
10.00 Missionary Hour.
10.50 Song Service.

THE OLD RELIABLE



THERE IS NO SUBSTITUTE

11.00 Sermon, President B. C. Davis, Alfred University. Collection, Tract, Missionary and Education Societies.

AFTERNOON.

- 2.00 Education Hour, President B. C. Davis.
3.00 Song Service, Rev. J. G. Burdick.
3.15 Sermon, Pres. T. L. Gardiner, Salem College, West Virginia.

EVENING.

- 8.00 Sermon, Dr. A. E. Main, Alfred University. Closing Conference.
7.30 Song and Prayer.

Suggestion.—That the business be minimized and much of the time given to Evangelistic Services.

COMMITTEE.

PROGRAM of the Western Association, to be held with the First Alfred church June 4-7, 1903.

FIFTH-DAY—MORNING.

- 10.30 Devotional Service, H. E. Davis.
10.45 Address of Welcome, Rev. L. C. Randolph.
11.00 Response by Moderator, D. Burdett Coon.
11.10 Report of Executive Committee.
11.20 Introductory Sermon, Rev. Stephen Burdick.

AFTERNOON.

- 2.00 (1) Reports from the churches through the Corresponding Secretary.
(2) Reports of Delegates to the Sister Associations.
(3) Communications from corresponding bodies through their Delegates.
(4) Appointment of Standing Committees.
2.45 Devotional Service. S. P. Hemphill.
3.00 What I would do if I were a layman, Rev. H. C. Van Horn, Rev. W. L. Burdick.
What I would do if I were a pastor, Mrs. T. F. Burdick, Dr. Emerson Ayers.

EVENING.

- 7.45 Evangelistic Service, Rev. W. C. Burdick.
9.15 Worker's Council, Rev. L. C. Randolph.
10.00 Devotional Service, Dea. W. W. Gardiner.
10.15 Relation of our small churches to the Denomination, W. L. Davis. What can we do for the small churches of this Association? Alva L. Davis.

DISCUSSION.

- 10.35 Discussion of above subjects, led by H. N. Jordan.
11.10 Song Service.
11.15 Address. Our Readjustment Problem, Dr. L. A. Platts.

AFTERNOON.

- 2.30 Praise Service.
2.40 Address: What?..How? Secretary O. U. Whitford.
3.10 Discussion of above theme.
3.30 Symposium, "The Seventh-day Baptist Industrial Problem. (1) A Plea for Farm Life for Seventh-day Baptists, S. W. Clarke. (2) Trades that Seventh-day Baptists can successfully enter, Will Clarke. (3) Professions that Seventh-day Baptists can successfully enter, Dr. W. E. Palmer. (4) Other occupations that Seventh-day Baptists can successfully enter, Paul P. Lyon.

(5) Duties of the Seventh-day Baptist employer and employee to each other, Prof. A. B. Kenyon.

EVENING.

7.45 Evangelistic Service, Pres. T. L. Gardiner.

SABBATH—MORNING.

- 9.45 Bible Reading upon the Sabbath Question, Dr. A. E. Main.
10.30 Sermon, Rev. S. S. Powell.
11.30 Sabbath School, conducted by Superintendent of Alfred Sabbath School.

AFTERNOON.

- 2.30 Devotional Service, Starr A. Burdick.
2.45 Address by a Representative of the Tract Society.
3.30 Address: What Constitutes Successful Marriage, Pres. B. C. Davis.

EVENING AFTER SABBATH.

7.45 Evangelistic Service, Rev. C. A. Burdick.

FIRST-DAY—MORNING.

- 9.15 Worker's Council, Rev. L. C. Randolph.
10.00 Work for the Children.
10.40 Address: "The Social and Industrial demands for Education," Pres. B. C. Davis.
11.10 Address: "What, Why, Whither and How, in Education," Dr. A. E. Main.
11.40 Unfinished Business.

AFTERNOON.

- 2.00 Praise Service.
2.10 Address by Miss Agnes Rogers and others upon the following themes: "The Field, the World;" "We, Workers together with Christ;" "Systematic Giving;" "We are not our own."

3.00 Praise and Prayer Service.
3.10 Proposed changes in our Sabbath School Lessons, Dr. A. E. Main.

- 3.30 (1) The Development of the Inner Life, Miss Mary Stillman.
(2) What shall be done for the Religious Culture of Young People in Rural Communities? Miss Martha Canfield.
(3) Junior Work: Its Problems, and How to meet Them, Mrs. W. D. Burdick.
(4) The Responsibilities of our Young People to the Denomination, Starr A. Burdick.
(5) Address by Walter L. Green, Associational Field Secretary.

EVENING.

7.45 Evangelistic Service, Rev. W. L. Burdick. Rev. W. D. Burdick has been appointed by the Executive Committee, Musical Director of the Association. He desires the hearty co-operation of all the musical talent of the Association. D. BURDETT COON, Moderator.

THE Semi-Annual Meeting of the Berlin, Coloma and Marquette churches will be held with the Berlin church, beginning Sixth-day evening, June 5, 1903. Preaching by Rev. W. C. Daland. The business meeting will be held Sunday evening, followed by remarks by Rev. W. C. Daland and Rev. O. S. Mills. Essays by Dr. Gertrude Crumb, Mrs. E. L. Noble and Mrs. Louise P. Crandall; reading by Mrs. Ellen G. Hill. Mrs. E. B. HILL, Sec.

BERLIN, Wis., May 5, 1903.

PROGRAM of the Anniversary of the Eastern Association of Seventh-day Baptist Churches, to be held with the Second Hopkinton church, Hopkinton, R. I., May 21-24, 1903:

FIFTH-DAY—MORNING.

- 10.30 Devotional Service, Rev. Alexander McLearn.
10.45 Address of Welcome, Rev. L. F. Randolph.
11.00 Sermon, Rev. E. F. Loofboro.
11.45 Announcement of Standing Committees.

AFTERNOON.

- 2.15 Devotional Service, Rev. O. D. Sherman.
2.30 Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer.
3.30 Sermon, Rev. Leon D. Burdick, Delegate from Central Association.
4.00 Business.

EVENING.

7.30 Praise Service, William Lewis.
8.00 Sermon, Rev. G. P. Kenyon, Delegate from Western Association.

SIXTH-DAY—MORNING.
10.00 Business.
10.15 Devotional Service, Rev. Madison Harry.
10.30 Sabbath School Hour, Rev. George B. Shaw.
11.00 Education Society, Rev. A. E. Main.

AFTERNOON.

2.15 Devotional Service, Rev. E. H. Socwell.
2.30 Missionary Society, Rev. O. U. Whitford.
7.45 Praise Service, Albert Crandall.
8.00 Prayer and Conference Meeting, Rev. Andrew J. Potter.

SABBATH—MORNING.

10.30 Sermon, Rev. L. A. Platts, Delegate from North-Western Association. Joint Collection for Missionary, Tract and Education Societies.

AFTERNOON.

2.30 Sabbath-school, Benjamin Green, Superintendent Second Hopkinton Sabbath-school.
3.30 Young People's Meeting, E. F. Loofboro.

EVENING.

7.30 Young People's Hour, Gertrude Stillman, Associational Secretary.
8.30 Woman's Hour, Mrs. Anna C. Randolph, A. Associational Secretary.

SUNDAY—MORNING.

10.15 Business.
10.30 Devotional Service, Rev. L. E. Livermore.
10.45 Sermon, President T. L. Gardiner, Delegate from South-Eastern Association.

AFTERNOON.

2.15 Devotional Service, Rev. N. M. Mills.
2.30 Tract Society, Rev. A. H. Lewis. Business.

EVENING.

7.45 Praise Service, Rev. C. A. Burdick.
8.00 Evangelistic Service, Rev. E. B. Saunders.

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

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. E. F. LOOFBORO, Acting Pastor, 326 W. 33d Street.

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

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

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

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

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

REAL ESTATE.

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The Sabbath Recorder.

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W. B. MOSHER, Acting Business Manager.

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LOYALTY TO TRUTH.

JAMES RUSSELL LOWELL.

Life may be given in many ways,
And loyalty to Truth be sealed
As bravely in the closet as the field,
So generous is Fate;
But then to stand beside her,
When heaven churls deride her,
To front a lie in arms, and not to yield,—
This shows, methinks, God's plan
And measure of a stalwart man,
Limbed like the old heroic breeds,
Who stand self-poised on manhood's solid earth,
Not forced to frame excuses for his birth,
Fed from within with all the strength he needs.

Christ, the Ideal Man.

Slowly, perhaps, but surely, Christians are coming to realize the value of Christ's life and character as a model. Perhaps the fear of making too much account of the "moral side" of Christ's work, has kept men from realizing the value of his life as an example for our lives. It was not so much what he taught concerning man, in words, although that was of the highest, as what he was among men, which appeals to us. An Hebrew, and surrounded by circumstances, influences and tendencies, wholly unlike those of our own time, in many respects, Christ was yet the model man for our times. What the greatest masters in literature have done in creating literature for all time, Christ did in representing manhood for all time, for all races, and under all circumstances. He was wise, considerate, unyielding and courageous, but gentle and sympathetic. He seemed to care little for praise, neither was he turned aside nor disheartened by opposition. Condemned and rejected, he was not retaliatory nor vindictive. Thoroughly imbued with the spirit and religion of his own people, there was no trace of narrowness nor exclusiveness in his dealings with men. He was not speculative in philosophy as were the Greeks, nor domineering and absolute in his dealings with men as were the Romans. He was large-hearted, far-seeing and unselfish in action. He gave to us and to all the world an example for everyday life, for common conduct, and for the ideal relations which ought to exist between men, and between man and God.

Christ's Life Revealed God.

The Fourth Gospel is the supreme revelation of the heart of God which Christ unfolded for us. Without making any special claims concerning that side of his work, Christ did reveal the divine heart as it had never been revealed before, and to a degree so much greater than the ordinary man can grasp, that we have much yet to learn of what God is, through

this revelation of him in the Gospels.

From that revelation the world has come to know God from the side of His Fatherhood as it could not know him otherwise. His love, pity and compassion stand out as most attractive pictures wherever we turn. Parables, such as the lost sheep, the lost coin and the prodigal son, have endless power to draw human hearts toward our Heavenly Father. That drawing is not mere contact. Every man who enters into the deeper meaning of these parables, enters into life with God, in the same proportion. But these pictures of God would lose much of their power had not Christ, as a man among men, emphasized the parables by his own living. Such emphasis is the best and strongest commentary upon the words he spoke. With unmeasured responsibility, Christ presses upon his followers the truth and the duty of being Godlike, that they may draw men to the Father. "Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven." The purpose which Christ sets before us is not that we may be praised for doing good works, or be saved for right living, but that we may draw men to the Father in Heaven, who is thus revealed to men through us.

Was Christ's Life a Failure.

SEEN from the human standpoint and measured by what men call success, it was. He was King of Kings, but he had no political followers. He was greatest among men, but all earthly kings looked down on him. He taught the highest truth, and most men passed it by without noticing it. For a brief period a small company of his immediate followers accepted his teaching, and stood firmly with him, but when the last trial approached, they were scattered and disheartened for the time. His life went out in darkness, and a sealed tomb, shut by the power of the greatest empire then existing, wrote, "The folly is finished."

Such Failure is Success.

STANDING at any point in history since the hour of Christ's death, and looking backward, the apparent failure of his life is shown to have been highest success. That success appears not alone in the fact of his resurrection, the re-heartening of his followers, and the wonderful growth of his kingdom in the centuries that followed. The highest test which can come to success is its power to remain unbroken through the changes that come in human history. Seen in that light, Christ's life has been pre-eminently successful. The prin-

ciples he taught, and the spiritual kingdom

he established have endured in spite of all changes, opposition or mistakes. As the centuries have followed each other, the growth of the kingdom has shown not only the eternal vitality of truth, but the endless ways in which it finds development. In spite of temporary failures, and of the apparent victory of evil influences, at times, the kingdom has gone forward, adding conquest to conquest, and extending the light of the divine presence. We have no purpose in this note, to catalogue the success which has marked the development of the kingdom of Christ, but only to teach the truth that any life which is in accord with righteousness, and strives to know and to do the will of our Father in Heaven, cannot be a failure. As no life can be measured, even when it is ended on earth, so the influences of each life must be given time for development before full judgment can be made as to its success or failure. What we seek for our readers, is such a re-heartening of faith and purpose, as will overcome temporary doubts and fears, and build new success on the ruins of old failure. What Christ was, what Christ's kingdom has been, every follower of Christ may be in proportion to his time, place and duty. In this is highest comfort, and on this every hope of the future, and every consolation of the present must rest.

"One More Unfortunate."

On Wednesday night, May 13th, a woman, refined, well dressed and cultured, committed suicide at the Putnam House, on 5th avenue, New York, by taking carbolic acid. Among the effects found in her room was the following poem. A letter addressed to a Mrs. Whidben, of New York city, a pawn ticket for a ring, and a few other things were also found, but no absolute knowledge as to who the woman was, though apparently she had come from Philadelphia to New York. Her story is told in the poem.

"Weary of life, so weary;

Tired of the failures and sin,
Tired of a life so dreary—
Where sorrow and I are akin.

Why should one wait for the morrow,

When every breath is a pain—
Every heart throb a sorrow;
And only regret in vain?

I am tired of it all and weary,

So here let the chapter end—
Tired of a life so dreary,
Where sadness and sorrow blend.

Such pictures of life are heart-breakingly pathetic.

They could not be if those who paint them had even a modern faith, such as Christianity inculcates. Perhaps it is true, however, that there are mental and spiritual dis-