

TABLE OF CONTENTS.

EDITORIALS.—Christ as a Spiritual Magnet; Pig-Iron, Blue-Steel, Putty; An Unusual Request; The Work in East Central Africa; Northfield Conferences and Summer Bible School; Motor Machines; Church Union; High Prices; Lumbago; The World's Demand for the Bible. 305-307
The Perfect Woman.....307
Tract Society Executive Board Meeting.....308
Drink by Strategy.....308
Dirge for a Soldier, Poetry.....308
News of the Week.....309
MISSIONS.—Paragraphs: The Unknown Land of Central America; Mildmay Mission of the Jews; Maintenance of Churches.....310
WOMAN'S WORK.—The True Disciple, Poetry; Women Inspectors; In Memoriam: A Domestic Strike; Chinese Woman's Newspaper.....311
OUR READING ROOM.....312
Fouke Industrial School.....312
Two Ways of Giving.....312
From George Seely.....313
Tusculum, Ala.....313
The Discipline of all Nations.....313
CHILDREN'S PAGE.—Bertie's Philosophy, Poetry; Toots; God's Electric Light, Poetry.....314
Housekeeping in Dixie.....315
On the Yellowstone Trail.....316
POPULAR SCIENCE.—Remarkable Water; To Stop Collisions on Railroads.....317
DEATHS.....317
EMPLOYMENT BUREAU NOTES.....317
SABBATH-SCHOOL LESSON.—The Life-Giving Spirit.....318
SPECIAL NOTICES.....318

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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.

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.

eases akin to the diseases which break down the physical body, and because of which men and women find death the only relief. The above stanzas recall Hood's "Bridge of Sighs," and this unknown woman must be classed with those whom he describes as

"One more unfortunate,
Rashly importunate,
Gone to her death."

We must leave their future to the unmeasured love and compassion of him "Who knoweth our frame and remembereth that we are dust."

Successful Preaching. Prof. E. A. Park, in Memorial Sermons, says, "A man must preach very well indeed, before he can lay such a lesson of the greatness of God, and the unworthiness of man, as a view of the heavens discloses." This is only another way of saying that the themes which ought to engage the attention of the preacher, are larger in almost every way than man can compass. The practical thought here conveyed is that every preacher, whatever his theme, should bring to it and to its delivery, the best of all his attainments, and the best of his own life. Two elements enter into all sermons. One is made up of the preacher's knowledge of his subject, and of the whole field of thought pertinent to his theme. The other, and the greater of the two, is the preacher's self. What a man is, especially to those who are acquainted with him—and this applies to pastors in a double sense—is a greater factor in his sermons than his knowledge is. The man behind the sermon is greater than the scholar represented in the sermon. By the man we mean his character, his direct influence, his silent influence—his selfhood. A few weeks since the RECORDER joined with Dr. Main in a plea for long continued, and as nearly as possible complete preparation on the part of theological students for their coming work. We would here intensify, rather than lessen that plea, but we must set down as greater than all other forms of preparation, that preparation which is involved in a man's self. Of all the men in the community the preacher should understand his own weaknesses and his own strength. He ought to be much alone with himself, and much in company with himself and God. Only thus can he attain that spiritual development and spiritual ripening which is the supreme power in a preacher's sermons. Themes are beyond measure in their greatness, but manhood and spiritual development are greater in their importance than the themes which men choose and through the development of which they seek to uplift men and honor God. Give constant heed unto thyself. Only thus can you succeed as a herald of truth and righteousness.

Amusement. ONE of our exchanges, in discussing the matter of playing whist, considers the matter in a broad and philosophical manner, presenting his objections to this common and fascinating game in a way which must commend them to every thoughtful person, even to whist players. The RECORDER believes that few things are more fraught with certain evil results than the gaming habit, which is fostered by such "harmless games." It is easy to formulate propositions as to the harmlessness of games, and also to show that the playing of games has a rightful and some-

times an important place in human life. Whether the prevalent craze for "Whist" fosters the highest interests of society and of Christian life, is quite another question. That Christians now indulge in this and similar games, as Christians of a former generation would not have done is true. That the results of such indulgence are not for the best, we sincerely believe. Touching the point of amusements, Dr. Washington Gladden has laid down several principles which are of universal application, and which we commend to whist players, if there be such among our readers. From what our religious exchanges publish from time to time of the experience of pastors throughout the country, it is evident that the whist habit has a definite effect in lessening the spirituality of the churches. The fact that not a few colleges forbid card playing among their students, because such playing is opposed to the development of scholarship, adds additional force to the principles enunciated by Dr. Gladden. These are his words:

"1. Amusement is not an end, but a means—a means for refreshing the mind and replenishing the body.

"2. Amusements that consume the hours which ought to be saved for sleep, are therefore censurable.

"3. Amusements that call us away from work which we are bound to do are pernicious just to the extent to which they cause us to be neglectful or unfaithful.

"4. Amusements that rouse or stimulate morbid appetites or unlawful passions, or that cause us to be restless or discontented, are always to be avoided.

"5. Any indulgence in amusement which has a tendency to weaken our respect for the great interests of character, or to loosen our hold on the eternal verities of the spiritual realm, is so far forth, a damage to us."

Solving the Riddle of the Sphinx. WHEN Napoleon went forth into distant countries "conquering and to conquer," he usually took with him some men of high scientific attainments, in order that what would be discovered or seized by his legions, might be made available for the intellectual and material well-being of France. During his memorable campaign in Egypt about the close of the eighteenth century, or a little over a hundred years ago, the famous Rosetta stone, containing a trilingual inscription was found at Rosetta, Egypt. This stone was brought to the attention of Jean Francois Champollion, a young scientist, who was connected with the government scientific service. He was the first to decipher the inscriptions and thus solve the riddle of the Sphinx, and to him above all others, belongs the honor and the credit of first reading the Egyptian Hieroglyphics. Chateaubriand says, "his labors will be remembered as long as the immortal monuments which they revealed." The French nation, not unmindful of the great honors he conferred on his native land, and on the intellectual world in general, set up monuments, statues and busts of him in various cities. The one that is the most significant of his achievements, and at the same time symbolic and poetic is a beautiful life-size marble statue in the peristyle leading to the Hall of Anthropology of the College of France, in Paris. Here he is represented in a standing position in the act of crushing the head of the Sphinx with his heel.

Cuneiform Mysteries. An event which many scholars regard as of even greater importance than the key to the hieroglyphics was the decipherment of the Cuneiform Inscriptions of Assyria and Babylonia and other Bible-lands. By a peculiar coincidence this began simultaneously with the discoveries in Egypt. Professor Hilprecht in his recently published work, "Explorations in Bible lands during the nineteenth century," noticed by the RECORDER a few weeks since, tells us that it was in 1802 that a young German scholar, George Friedrich Grotefend, "solved the riddle, practically in a few days, which had puzzled much older men and scholars." He further states that members of the Academy of Sciences in Göttingen were so little impressed with Grotefend's theories that they "pigeon-holed" his papers and it was not until ninety years later that they were rediscovered and published by Prof. Meyer of that city. Fortunately for the interests of science there were others working along the same lines, among whom was Heeren in Germany, De Sacy in France and Sir Henry Rawlinson of England, so that the decipherment of cuneiform writings kept pace with kindred investigations. Champollion and Grotefend are very generally regarded as the founders of modern Egyptology and Assyriology, and their discoveries, after the lapse of a hundred years have a more potent influence on the world than at the time of their beginning.

Increasing Interest. THE important discoveries at Nippur, about the close of the nineteenth century, have awakened new interest in the matter of these ancient inscriptions, by reason of their bearing on Oriental and Biblical history. The sharp contention of the rival schools, the one in favor of the authenticity of the Bible, and the other commonly known as the "higher critics," is heard through the daily and religious papers from the Atlantic to the Pacific. What we want is more light on the subject, and we advise our readers to avail themselves of the most recent publications on this great subject. The Bible is in no danger, and as a recent reviewer put it, "these discoveries overthrow many of the false theories of the higher critics, and cannot fail to inspire new confidence in the Book of Books." Higher criticism must include these discoveries in history, many of which reveal more of fact and truth than any system of theories can do. Learn all, but do not fear.

GOLDEN THOUGHTS.

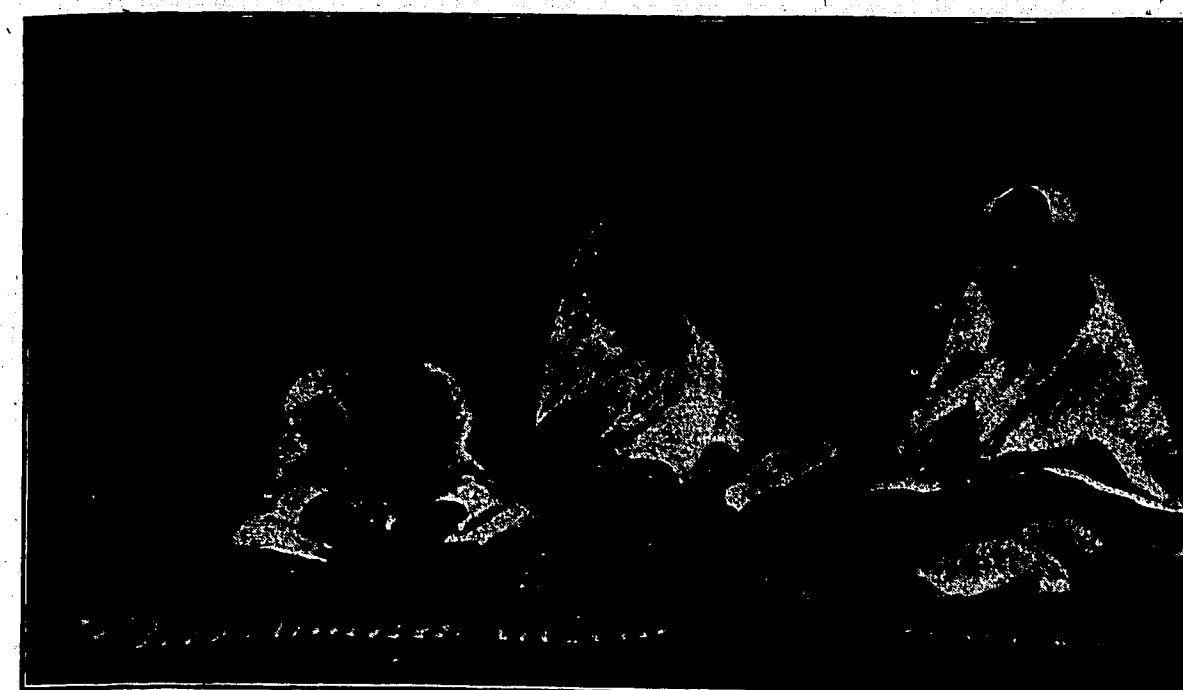
Give me the lowest place; not that I dare
Ask for that lowest place, but thou hast died
That I might live and share
Thy glory by thy side.

Give me the lowest place; or if for me
That lowest place too high, make one more low,
Where I may sit and see
My God and love thee so.

—Christiana Rosetti.

An old colored woman was seriously injured in a railway collision. One and all her friends urged the necessity of suing the wealthy railroad corporation for damages.

"I 'clar to gracious," she scornfully replied to their advice, "ef dis ole nigga ain't done git more'n nuff o' damages! What I've wantin' now and what I've done gwine to sue dat company foh is repairs!"



BLIND CHILDREN READING THE GOSPEL.

This illustration, which shows how the Divine Word is placed in reach of those who are blind as to physical sight, has full counterpart in the fact that the Word of God opens the spiritual eyes of men, and brings the light of salvation to those who sit in darkness. More than any other one agency, the Word of God has been the enlightening and uplifting influence for many centuries. This is as true of the history of religions previous to the coming of Christ, as it has been since, only that the light has been greater since the revelations through him, and the creation of the New Testament. But from the most ancient time, the Word of God has been the world's great enlightener.

The American Bible Society seeks to circulate the Word of God in all lands. It is in many respects a pathfinder for the Christian church.

It is no longer a crime to circulate the Bible anywhere. Translated into the language of Thibet, it is being carried even into that forbidden land, in advance of foreign commerce and travel. The Russian government, while hitherto intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty, and has often been transported free of charge. Its influence upon Tolstoi, and its leavening work among the masses, are well known. Dr. Osvaldo Magnasco, Minister of Justice and Public Instruction in the Argentine Republic, is officially advocating, to use his own words, "the advent of an epoch in which—imitating England and Germany—the unprejudiced reading of the Bible shall constitute one of the most delightful and edifying occupations of our public schools." In 1886 a ton of Bibles was condemned to be publicly burned in the capital of Ecuador. Now, the American Bible Society is finding a welcome in all parts of South America.

The main reason is because the human heart is made for fellowship with God, and is an aching void without him. Another reason is that the Bible does no violence to the individual. It does not intrude, it does not proselyte, it is not mercenary. The hearing that the Bible gets is under favorable circumstances—when one is ready for it, opens and invites it to speak. In lands where literature is scarce—and there are many—reading matter of any kind is an object of careful interest. Moreover, such lands have their own sacred books, and are prepared to examine with respect and even reverence a volume which claims to contain the sacred teachings of Christendom. This is especially true in the lands of Confucius, of the Vedas, and of the Koran. Many of these millions,

whose prejudices do not allow them to enter a church or associate with a missionary, will gladly secure a portion of the Holy Scriptures when given a chance. It is a remarkable fact, as Sir William Muir has shown, that the Koran, which contains scores of allusions to the Old and New Testaments, always refers to them as authoritative and divinely inspired. No Mohammedan, therefore, can feel offended at a copy of the

Bible, or fear to read it. The American Bible Society claims that it "never sells the Bible at a profit, but at cost, or less than cost." On the other hand, it makes no indiscriminate distribution, and seeks to avoid all useless and wasteful methods in sending forth the Divine Word. One of the announcements made by the Society is the following, which we commend to our readers: "The Society relies, under God, on pastors, church officers, and friends of the Bible everywhere, whose work this really is, to furnish the power, without which the machinery cannot move." Address, Bible House, New York.

GENERAL REPORT OF THE SOUTH-EASTERN ASSOCIATION.

The RECORDER is under obligations to Mrs. G. H. Trainer, Secretary, for the following report of the South-Eastern Association:

The Seventh-day Baptist South-Eastern Association held its Thirty-second Annual Session at Middle Island, West Va., May 14-17, 1903.

The Association was called to order by the Moderator, Lutian D. Lowther. After singing, Dr. Arthur E. Main led in prayer. The address of welcome by Roy F. Randolph was full of interest, and to the point.

The Moderator gave an enthusiastic and worthy address, in which he spoke, first, of the history and work of this Association; second, the lessons we, as young people, should draw from the lives and work of our pioneer leaders; third, the educational interests, as centered in Salem College, as chief among those of this Association, and the necessity of loyalty to its interests and its President; fourth, the Sabbath, its importance to us as Seventh-day Baptists, and the need of better training along this line. The congregation sang Nearer, my God, to Thee.

The introductory sermon was preached by Flavius J. Ehret. Text, Num. 23: 23: What hath God wrought. Theme: Obedience to the Commandments of God and Loyalty to our Denominational Interests. God's Protection, and the Protection of his People.

The report of the Executive Committee was adopted. Flavius J. Ehret was elected Assistant Secretary. Letters from sister Associations were read.

AFTERNOON.

The session was opened with short song service. After appointment of standing committees, delegates from sister Associations were presented.

Rev. Leon D. Burdick, alternate from the Central Association, read their annual letter,

and spoke of the spiritual uplift coming from the late revival meetings. There are in this Association five pastorless churches, which do not enjoy even occasional sermons. They are hopeful for a better state of things in the near future.

In the absence of delegate from South-Western Association, he was asked to speak of that also. He spoke especially of its educational interests in the Southwest.

Rev. Lewis F. Randolph, delegate from the Eastern Association, read their letter, and spoke encouragingly of the harmony and good spiritual condition of their churches.

Rev. George P. Kenyon, delegate from the Western Association, read their letter, and spoke of the needs of four pastorless churches, and also of some changes within the last year.

Dr. Lewis A. Platts, from the North-Western Association, who, by a little mistake, was without its letter, gave a brief description of the work of the churches in it. He spoke of a number that were without pastors. Also of the great need of Sabbath literature and evangelistic work in that section. A welcome, and an invitation was extended to the delegates and representatives of other Associations to take part in our deliberations.

Ahva J. C. Bond, our delegate to sister Associations, brought in his report and expressed his appreciation of the opportunity given him to visit those Associations.

The Sabbath-school Hour was conducted by Moses H. VanHorn.

Dr. Arthur E. Main, in behalf of the work of the Sabbath School Board, spoke especially of a new departure in the publication of some booklets specially prepared for the education of children and young people, along denominational lines. E. A. Witter spoke on the value of the catechism, prepared by Mrs. H. M. Maxson, its scope, and its benefits as an educator of the young. Leon D. Burdick spoke of how to get all the people into the Sabbath-school. He said our schools need properly trained teachers, and not preachers. Mr. VanHorn said he thought we should give especial attention to what had been said concerning the work of the Sabbath School Board.

In the absence of the Corresponding Secretary, it was voted that Ahva J. C. Bond be appointed to act in his stead. The session closed with singing I Come to Thee.

EVENING.

In the evening, a praise service was led by Riley G. Davis, followed by a prayer and conference meeting, led by E. A. Witter. Subject, The Power of the Spirit and How to Obtain It. This service proved very instructive to the younger portion of the audience.

SIXTH-DAY.

Session opened by devotional service by Dr. Platts.

E. Adelbert Witter read an able address on Denominational Readjustment. The object of the paper was to provoke discussion, and thus bring before the Association and churches of this section a better understanding of what is meant by denominational readjustment. The general feeling in the Association seemed to be that some form of such readjustment is necessary to our denominational life. This was followed by singing of hymn, I am Coming Nearer.

The Missionary Hour was conducted by

Lewis F. Randolph, who acted as representative in the stead of Rev. O. U. Whitford. Bro. Randolph spoke with much depth of feeling upon the Spirit and Necessity of Missions. He spoke of the great need of accepting personal responsibility in the work of missions. Dr. Main spoke on Our Evangelistic Work. He felt that no one could neglect the command to bear evangelistic news to the world without disobeying Christ. He felt that he could not call himself a Christian if he did not believe in missions. Dr. Lewis A. Platts spoke on the subject, How Can We Best Help Our Small and Feeble Churches. Among other good things, he said that a church, however weak or small, is not up to its duty until it helps some one else. Dr. Gardiner had the subject, Does the Summer Quartet Work Pay, Considering the Financial Expense. He thought it a difficult question to answer, and thought that great care should be used in this matter, lest we go to extremes. He was of the opinion that the returns in proportion to the expense, where quartets are sent long distances, were not so satisfactory as the same money would be if put into the salary of a missionary for the entire year. Quartet work seems to be more satisfactory in the outlying field around a church where the workers do not need to incur great expense in traveling. Dr. Platts voiced the last thought of President Gardiner, and gave some description of the work done by quartets in the Wisconsin field.

AFTERNOON.

Praise service, led by Ahva J. C. Bond. Reading of the reports of the following standing committees: State of Religion, Obituary and Sabbath-School.

The Woman's Hour was conducted by Mrs. Will Randolph, for Mrs. Cortez R. Clawson. A paper, Christian Greeting in Behalf of the Woman's Board, written by Mrs. Ettie M. West, was read by Mrs. Randolph; Recitation, No Saloons in Heaven, Mrs. Gardner M. Davis; Paper, War and Warriors, Mrs. Callie E. Meathrell, read by Mrs. Trainer; Solo, Not a Star Fallett, Miss Ora Van Horn; Paper, Home Power, Mrs. Austin O. Bond, read by Miss Antha Bond. A collection was taken for the Woman's Board, to be applied on the Sarah Gardiner Davis Scholarship, for Salem College; Duet, Sun of my Soul, Misses Goldie Bond and Ora Van Horn.

After singing Blessed be the Name, came a sermon by Rev. George P. Kenyon. Text, Matt. 16 15: But whom say ye that I am? Theme: By Our Lives Whom Do We Represent? Those who love God have the mind of Christ.

EVENING.

The evening was occupied by a short song service, followed by a prayer and conference meeting led by Ahva J. C. Bond. About sixty took part in this meeting, aside from singing. The spirit of the meeting was excellent.

SABBATH—MORNING.

Sabbath-school was conducted by Superintendent Roy F. Randolph. After singing Safely Through Another Week, and prayer by President Gardiner, the lesson, Paul before Felix, was discussed by topics. Speakers, George P. Kenyon, Leon D. Burdick, Lewis F. Randolph, Dr. Platts, Dr. Main. The Quartet sang My Faith Looks up to Thee.

The preaching service was opened by singing My Faith Looks up to Thee. Prayer was offered by Ahva J. C. Bond. Sermon by Rev. Leon D. Burdick. Text: Matt. 16: 18: Thou art Peter—Christ sees us just as we are, our trials and talents. Luke 5: 8: I am a sinful man—We see ourselves undone. John 21: 17: Thou knowest I love Thee—We see Christ, our blessed Master.

AFTERNOON.

The afternoon session was opened by song service, led by Okey Davis.

The Young People's Hour was conducted by S. Orestes Bond. Mrs. Wardner Davis and Miss Ora VanHorn sang, Sometime, Somewhere; Essay, the Power of a Well-Trained Life, Miss Candace Lowther; Paper, Relation of Christian Endeavor to Church and Individual Life; Duet, King of Love my Shepherd Is, Earl and Okey Davis; Paper, The Growth of Christian Endeavor, Miss Mary Witter; Essay, The Relation of Christian Endeavor to Denominational Work, S. Orestes Bond; Quartet, Send Afar the Gospel Tidings.

Following this, we listened to an excellent sermon by Dr. Platts. Text, Job 5: 9: I will seek unto God and unto God would I commit my cause, who doth great things and unsearchable; marvelous things without number. Theme: God's Marvelous Works for Man. God's marvelous works are embraced in the works of creation and in the world's history. All Scripture history hinges around God's dealings with man, and has its springs in four things recorded in the first eleven chapters of Genesis. These are:

First, The Home, the unit of human society.

Second, The Sabbath, God's bond between himself and man.

Third, Sin the great calamity of the race.

Fourth, The gracious promise of redemption from sin. All Scripture, whether history, prophecy or doctrine, is the unfolding and revelation of this gracious promise of redemption.

Hymn, Where He Leads I Will Follow, and More About Jesus.

EVENING.

Song service, led by Okey Davis. Prayer by Dr. Main.

Rev. Lewis F. Randolph preached from the text Ezek. 43: 2: Behold the glory. Theme: Morning Glory. The sun rises, dispelling darkness and gilds the eastern sky, as day advances floods the Middle West, and at eventide the Orient and Occident are joined in a circle of light. Witness Columbus, the Pilgrim Fathers, Schools, Colleges, Universities, the Church and its work all tell of the enlightening power of Christ. Rays of light and glory come to the hearts and lives of men as they study with prayerful purpose the lives of patriarchs, prophets, apostles. The tabernacle, the mercy seat, the coming of Christ, his death, resurrection and ascension bear witness and bring glory. Finally, the morning glory of the resurrection,

"When saints of all ages in harmony meet" to clasp hands in exultant victory. In view of the glories of the Christian's faith, live with your windows open toward the sunrise. Do not live in the dark.

FIRST-DAY.

The morning session began with a short song service, and prayer by President Gardiner.

The report of the Nominating Committee was read and adopted.

Moderator—Berkley M. Davis.
Recording Secretary—Erio Sutton.
Treasurer—Owen T. Davis.
Corresponding Secretary—Charles A. F. Randolph.
Delegate—Roy F. Randolph.
Alternate—Biley G. Davis.
Introductory Sermon—S. Orestes Bond.
Alternate—Moses H. VanHorn.

It was voted that an order be given on the Treasurer for the amount necessary to send our delegate to sister Associations.

The Committee on Resolutions reported and their report was adopted.

It was voted that the Moderator appoint the Executive Committee for the coming Association.

The Education Hour, conducted by President Gardiner, was full of interest. Different phases of the subject were taken up and discussed by topics. Dr. Main, Our Theological Seminary; Dr. Platts, Milton College. Salem College students sang an ode, "Hail to Salem College." After President Gardiner had spoken of Alfred, Milton, and other educational interests, he put into a strong plea for the Salem school.

The Tract Society Hour was conducted by President Gardiner, representative for Dr. Lewis.

Dr. Main discussed the subject, The Relation of our Tract Society to our Denominational Life.

At 11 o'clock the Tract Society Hour was conducted also by Dr. Gardiner. Dr. Main discussed the subject, The Relation of our Tract Society to our Denominational Life; Dr. Platts, The Work and Need of the Tract Board. Other speakers were Franklin Randolph, E. A. Witter and Ahva J. C. Bond. The discussion was followed by a joint collection for the Tract and Missionary Societies. This, with the collection for the same purpose of the day previous, amounted to \$34.36.

After singing The Half Has Never Yet Been Told, we were dismissed by Dr. Main.

AFTERNOON.

On account of disturbing influences, the program for the afternoon was changed, and the session called to order early.

After a short song service in the open air, more than five hundred people listened to a sermon by Dr. Arthur E. Main. Text, Luke 15: 24: Dead, alive; lost, found. The proud and self-righteous people murmured because Jesus felt and showed a warm and brotherly interest in the known and openly wicked. And the story of the Prodigal Son shows how the boy went from his home to the fields where the swine fed, and how he returned from the far country to a home where he met the love of a compassionate father.

Never before had we seen an audience so suddenly quieted and lifted up as was this, by the inspiring and soul-stirring words of Dr. Main.

The Quartet sang Child, Come Home. They then returned to the house to complete unfinished business.

It was voted that the address of the Moderator, and other papers and essays read during the sessions of the Association, be requested for publication.

It was voted that the reading and approval of the Minutes be referred to the present Executive Committee.

It was voted that this Association adjourn to meet with the church at Berea on the

Fifth-day before the third Sabbath in May, 1904.

The congregation stood and sang God be with You till We Meet Again, and was dismissed by Lewis F. Randolph.

The spirit of all the meetings was excellent and inspiring. Even the trees in and around the ground seemed to add to the inspiration of the meetings by their show of new life and willingness to furnish homes and shelter to the multitude of song birds, who seemed to exert themselves to help furnish the music for the Association. Thanks to the kind Heavenly Father for the feathered choir and all greater blessings with which we were so bountifully remembered during these sessions.

DENOMINATIONAL READJUSTMENT.

II.

There is a most wonderful definition of the church in the writings of Tertullian. It is as follows: "We are a body sprung from the consciousness of religion, from the divinity of discipline, and the covenant of hope," Apology 39. We are one body in Christ. He is the living Head. We are the members. There is but one religion. Whatsoever any may possess of saving light and life such knowledge is derived, it may be in broken fragments, from the one true and abiding religion, the consciousness of God through his Son and Holy Spirit. The word "discipline" as used by Tertullian signifies disciplinary knowledge, that is to say, the instruction which disciples derive from their teacher. One is our Master, even Christ, and all we are brethren. The Christians, before they received the distinction of bearing that worthy name, were commonly known as the disciples of Christ, and so we shall continue to be until the end of time, and I am persuaded through eternity, too, learning of that uncreated Wisdom which has tabernacled among men and whose delights are with the children of men. This heavenly instruction we shall best receive by a constant application to the Sacred Scriptures. They alone are able to make us wise unto salvation. We are not safe if resting upon any opinions which are not derived from the Word of God. Finally, the church is built upon the one covenant of God with mankind through him who is the perfect Man, our sufficient Surety and Head of the new humanity which shall some glad day fill the earth. All our hope rests on him and in this covenant of God. We call the two parts into which the Bible is divided the Old and New Covenants, signifying thereby that the idea of our federal relation runs through all the Bible.

If this be true, and we know that it is, then we ought to stand together as a people in the closest and most sacred bonds of covenant relation in doctrine, polity and policy. We are pressed in on every side. United we stand, divided we fall; but fall we never shall. In non-essentials we need never hope to agree, neither would it be desirable; but with widest charity it is better, in accordance with our traditional inheritance, that we continue to be the true representatives of religious liberty. Indeed, if we did not, we could not longer continue Seventh-day Baptists. But in essentials of doctrine and polity and policy we should stand together as one man. Public officers are required to take the oath of office. Beleaguered soldiers swear that they will stand by one another until death, if necessary. An invading army sometimes takes a solemn

oath to follow its leader faithfully through all battles into victory. Christ is our Leader. In the most solemn manner we ought to renew our covenant and pledge ourselves to follow where he leads. We must not stand still. That is stagnation, isolation, and death. Let us not be content simply to be beleaguered. We must invade. The opportunity is before us. In this land of ours where religious liberty is our priceless heritage and the Master points us onward is our opportunity. Nineteen centuries look down upon us.

Availing ourselves of every advantage gained, we ought never to cease to give heed to the marching orders of our Commander in the words of his great commission: "Go ye into all the world and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Each one of us, feeling our own personal responsibility in regard to this great trust, let us pledge ourselves before God, united and in the love of Christ, to be enlisted to the best of our ability in Christ's great cause. To do this it seems to many that we must have better organization and I believe they are right. No army can invade an enemy's country most successfully without perfect organization.

We are confronted by real and grave dangers in this our land of opportunity. Romanism, with its millions of adherents, presents as menacing a front to the advance of true spiritual religion as ever it did, for the same spirit animates the Roman hierarchy and people as in the days of the inquisition, and only the lack of temporal power prevents the re-establishment of the inquisition. The greatest sin of the Roman hierarchy, a primal cause of midnight darkness, has been the suppression of the Scriptures from the masses of the people where the Roman church has had control. There are not wanting threats in abundance, by no means concealed, that our American people are to be brought into complete servitude to the dominion of Rome; a consummation, however, that never can be attained so long as the spirit of our Anglo-Saxon forefathers prevails widely among us. Mormonism, too, is making the same threats and certainly is an element of grave danger.

The spread of the religion of Jesus while still in the days of its purity is an inspiring theme. Origen, writing in the third century, says: "In all Greece, and in all barbarous races within our world, there are tens of thousands who have left their national laws and customary gods for the law of Moses and the word of Jesus Christ; though to adhere to that law is to incur the hatred of idolaters, and to have embraced that word is to incur the risk of death as well. And considering how, in a few years, and with no great store of teachers, in spite of attacks which have cost us life and property, the preaching of that word has found its way into every part of the world, so that Greeks and barbarians, wise and unwise, adhere to the religion of Jesus—doubtless it is a work greater than any work of man." Via Christi p. 31. Eusebin, in the fourth century, looks back to the early and fresh dissemination of Christianity and describes that class of men who were then called evangelists, and who, he says, were true successors to the apostles, "admirable disciples of those great men." "They reared the edifice on the foundation which they laid, continuing the work of preaching the Gospel, and scattering abundantly over the whole earth the wholesome seed of the heavenly kingdom." For a very large number of his (Quadratus) disciples, carried away by fervent love of the truth which the Divine word had revealed to them, fulfilled the command of the Saviour to divide their goods among the poor. Then, taking leave of their country, they filled the office of evangelists, coveting eagerly to preach Christ, and to carry the glad tidings of God to those who had not yet heard the word of faith. And, after laying the foundations of the faith in some remote and barbarous countries, established pastors among them, and confiding to them the care of those young settlements, without stopping longer they hastened on to other nations, attended by the grace and virtue of God." *Ibid.* Great men were these whose names even are not known; yet they left an imperishable memorial of their activities. Behold the result of their work, and of men such as were they, the church of Christ erected from the Desert of Sahara to the Rhine, from the shores of Ireland and the blessed Isle of Iona to India, and far up the Nile to Abyssinia. That grievous wolves disturbed the peace and sanctity of the church even in the apostles' days, and with the poison of their false teaching rent asunder Christ's flock into factions, should serve as a warning to us.

Evidences are in every direction that the Sabbath, that holy day, which God himself established and made a delight under the reign of him who is the Lord of the Sabbath, continued to be generally observed among the churches long after the apostles' times. Not only forty years after the Saviour's resurrection, and among the Judæan disciples at the destruction of Jerusalem, when these might pray that their "flight be not on the Sabbath-day," but elsewhere as well, and long after, multitudes of Gentiles as well as Jews could not be corrupted by the spirit of Anti-Christ into any destruction of the Sabbath. Tertullian, in his Apology, chapter 16, repudiates the aspersion cast upon those whom he represented, that they were worshippers of the sun, saying: "Equally, if we indulge in gladness on the day of the sun it is for a far other reason than from the religion of the sun, and we occupy different ground from those who feast on the day of Saturn, exorbitant and themselves after the Jewish manner, of which they are ignorant." The latter part of this sentence is evidently a slander, but is important, and indicates with the whole passage that the Sabbath question was still in agitation. In the passage are plainly visible those in Tertullian's day, not Jews, who observed the Sabbath.

For a return to the purity of the primitive times, for the following of Scriptural methods, and for the utilization of our entire ecclesiastical organization for the best possible results attainable, we should put forth our best endeavors.

S. S. POWELL.

The prospect of a seat in the jury-box has been the mother of invention in the case of many a man, but it is seldom that a truthful excuse-maker fares so well as one did in England. He ran into an assize court in a desperate hurry, quite out of breath, and exclaimed: "O my lord, if you can, pray excuse me. I don't know which will die first—my wife or my daughter!" "Dear me, that's sad," said the innocent judge. "Certainly you are excused." The ladies mentioned are still in excellent health, and the juryman hopes that the solution of the problem may be long deferred.—Exchange.

Missions.

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

DESTROY the Bible, blot it entirely out, as its enemies have vainly endeavored to do, and you render us profoundly ignorant of our Creator, of the formation of the world which we inhabit, of the origin and progenitors of our race, of our present day and future destination, and consign us through life to the dominion of fancy, doubt and speculation. Faith and Hope would lose their anchor; reason and conscience the enlightening rays of heaven. Destroy the book and you deprive us not only of all the hopes and consolations of the Christian religion but rob us of all the light and glory of Christian civilization, and consign us at last to the darkness and despair of savagism. It can be seen at a glance how valuable is the Word of God to man. It is not only worthy of his personal and thorough study, but he absolutely needs its enlightening and life-giving knowledge. In the language of an eloquent divine: "Other books are planets shining with reflected lustre; this book like the sun shines with ancient and unborrowed ray. Other books have to their loftiest attitudes sprung from earth, this book looks down from high heaven. Other books appeal to understanding or fancy, this to conscience and faith. Other books solicit our attention, this demands it; it speaks with authority and not as the scribes. Other books guide gracefully along the earth, or onward to the mountain summits of the ideal; this and this alone, conducts up the awful abyss which leads to heaven. Other books after shining their season may perish in flames fiercer than those which consumed the Alexandrian library, this in essence must remain pure as gold and unconsumable as asbestos amidst the flames of general conflagration. Other books may be forgotten in the universe where suns go down and disappear like bubbles in the stream, this book transferred to a higher clime, shall shine as the brightness of that eternal firmament, and as those higher stars which are forever and ever."

If this Book of books in its contents, language, style and rhetoric, is so interesting and so worthy of our study; if as the Word of God teaching us God's will concerning us, and our eternal destiny; a text book for soul, life and culture, demanding our highest interest and attention, why should we not love its sacred pages and seek to be wise in its teachings? Why may there not be in our churches and congregations and in all our homes a revival in the study of God's word? The reading and study of the Bible is sadly neglected by Christian people. Why not all the families, whole families attend the Bible school? It is not for the children alone, but for the young man, the young woman, the father, the mother, the aged, all alike need the life, light, the culture which the Bible gives. May such a revival and interest in the study of the Bible spring up among us as a people that our Bible schools shall not only include the children and young people, but the middle-aged and aged, the business man, the professional man, the artisan, the mechanic, the merchant, the farmer, all with their household become earnest and enthusiastic students of the Bible. Seventh-day Baptists, because of the position they hold among and with other denomina-

tions and for themselves, should be thorough Bible students.

FROM MRS. M. G. TOWNSEND.

I have just returned from Coloma where I held a Sabbath Reform Convention which I consider was a very good one for the first one. I was hindered a week for the trustees of the M. E. church to ascertain their pastor's attitude towards using the building for such work, themselves however being perfectly willing, and while it was pending I went over to Coloma Corners and held services, made calls and distributed literature, announcing the coming convention, time and place to be announced later.

Ascertaining the following Sunday, just a week, that the pastor had conceded to our request I immediately began filling out the place and date on the envelopes which had inclosed in each the tracts of "God is Love," by W. C. Daland; "Salvation Free," by Arthur E. Main; "Following Jesus," by W. C. Titworth;—as evangelistic—"Amending God's Law," "Pro and Con," "Why I am a Seventh-day Baptist," by A. H. Lewis; "An Appeal for the Restoration of the Bible Sabbath," "Will you begin now," by H. D. Clark; and a slip with 48 references on the Sabbath from both the Old and New Testaments, a copy of the Sabbath of Christ, together with a RECORDER of which 150 each I distributed, going into homes, business houses, people on milk wagons, and those on foot or horseback until the village and entire country was canvassed.

Miss Richmond took her horse and buggy and went with me to make calls during the first week. Evangelist Kelly and the Milton Church Ladies Quartette, consisting of Mrs. Metta Babcock and daughter Ella, Misses Leo Coon and Alice Clark arrived Sabbath evening, and we opened the Convention that evening. Elder Kelly spoke twice on Evangelistic work, once on Sabbath Reform, and myself twice on Evangelistic work, and once on Sabbath Reform, giving my own experience as to how it came to me.

It began to rain Sabbath evening and did not cease until Sunday morning. About sixty were present Sabbath evening but the rain and house cares Sabbath morning lowered the number, but it was increased and much interest manifested at the meeting Sabbath afternoon and evening, and Sunday afternoon a good audience was present—and in the evening the church which was a good-sized one, was filled, many standing in the vestibule, some of our own people coming fourteen miles. One man rose for prayers and several others talked freely upon the Sabbath and solicited correspondence. The Ladies Quartette did good work, singing seventeen times during the Convention, and led the congregational and conference singing beside singing in other places where earnest and serious thought was manifested. The total expense outside the Evangelists and my own salary was eighteen dollars, and the collections amounted to over nine dollars. We would liked to have cleared all expenses, but those who knew the congregations said it exceeded by far any collection taken there for anything for a long time.

God is with his peculiar people and those who love him, and the sensibilities are being stirred as never before regarding the conditions in which as a nation we are living, and earnest, faithful calling back to the Sabbath

of the Lord must constantly be done. The question of employment, should they accept the Sabbath, meets us at every point, and demands the most earnest and unrelenting consideration, and provision made if possible. I am quite well now with the invigoration of spring breezes and sunshine, and enjoy my work very much.

MILTON, Wis.

THE BLUE AND THE GRAY.

FRANCIS MILES FINCH.

By the flow of the inland river,
Whence the fleet of iron have fled,
Where the blades of the grave-grass quiver,
Asleep are the ranks of the dead.
Under the sod and the dew,
Waiting the judgment day,—
Under the one, the Blue,
Under the other, the Gray.

Those in the robings of glory,
These in the gloom of defeat,
All with the battle-blood gory,
In the dusk of eternity meet.
Under the sod and the dew,
Waiting the judgment day,—
Under the laurel, the Blue,
Under the willow, the Gray.

From the silence of sorrowful hours
The desolate mourners go,
Lovingly laden with flowers
Alike for the friend and the foe.
Under the sod and the dew,
Waiting the judgment day,—
Under the roses, the Blue,
Under the lilies, the Gray.

So with an equal splendor
The morning sun-rays fall,
With a touch, impartially tender,
On the blossoms blooming for all.
Under the sod and the dew,
Waiting the judgment day,—
Brothered with gold, the Blue,
Mellowed with gold, the Gray.

So when the summer calleth
On forest and field of grain,
With an equal murmur falleth
The cooling drip of the rain.
Under the sod and the dew,
Waiting the judgment day,—
Wet with the rain, the Blue,
Wet with the rain, the Gray.

Sadly, but not upbraiding,
The generous deed was done;
In the storm of the years that are fading
No braver battle was won.
Under the sod and the dew,
Waiting the judgment day,—
Under the blossoms, the Blue,
Under the garlands, the Gray.

No more shall the war-cry sever,
Nor the winding river be red;
They banish our anger forever,
When they laurel the graves of our dead.
Under the sod and the dew,
Waiting the judgment day,—
Love and tears for the Blue,
Tears and love for the Gray.

WHAT MAY BE EATEN WITH FINGERS.

There are a number of things that the most fastidious and well-behaved persons may eat at the dinner table without the aid of either knife, fork, or spoon. The following are a few examples:

Olives, to which a fork should never be applied.
Asparagus, whether hot or cold, when served whole, as it should be.
Lettuce, which should be dipped in the dressing or a little salt.
Celery which may properly be placed on the tablecloth beside the plate.
Strawberries, when served with the stems on, as they usually are.
Bread, toast, tarts, small cakes, etc.
Fruits of all kinds, except preserves and melons, which are eaten with a spoon.
Cheese, which is almost invariably eaten with the fingers by the most particular.
Either the leg or other small pieces of a bird. Ladies at most of the fashionable luncheons pick small pieces of chicken without using knife or fork.
Chipped potatoes are generally eaten with the fingers by epicures. There must be no particle of fat adhering to the chipped potatoes and they must be crisp.—Delineator.

Woman's Work.

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

A MORNING HYMN.

For all the blessings of the night,
For moon, for stars, for dawning light,
Father, we thank Thee!

And for the day, now made anew,
For sun, for rain, for morning dew,
We thank Thee!

For birds that sing their sweetest lay
At even tide, or break of day,
We thank Thee!

For grass and flowers, in vale, on hill,
For river, lake and murmuring rill,
We thank Thee!

For storms that sweep the mountain side,
For gales that on the billows ride,
We thank Thee!

For home and friends that thou hast given,
For joys of life, for hope of Heaven,
We thank Thee!

And e'en for sorrow's chastening rod
That lifts the thought and heart to God,
We thank Thee!

But most of all, for thy great love
That sent a Saviour from above,
Father, we thank Thee!

E. E. B. S.

The Massachusetts Association of Wemon Workers gathered in Boston last week and listened to accounts of the work that had been accomplished by the National League of Workers in different parts of the country during the last year. The League originated in New York, but now its work is known in many states.

The Massachusetts branch of this association has about two thousand members, representing almost all lines of work from artists to cooks. The value of organized effort is recognized here as in other lines of work, and these women are doing valiant work for the good of all.

Each club has its own particular work, that best suited to the place and conditions. New York is successful in maintaining an employment bureau and a benefit society. The Trades School, where a girl can learn a trade that will fit her for earning her own living, is a part of the work of the New York club.

Pennsylvania has a lunch room and boarding house in Harrisburg, a vacation home, and is managing a department store that brings in a good income. Connecticut manages an ideal home. Massachusetts has issued a traveling portfolio of the masterpieces of art that are passed on from one club to another, has established a Commercial League and obtained an eight-hour day in many of the shops. In some places attention has been turned to the public schools, and a course of study has been arranged so that girls who must leave school early and work for a living can, in the time she is in school, pursue the studies that will be the most to her advantage.

While these clubs are of and for working women, they are greatly helped by women of more leisure and money who join the clubs, so that all are on a common basis, and who can give to the work of such a club more deliberate attention than the woman whose time and thought are absorbed by her daily work, and so the best results for the expended effort can be obtained.

The following message was received by the Commissioner of Immigration of New York, dated Washington, May 14, 1903:

"You will issue to the women inspectors of immigrants the following notice:

"Your name not appearing on the eligible list of the Civil Service Commission, you cannot be re-employed without executive order.

No such order having been made, and your term of service having expired under your temporary appointment, said services are hereby discontinued."

In accordance with this order, Commissioner Williams discharged the five women inspectors who, three months ago, were appointed for a trial term of ninety days.

To many this will be a great disappointment, while others will feel that the plan has not received a trial that was entirely fair. The matter has been brought to the attention of President Roosevelt, and it is quite possible that the work is not ended by the discharge of these women, but will appear later with such changes that it will become a permanent part of the immigrant service.

THE ATTITUDE OF OUR GOVERNMENT TOWARDS ITS WOMEN.

Is it not strange that men who look upon suffrage for themselves above all price, and the denial of it the most severe punishment, think nothing of denying it to women? They even go so far as to make women the butt of ridicule who happen to be brave enough to express a desire for this right of citizenship which is freely given to the most ignorant foreign man who comes to our shores.

If a man serving a term in state prison has a friend outside, that friend will get up a petition begging the Governor to commute his sentence, if for no more than forty-eight hours prior to its expiration, so that when he comes out of prison he may not be compelled to suffer the disgrace of disfranchisement.

The penalty inflicted upon those who took up arms against their own country a few years ago was that of disfranchisement, but even that was felt to be too severe to be borne and our government made haste to remove, even from the leader of them all, this humiliation, this degradation, and again restored to them their right of United States citizenship.

How can men delude themselves into believing that what is ignominy unbearable for them is honor and glory for women.

We have become so accustomed to this inconsistency that we think no more of it than the Chinese do of binding the feet of their girl babies.

Here we have an educated, moral, law-abiding, tax-paying class of people who are deeply interested in all that pertains to the welfare of their country, and are equally affected with the men by good or bad government, denied all voice in its affairs, and all this under a form of government that has for its battle cry, "Governments derive their just powers from the consent of the governed." Can any one conceive of a greater inconsistency?

ELNORA MONROE BABCOCK.

Dunkirk, N. Y.

A DAUGHTER WORTH HAVING.

Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, 2 o'clock sharp. I want you to see my wife and child.

"Only one child?" asked the other.

"Only one," came the answer, tenderly, "a daughter. But she is a darling."

And then they parted, the stranger getting

into a street-car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragmuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for," asked another.

"I'm on my way to Belle Clarks. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing to the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother I am sure."

It seemed hard for the little girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom."

"But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when we get to the ark."

There were tears in the lovely girl's eyes as she listened and very soon she asked the girl where she lived and wrote the address in a tablet which she took out of a bag from her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquets of violets and hyacinths were clasped in the sister's hand, while the sick boy, with a radiant face, held in his hand a package from which he helped himself now and then, saying to his sister, in a jubilant whisper:

"She said we could eat 'em all every one when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister with a heartfull of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant. At 2 o'clock sharp, the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting. "This is the dear girl whom I saw in the street car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the street car.—Advance.

Our Reading Room.

ADAMS CENTRE, N. Y.—Sabbath-day, May 9, was a glorious day, such as we frequently have in northern New York in spring time. The congregation in our church was large and there seemed to be a note of victory in all of the worship as we sang, "Oh, happy day" and let our thoughts rest in meditation upon those wonderfully prophetic words: "He shall have dominion also from sea to sea, and from the river unto the end of the earth." Psalm 72: 8. Especial emphasis was made upon the use of the waters of the earth for baptism. After the Sabbath-school a large part of the congregation assembled at the water's edge and witnessed the baptism of two sons of our Sabbath school superintendent, brother Judson A. Horton. That was indeed a happy day for all the family, and for the rest of us. On Sabbath January 3, we had another joyful occasion in the baptism of sister Allie Dealing in a baptistery cut from the ice, sixteen inches thick. It is a noteworthy fact that all of these young people with at least one other, date their conversion from the time when evangelistic meetings were held here by one of the quartets. So it is. One sows and another reaps. Let us all be faithful in our places. S. S. P.

OTSELIC, N. Y.—Rev. J. G. Burdick went to this church last week to spend the time until the meeting of the Association at DeRuyter. They have not had preaching for a long time and it will be a privilege and blessing to enjoy Sabbath meetings again. L. R. S.

SCOTT, N. Y., We extend a cordial welcome to Rev. W. H. Ernst who comes to Scott from Dodge Center, Minn. It is many years since he was one of the diligent students in our Hebrew class at Alfred University, and during all these years he has grown in Christian experience and power to do the good work of the Lord in the Central Association. L. R. S.

"And so you have a little baby at your house. Is it a boy or a girl?" asked a neighbor. "Mamma thinks it's a boy, but I believe it'll turn out a girl. It's always crying about nothing," answered the little boy.—Tit-Bits.

Education.

THE STUDY OF ENGLISH.

(Third Paper.)

E. H. LEWIS, PH. D.

The study of literature and composition in schools and colleges is chiefly disciplinary. It is conducted with the aim of cultivating good taste, fortifying the character, and developing powers of thought and expression. There is of course a more advanced study of these two branches. The study of literature requires of the graduate scholar a more technical knowledge of aesthetics, textual criticism, and historical criticism. The advanced study of composition involves more or less technical investigation of the psychology of style, the historical development of prose, and the history of rhetorical theory. As we approach the third general branch of English, namely, the linguistic, we find ourselves in a field almost purely technical. As a language, English can hardly be studied except in the graduate school.

The reason is evident. Modern study of language is comparative. To be studied effectively, English must be considered in its relation to other tongues. It must be surveyed historically, and with reference to the principles that govern all language. Modern philology recognizes laws that control the phonetic, or sound, development of language on the one hand, and the semantic, or meaning, development on the other. Phonology has its laws; semasiology has its laws. It is possible in this article merely to point out the general limits of the great field with which the linguistics of English are concerned.

English is one of the Indo-European languages. A parent speech gave birth, through migrations of the people, to some eight groups of languages. These are, the Indo-iranian tongues; the Armenian; the Hellenic; the Albanic; the Italic; the Celtic; the Teutonic; the Balto-slavic. All these great groups are cousins. All contain variations of the same words. There are perhaps closer relations between the Celtic and Italic groups than between any other two, but philologists take all the groups into account when studying a given word. To cite a single example, the English word *father* is our variant of an original parent-word. Other variations of that word are Latin *pater*, Greek *πατήρ*, Sanskrit *pitar*, Modern German *vater*. From the historical point of view these are not different words, but forms of the same word.

Words are primarily things spoken. They are sounds produced by a complex living instrument, consisting of the larynx, the vocal chords, the palate, the nasal tube, the tongue, the teeth, and the lips. Different races vary slightly in the use of this instrument. Climate has something to do with the matter, and nervous habits have more. The modern Dutchman can make sounds that the American cannot make, as for example that strange guttural beginning the word *Gerard*. The Hollander speaks that *G* in what seems to us a mixture of *G*, *K*, and *H*. It is a sound we never produce except in the effort to clear the passage that leads from the nose to the throat. The permutations produced by phonetic laws are sometimes very curious. It is an established fact that our word *hound* is the same word as the Greek *kuon*, meaning a dog. It is probably also the same word as the Latin *canis*. Take another example. The

root *ar* occurs in all Indo-European tongues, and is associated with the idea of the earth, or ground. But the permutations are many. Latin *ar-o* means to plough; so does Greek *ἀρ-ῶν*; so does Gothic *arjan*; so does Polish *or-ac*; so do Old High German *ar-an*, and Old English *ear*, and Irish *ar-aim*. Norse *ard* means a plough, Dutch *aard* means earth, German *erde* means earth, and English *earth* means—earth! English *har-row* means a kind of plough or ploughing. And finally the Sanskrit *ar-ya* means a land-holder. But to think that *Aryan* means something like *har-rowing* is startling (I will not say harrowing). There are several technical laws which govern the changes of sound in the Indo-European languages, notably "Grimm's" and "Verner's," but a discussion of them would be out of place here.

English belongs to the seventh of the eight groups previously mentioned, namely the Teutonic. This group consisted of six languages: Gothic, Old Norse, Friesic, Old Saxon, Old High German, and Old English. Each of these languages except Gothic is preserved in several modern dialects. Of Gothic we have only fragments, the most precious being a translation of parts of the Bible. Old English is originally a Low Germanic dialect. "Low" means pertaining to the low-lands of Germany. The "Englisc" was originally spoken in the north-shore regions whence we now import Holstein cattle.

But the English language as we know it is hardly Germanic. It has lost most of its inflections, and the larger part of its vocabulary has been derived from other than Teutonic sources. The English tribes crossed to England in the fifth century. They drove back the Kelts into the mountains of Wales and Scotland, but not until they had absorbed a good many Keltic words, like *bargain*, *brogue*, *clan*, *crag*, *dagger*, *gown*, *mitten*, *rogue*, *whiskey*. In the ninth and tenth centuries they were temporarily ruled by Norse kings, conqueror vikings who came from Scandinavia. The Norse left in England such words as *bow*, *crew*, *harbor*, and *hawser*. Then in 1066 came the Normans, to stay. They brought French with them, and by 1400 our language was transformed in vocabulary. Then came intercourse with Italy, which gave us such words as *bankrupt*, *brigade*, *granite*, *influenza*, *malaria*, *piano*, and *umbrella*; and with Spain, which gave us *cigar*, *merino*, *mosquito*, *renegade*, *vanilla*, etc. English seamen brought new words from the New World—words like *tobacco*. Dutch seamen, their rivals, taught them *ballast*, *boor*, *skipper*, *sloop*, *trigger*, *yacht*, etc. English travelers visited the Orient, and brought home Arabian words like *admiral*, *alcohol*, *arsenal*, *chemistry*, *coffee*, *cotton*, *magazine*, and *sofa*. From China they returned with *silk*, *tea*, etc.; from India with *musk*, *sugar*, etc.; from Persia with *awning*, *lemon*, *orange*, *paradise*, and *shawl*. The North American Indians gave us *hominny*, *moose*, *opposum*, and *raccoon*; Mexico, *chocolate* and *tomato*; the West Indies, *potato*, *canoe*, *hurricane*; South America, *alpaca*, *quinine*, *tapioca*.

In the last five centuries, scholarship has added thousands of words to English from classical Latin and Greek. In the last century, science gave us thousands of words newly invented, on classical models, to name new inventions and discoveries. To-day it never occurs to us that the words we use as "good

English" were good Latin, Greek, Persian, Malay, Chinese, or whatnot, long before they were ever English.

Semasiology, or the science of meaning, has its own technical laws, those of specialization, differentiation, radiation, analogy, etc. It is not within the limits of this article to state or discuss any of them. But the derivation of words is a subject of interest to every one. Some good recent book like Skeat's revised "Etymological Dictionary," or Breal's "Semantics," or Greenough and Kittredge's "Words and their Ways," will prove more interesting to a thoughtful reader than most recent novels. Words are the embodiment of men's thoughts and feelings; and because they date back to a time when grown men thought like children, they are found to be full of poetry. Take a short list of English words, and note how they throw their roots back into the history of nations and of the human heart. Every word is a condensed story. Take these: August, dahlia, dunce, jovial, July, panic, bedlam, maudlin, copper, currant, damask, dollar; adieu, amethyst, capricious, dainty, daisy, dismal, emolument, salary, fanatic, heretic, infant, onyx, parlor, pupil, silly; atonement, person, dirge, squirrel. August is named for Augustus. Dahlia is from the discoverer of the flower, Dr. Dahl. Dunce is from Duns Scotus, one of the keenest of the medieval philosophers, and illustrates the great law that by irony words come to reverse their sense. Jovial means born under the happy influence of the star of Jove. July is for Julius Cæsar. Panic means the fear of Pap, the god who hid unseen in the desert. Bedlam is Bethlehem, the name of an insane asylum; and maudlin is Magdalene, "out of whom he cast seven devils." Copper is Cyprus, the island famous for that metal; and currant is Corinth. Damask is from Damascus. Dollar means the coin used in the valley, or thal. Adieu is "to God; it is such a recommendation as "good-bye," or "God be wi' ye." Amethyst is Greek *amethystos*, the stone that prevents drunkenness! Capricious is goat-like, caper-cutting, always on the hop. Dainty is tooth-some. Daisy is day's-eye. Dismal is dies malus—a bad day. Emolument means a payment in mola, or meal; salary is payment in salt. A Greek slave in the mines had to earn his meal, and be worth his salt. Fanatic means a man possessed by a fanus, or spirit; and the "enthusiast" has a god within—*en-theos*. Heretic means a chooser. Infant means a not-speaker (crying is permitted). Onyx means fingernail. Parlor means a place where people talk; sometimes not applicable. The pupil of the eye reflects the little image, the little pupa, pupilla, or baby. Pupils in schools are etymologically babies. Silly once meant blessed; idiots are still regarded by savages as divinely protected. "Silly sheep," in old English, means innocent sheep. The miracle-plays call Christ the Silly Child. The modern German word is *Selig*, and is applied to God. Atonement is a made-up word: at and one and ment. There is a whole theology in that. So there is in person, which is Latin *persona*, a mask worn by actors. The mask had an opening for the voice to come through, and the mask was the "through-sounder" or *per-sona*. Thus one personality might wear various faces. Dirge is Latin *dirige*; "Direct, O Lord," are the first words of the funeral hymn. Squirrel is Greek for shadow-tail.

It is easy to be misled by sound when we are seeking for the derivation of a word. We cannot be too careful, particularly when we correct other persons. We must not criticize the uneducated person who talks about "Welsh rabbits." We must not tell him to say "rarebit"; for there is no such thing except in the minds of Yankee schoolmarms. A Welsh rabbit is just as much a rabbit as a cod-fish is a "Capecod turkey," or a sheep a "Cotswold lion." The first syllable of belfry does not mean bell. The word first meant a hiding place, or tower of refuge. Tuberoses are not roses, but tuberous plants. Touchy comes from *tache*, a fault or blemish, not from touch. Jerusalem artichoke is a mistake for *grasole*, or sun-flower. *Grasole*, like heliotrope, means sunward-turning. Walnut means Welsh nut. Standard means spread-out. Pantry comes from *panis*, bread; and buttry from *butta*, a cask. There are no pans or butter lurking in these words.

In all this general discussion of our language, nothing has been said about English Grammar. That is a subject which concerns elementary education so closely that I should sometime like the privilege of a few paragraphs devoted to grammar alone.

NEWS OF THE WEEK.

(The gathering of news for this column closes on Wednesday the 20th., because of the absence of the editor from that time, in connection with meeting of the Eastern Association.)

In religious circles, the meeting of the General Assembly of the Presbyterian church at Los Angeles, California, during the present week, is one of the most important items of news. Preparatory steps have been taken toward the revision of the creed of that denomination within the last few years, and the revised form of creed submitted to the Presbytery last year, has received more than the necessary number of votes, so that the action of the coming Assembly is likely to ratify the revision. The Presbyterian church has been slow to modify its formulated creed, although it has necessarily done this at different times within the history of the Protestant movement. With the present revision, the prominent features of Calvinism disappear. But this revision will be a conservative expression of the general faith. Undoubtedly the tendencies which have secured this revision have carried many of the leaders, in their personal opinions, farther away from the Westminster standards than the words of the revised creed will indicate. But this is a general fact in the history of religious creeds; and of great political changes. Conservatism has a just and natural place in protecting great interests, and nowhere is this more apparent than in the history of religion.

The week also enriches general news by the meeting of the Baptist National Anniversaries which are being held at Buffalo, N. Y. The Baptists of the United States, according to their latest official returns, now number about 4,330,462 members, with something over 44,000 churches, and 30,000 ministers, more than two-thirds of these are in the South, and more than half of the Southern Baptists are negroes. Northern Baptists number about 1,000,000 communicants, and 10,000 churches. The gathering of the representatives of such a people, represent many items of interest to the religious world.

So far as news now at hand shows, the

massacre of Jews at Easter time, at Kishineff, in Southern Russia, was one of the most barbarous and indefensible occurrences in modern history. The Russian Government has been cruel to Jews through all the centuries, but it is strange that since better councils have gained in some departments of the Russian government, that a horror like the Kishineff affair could have occurred in 1903. It is a blot on the twentieth century, and surely an anachronism, at this time. It is also a shameful remnant of the intolerance of the great Eastern Church, which Russia represents, and which claims so much through its Holy Synod. Evidently there is far more Orthodoxy than Christianity in the affair. It is said that the feelings of Russians are seriously injured because of the criticisms which this affair has awakened in the United States and in England. We hope that the injury to Russian pride will induce such reforms as Christianity in the twentieth century demands. Latest reports indicate that at least a hundred persons were killed, and several hundred others were severely injured, and all because they were Jews. At the latest writing it is reported that the Czar has ordered the Jews not to defend themselves if attacked again as they were in connection with the Easter massacre. If this be true, as it seems to be, it is the crowning infamy of the whole affair. When men who are legislated against so as to make them subject to such attacks, are forbidden to exercise the God given right of self-defense, injustice has reached the lowest point. For the sake of humanity, to say nothing of Russian honor, we hope the latest report is a mistake.

The drought has reached a point which awakens much anxiety in the State of New York and along the Atlantic Coast, and there was an unusual development of heat in connection with it, about the 20th of June. At this writing, relief is promised on the 20th or 21st of May. The unseasonableness of the weather in various localities is shown in the fact that Montana was covered with snow to a depth of from two to ten inches, on the 18th of May, and that great loss of sheep, lambs and other stock was experienced because of that storm. At the same date it was "90 in the shade" at Saratoga, N. Y., with the blistering drought on every side. Only a country which covers a continent could give such extremes of weather.

GOD'S GOODNESS IN DENYING OUR PRAYERS.

What men need, rather than what men long for, ought to be the object of their striving. But what men commonly strive after is more likely to be that which they desire than what is best for them. This is illustrated in men's prayers and in God's gifts to men. If God were to grant all the prayers that we offer in earnestness and sincerity, we should be hopelessly ruined or injured. But God's gifts are better than our desires. He gives us what we need, whether we desire it or shrink from it. Our richest blessings are gifts from which we recoiled with shrinking as they came to us. How grateful we ought to be that God gives us in his wisdom and love, rather than according to our longings and prayers! A good father gives according to his love and wisdom, not according to the unknowing child's wishes and requests. God is better than any earthly parent. How grateful we should be that this is so!—S. S. Times.

Young People's Work.

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

Why be a Seventh-day Baptist?

When the Advisory Council met in Alfred a few months ago to consider questions relating to the reorganization of the denomination, I handed to each member present a slip of paper with the following questions:

"What is the use of being a Seventh-day Baptist?"

"What is the mission of the denomination?"

The answers given were forceful and interesting. They have served the purpose for which they were planned, and I find in looking over my scraps that I still have nine of them left. I propose to print them below. They are intrinsically valuable, but they will also serve as a sort of character puzzle. The reader is invited to send to the Young People's editor the names of those whom he thinks to be the authors of the respective statements. See how good you can be in reading character. The one sending a correct list of answers or the most nearly correct will receive his choice of "What would Jesus do?" "The Crucifixion of Phillip Strong," or any number of the Moody Colportage Library.

1. So as to be in the way of obedience and blessing.

To be and do in and for the world as far as in us lies, what Jesus would do.

2. As much use as to do anything that's right.

Our mission is that of a color-bearer or advance guard—to whom is entrusted the honor of carrying the banner of a whole gospel—including the Sabbath of Christ—in vanguard of the army of Christ.

3. To be obedient to the command of God to "Remember the Sabbath day to keep it holy."

To bring to the world not only a knowledge of salvation, the value of education, the importance of strong, true manhood and womanhood, but also to teach the fact of the Bible Sabbath.

4. The use of obeying God and keeping his commandments.

To preach the gospel in its fulness and power.

5. In order to be obedient to God's commands and true to conscience as we understand truth.

To help one another stand against the tide of opposition to the important truths we hold dear; and to help others into this way of life.

6. By a careful, consistent Christian life to help lead the world to accept the full and complete law of God and the gospel of our Lord Jesus Christ.

To aid each other in carrying out the above principles.

7. If our lives are actuated by principle and we believe that the Seventh-day Baptist doctrine is the right one, then there is no question of use—we simply must be Seventh-day Baptists.

To preserve what we have, to disseminate our doctrine as we are able, and train our young people to do the work of the future.

8. To be right.

To do and teach the right.

9. "And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of

bondage." Thou shalt have no other gods before me; thou shalt not bow down to any graven image made to supplant the Lord God who brought thee out of Egypt; thou shalt not take my name in vain; and thou shalt remember to keep holy the day which I have set apart to commemorate the completion of my work of creation, and which has been blessed and hallowed by me. All of these things are to govern thy relation to thy God. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

"Then came the Jews round about him, and said unto him: How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not, I and my father are one." "And Jesus knew their thoughts, and said unto them, every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

"He that is not with me is against me; and he that gathereth not with me, scattereth abroad." "Let not your heart be troubled; ye believe in God, believe also in me." "Believe me, that I am in the Father and the Father in me." "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

The use of keeping the Sabbath—God's holy and commemorative day—lies in the duty of loving God, because if God and Christ are one, as Christ repeatedly declared, then love to them, either or both, must be proven by keeping their commandments; and the commandments of God are the commandments of Jesus, and the commandments of Jesus are the commandments of God. Were they not, this would be a kingdom divided against itself.

The mission of the denomination—"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." "Unto whomsoever much is given, of him shall much be required."

The delegates present at the council were: G. W. Post, G. H. Utter, H. D. Babcock, E. A. Witter, C. C. Van Horn, C. B. Hull, A. E. Main, D. E. Titworth, L. A. Platts, B. C. Davis, T. L. Gardiner, A. H. Lewis, O. U. Whitford, E. M. Tomlinson, G. B. Shaw, Mrs. H. M. Maxson.

FROM DR. PALMBORG.

Dear C. E. friends:

It is about time for me to write you another letter, and as I feel in the mood for it I will do it immediately. A pleasant experience I have just had makes an easy beginning.

Shortly after I came here last year I went for a walk one afternoon to some salt yards about a quarter of a mile distant. I met with the worst treatment on that walk that I have ever met here, the men, women and children running after me, shouting rudely and calling me all sorts of names. It left such a disagreeable impression on my mind that I have never felt like taking that walk again. Today, however, an old patient who lives in that locality came to ask me to go with her to see a poor old woman who had fallen and hurt her

leg, which I did. What was my delighted surprise to find the people along the way greeting me pleasantly and calling me "doctor," asking me into their homes and treating me with all respect! I found that many from that direction had been to the dispensary, and having been treated kindly and received help, they were ready to treat me kindly in return. It was very pleasant to me and encouraging to see the difference in a year's time, and that too, when I myself had not been there. It showed the quiet way in which good influences work—and it showed too, that there is nothing like medical work to open the way.

The poor old woman I went to see was about seventy years old, disabled by this fall, and so anxious to get well again so she could work. Her husband and children are all dead, and she has only an adopted daughter who is married to an opium-smoking wreck whom she must support. The people over there were all so miserably poor! Another old grandmother, also lame, hobbled up to ask me if I could help her. Then they asked me to sit down and talk with them. So I sat on the narrow rough bench, the only furniture in the poor, straw hovel, and talked about things that most closely concerned them, watching for an opportunity to tell them what was most on my heart. At last I said, "you are so many of you sick, and you are so poor, and I don't seem able to help you much, but I have something to tell you, that if you will listen and believe it, will make you happy in spite of your troubles." And they did listen eagerly while I told them of God, of heaven, of Jesus who died for us that he might redeem us from sin, and that we might gain an entrance into that happy, everlasting home, the hope of which could make the troubles of this "little while" more easy to be borne. The woman who took me there had been many many times to the dispensary with her little girl and to bring other patients to me, and had also been several times to our Sabbath afternoon service, so she was more familiar with the story and explained my meaning to those who did not quite understand. I left with many invitations to come again. It gave me great joy and peace and gratitude that I had the privilege of doing such work. It may be a long while before there are any visible results here—things to report—but that some should be glad to hear and want to understand means a great deal to me.

The other day I went out for a walk and as I passed a rather poor house some women asked me to come in and sit down, which I did. They discussed me and my clothes freely, while I helped all I could to satisfy their curiosity, and ate the peanuts they gave me. Then I asked if some of the folks there couldn't come to school, and asked the women if they wouldn't come to the meeting on Sabbath day. They fixed the date in their memory and several promised to come. Some of them had also been to the dispensary. As I went away they expressed their pleasure that I was not above coming into their poor house and sitting down and making myself one of them, eating the things they gave me and not afraid of dirt! I confess I don't like dirt, but I am glad I am not afraid of it. If I were I would live in a state of constant fear.

Since the new year we have had meetings here every Sabbath afternoon. I distributed a good many Sabbath calendars, showing on

what days of the months Sabbaths occurred and inviting all to attend service. Usually we have as large an audience as we can seat comfortably—a few of whom are rather regular attendants, and it is surprising how attentively and quietly they listen to the gospel. I am coming to feel that if I dared I would ask, instead of for a helper, for a fully qualified and consecrated minister and his wife to come here. There is only one reason I do not dare ask it, and that is the state of finances in our mission work. I think our work in Shanghai should be fully provided for first, as it is not yet, financially. But why visit that the Lord's work should be so hard to provide for, when it is always possible to get new clothes, new comforts for the home, to say nothing of luxuries and worldly pleasures? Is it truly that we care more for these things—that they really are of more importance to us—than that his kingdom should come and that we should help it to come? God forbid! Our denomination is not a rich one I know, but neither is it a poor one, and I am sure that without much sacrifice on the part of many, money enough might be raised for every need. Even if it required some sacrifice, what then? Did not Christ sacrifice something for you and me? And sacrifice is the door to blessing. Every sacrifice made for God changes its character and shines with wondrous life and healing in its ray as we look back at it from the other side.

Missionaries and other foreigners in China have just lost one enemy in the death of Jung Lu, one of the most influential men in China. But there are plenty left, and China's only hope is in God, who can bring to naught the counsels of evil men. We pray that he will show his power mightily in this land.

WEST GATE, Shanghai, April 16, 1903.

IN JUNE.

NOAH PERRY.

So sweet, so sweet the roses in their blowing,
So sweet the daffodils, so fair to see;
So blithe and gay the humming-bird a-going
From flower to flower, a-hunting with the bee.

So sweet, so sweet the calling of the thrushes,
The calling, cooing, wooing, everywhere;
So sweet the water's song through reeds and rushes,
The plover's piping note, now here, now there.

So sweet, so sweet from off the fields of clover,
The west wind blowing, blowing up the hill;
So sweet, so sweet with news of someone's lover
Fleet footsteps, ringing nearer, nearer still.

So near, so near, now listen, listen, thrushes;
Now plover, blackbird, cease, and let me hear;
And, water, hush your song through reeds and rushes,
That I may know whose lover cometh near.

So loud, so loud the thrushes kept their calling,
Plover or blackbird never heeding me;
So loud the millstream, too, kept fretting, falling,
O'er bar and bank in brawling, boisterous glee.

So loud, so loud; yet blackbird, thrush, nor plover,
Nor noisy millstream, in its fret and fall,
Could drown the voice, the low voice of my lover,
My lover calling through the thrushes' call.

"Come down, come down!" he called, and straight the thrushes
From mate to mate sang all at once, "Come down!"
And while the water laughed through reeds and rushes,
The blackbird chirped, the plover piped, "Come down!"
Then down and off, and through the fields of clover,
I followed, followed at my lover's call;
Listening no more to blackbird, thrush, or plover,
The water's laugh, the millstream's fret and fall.

The Bible is the only book which shows us what we are—not only our needs, but our possibilities. Too many men are content to live in the valley or to roam about among the foothills who might be climbing upon the peaks of the higher Christian experience.—John R. Mott.

Children's Page.

THAT BOY.

Is the house turned topsy-turvy?
Does it ring from street to roof?
Will the racket still continue,
Spite of all your mild reproof?
Are you often in a flutter?
Are you sometimes thrilled with joy?
Then I have my grave suspicions
That you have at home—that Boy.

Are your walls and tables hammered?
Are your nerves and ink upset?
Have two eyes, so bright and roguish,
Made you every care forget?
Have your garden beds a prowler
Who delights but to destroy?
These are well-known indications
That you have at home—that Boy.

Have you seen him playing circus
With his head upon the mat,
And his heels in mid-air twinkling—
For his audience, the cat?
Do you ever stop to listen,
When his merry pranks annoy,—
Listen to a voice that whispers,
You were once just like—that Boy?

Have you heard of broken windows,
And with nobody to blame?
Have you seen a trousered urchin
Quite unconscious of the same?
Do you love a teasing mixture
Of perplexity and joy?
You may have a dozen daughters,
But I know you've got—that Boy.

THE ADOPTED KITTENS.

"O mamma, mayn't I stay home from school and 'muse Nellie this morning, 'cause she feels so bad?" Susie cried, rushing into the breakfast-room.

Mamma didn't hear at first.

She was rocking baby and giving three-year-old Robbie his breakfast, and telling Mrs. Clay from next day how she made gooseberry pies, not forgetting to see that Willie got his hair properly combed for school, and directing forgetful Minnie about her lunch; so, perhaps, it was no wonder Susie had to pull her arm and repeat her question.

"It's Nellie Wilson, mamma. The poor-house man is coming over for her this morning, 'cause she hasn't anywhere to go now. Her mamma and papa are dead, and Nellie's awful 'fraid. She just sits crying and crying, and mis'erable as she can be; and can't I stay home and 'muse her? Maybe I won't ever have another chance."

"The poor little thing! Yes, I suppose so." Susie was dragging the forlorn little figure in shabby black out to the brush-pile, where Furry-purpy had hidden her kittens.

"She don't mind our looking at 'em," she said, eagerly reaching under the brush for one.

"It's the boys and dogs she hid 'em from. Look, aren't they pretty? 'Most big enough to drink milk for themselves now. My, I guess Furry-purpy will be glad when they can, 'cause they're so hungry and she's so little that mamma says they 'most eat her up alive. Just look, how thin and poor she is!"

But presently, with loving pats and soft caresses, the little girls restored her treasures to her, and scampered off to the barn to hunt eggs.

Into all the usual nooks and corners they peered, then scrambled up on the hay papa had bought three days before, and Susie cuddled down in it, making believe she was a bird, and trying to chirp.

But suddenly, Nellie asked: "Why, Susie, did you bring one of the kittens out? I hear a mewin'."

They scrambled over to the other side, listened again, looked all about, but could

find nothing. "She's got a hole away down in the hay—r else it's slipped down itself. Kitty! Kitty!"

Still no answer, but faint, distressed mewin' that brought tears to Nellie's eyes. "It's lost," she said, "and it's so little and crying for its mother. Can't we get it out?"

"Why, it can't see out of its eyes; they are so full of dust," Nellie said, pityingly. "And how thin it is, and so rough!" It looks as if it was 'most starved to death."

And Susie exclaimed: "Why-ee, it isn't one of our kitties at all!"

"Why, Susie! Whose is it, then?" "I don't know. But it's littler than Furry-purpy's—and bluer—and hers are so plump, and this looks as if it never had anything to eat. It's 'most like hers, but it ain't. Let's go and show it to mamma."

Mamma looked at it curiously. "No, it's not Furry-purpy's. Looks as if it were part Maltese. Found it in the hay, you say? Then it must be Mr. Dean's cat had her nest in this hay-stack, and he loaded it with the rest of the hay without knowing it."

"Take it to Furry-purpy. She may take it for one of her own and take care of it. That is the only thing we can do," mamma said.

Susie carried the kitten tenderly out on the steps and called: "Furry-purpy! Kitty! Kitty!"

Furry-purpy came running, expecting something to eat. Susie set the kitten down, and stepped back. Mamma came to the door to see.

But Furry-purpy paid no attention. Then mamma told the little girls to put it with the other kittens and leave it. When they had done so and had run away, Furry-purpy went back to her hiding place.

The little girls followed, and peered under the brush-pile, presently returning to report that Purry-purpy had taken the waif to her bosom, was nursing it, and gently washing the dust out of the blinded eyes with her soft tongue, as if it were her very own. "She's 'dopted it," Susie said, "I didn't know cats were so good."

"Mammias have tender hearts," smiled papa. "Hello, here's Davis from the poor-house! What does he want here?" Nellie knew. The light faded from her eyes, a great sob rose in her throat.

Mamma saw the big tears flooding her eyes again, and gathered the forlorn little figure in her arms. "He has come for this motherless little girl," she said, with a queer little shake in her voice.

"But we can't be outdone in Christianity by a cat. Please go tell him he can't have her. We'll take care of her."

"Well," he said, "all she will eat and wear won't cost very much, and the work mainly comes on you. Just as you say, only don't work yourself to death."

"She will help and teach Minnie and Susie to be more helpful," said mamma. "And, anyway, we can't be outdone by Furry-purpy."—Selected.

TABBY'S CHICKENS.

My little sister Dorothy had a large white Cochin hen named Peggy, and Peggy was as much a member of the family as any of us. When she was a tiny chick, she had the misfortune to get one of her legs broken. Either because Dorothy was not a good surgeon or because Peggy's leg was contrary, the wound

would never heal perfectly. So Peggy limped to the end of her days.

One morning she was missing. We looked everywhere for her, but not a single trace of her could we find, and at last we concluded that she must have wandered off and died.

About three weeks after this, as Dorothy and I were walking past the smoke-house one morning, suddenly we heard a faint "peep! peep!" coming from we knew not where. The sound seemed to come from inside the smoke-house. I pushed the door open and went in, Dorothy just behind me. A shout of glad surprise followed. There on the nest near the door was Peggy, and with her nine of the downiest, daintiest, fluffiest little chicks that ever gladdened the heart of a mother hen.

As we came near, she flew off the nest, nearly bursting with pride at her new-found importance, and clucking, she led her brood into the warm May sunshine. I looked into the nest, and there I saw three unhatched eggs, but Peggy, I was sure, would not return to the nest after having once left it.

I went out leaving the door open, so that the sun coming in shone full upon the nest. One other beside ourselves found this nest; for that evening we discovered Tabby, our cat, fast asleep upon it.

She must have enjoyed her nap very much, for the next morning we found her in the same place, and wonder of wonders! there, nestled close beside her, were three little chicks.

The warm sunshine during the day and the heat from the cat's body at night had kept the eggs from becoming chilled, and had finished the task begun by Peggy.

Bye-and-bye, Tabby, tired of sleeping, rose and stretched herself. The chicks rose, too, and followed her. At first she did not appear to notice them, but walked demurely across the garden path and lay down on the cool, green grass under the apple-tree. What would the chicks do now? I wondered.

They fearlessly ran up to the cat and huddled against her warm, soft fur, one being bold enough to nestle between her two front paws. Puss looked down as if surprised, then seemed to accept it as a matter of fact, and began to lick the little downy head. With the first soft caresses, the spirit of mother love for these little waifs must have entered Tabby's breast, for after this their own mother could not have taken better care of them than did Tabby.

She would let them eat from her plate each day, often taking only a small portion of the food herself, and seeming to leave the rest for the greedy little chicks.

Early each afternoon she would lead them off to some cozy spot to sleep, and a lovely sight it was to see Tabby all curled up in a fluffy gray ball, with the downy yellow heads and bright, black eyes of the little chickens peeping up above her soft fur. Not until they were large chickens and able to take care of themselves, did this faithful cat cease her vigilant care of them. And then she had three bright-eyed little kittens to console her for the loss of the little adopted babies which she seemed to love as much as if they had been her own.—Miriam Cooke, in the Sun-beam.

"WELL, my dear, what did you think of Dr. Vernose's sermon this morning?" "Why, I was very much surprised. I never knew before that the apparently simple text he chose was so hard to explain."—Exchange.

Popular Science.

H. H. BAKER.

A Mighty Big Tree.

The largest tree in this world is now standing in Fresno County, California, and measures one hundred and fifty-four feet and six inches in circumference, six feet above the ground. It is therefore over fifty feet in diameter, and is estimated to be between three and four thousand years old, and belongs to the coniferous family.

One of these trees measuring one hundred and twelve feet in circumference, standing near Oaxaca, was estimated by A. de Candolle and Asa Gray to be over four thousand years old.

They grow graceful in form to a great height, having a kind of umbrella formed top of thick foliage, their usual height being from two to three hundred and twenty-five feet.

The bark is rather of a spongy nature, coarse, and attains a thickness of over three feet on the oldest trees. The sap wood is rather thin and white, but the inner wood is a dark red, is very firm, durable, and will take a high polish.

Let us for a moment consider what might be constructed within this mammoth tree. By simply removing the extra timber, one of the most fashionable and elegant cottages in the world could be formed, one on which the architectural skill of Sir Christopher Wren might well be copied and displayed.

The foundation being already laid, and the plans for the different stories, etc., completed by the architect, then a skillful manipulator of all forms of saws, propelled by an electric motor, could at once approach the tree and commence work and continue to carry it forward. On the architect's plans, every piece to be taken out would be delineated and marked where to be used in making another building, so that not a piece of the wood would be wasted that could possibly be used in erecting another cottage.

Of course it would be an easy matter for science to so arrange these saws to cut horizontal, perpendicular, or at any angle, or around a circle so that any piece that was to be removed could be shaped as desired and prepared for its place and for use at once.

All floors, ceilings, partitions, casings and ornamental work, would be a part of the tree and grew thereon, not the sound of a hammer, or a nail to be driven in all the cottage.

The first section of five stories for reception and convention rooms would naturally occupy ninety feet; the height of ceilings gradually being reduced in proportion to size of room, but from this point the next twenty stories for lodgings and other private rooms, the average height would be twelve feet, thus leaving fifteen feet to be completed for a look-out over a vast extent of country.

The proper name for this remarkable dwelling would be the "Sequoia Cottage." Cottages, numbering one hundred and sixty, all built in the usual style, the lumber for which could all be taken and manufactured within this tree. The cottages when incorporated would popularly be named "Conifer Village."

To accomplish this work would require a force of from seventy-five to one hundred men, mostly skilled mechanics, from the different trades unions.

The time required to complete the work would evidently occupy from six to eight years; including strikes among themselves for more wages and shorter hours, and through brotherly love and sympathy for others, whom they never saw or heard, they living in other parts of the globe.

The cost of completing the village could not well be estimated under the circumstances, but like the capitol at Albany, N. Y., would require several estimates at different times, and from different parties, to finish the work, until the estimates had reached far into the millions. Very likely it would turn out so in this case.

THE LAST LEAF.

OLIVER WENDELL HOLMES.

[The thinning ranks of the Veterans make Dr. Holmes' Last Leaf appropriate to Memorial Day.]

I saw him once before,
As he passed by the door,
And again

The pavement stones resound,
As he totters o'er the ground
With his cane.

They say that in his prime,
Ere the pruning-knife of Time

Cut him down,
Not a better man was found
By the Crier on his round
Through the town.

But now he walks the streets
And he looks at all he meets
So forlorn;
And he shakes his feeble head,
That it seems as if he said,
"They are gone."

The mossy marbles rest
On the lips that he has prest
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb.

And if I should live to be
The last leaf upon the tree
In the spring,
Let them smile, as I do now,
At the old forsaken bough
Where I cling.

TRIBUTE TO A MOTHER.

The home is where the mother is, and no chisel, brush or language can describe the beauty and the bravery of her devotion. Nature's deepest forces are silent and unknown, and the same is true of what molds and makes manhood in the quiet of a mother's life and prayer.

The world is what the mother makes it. Her hand has always and everywhere directed the steps of youth. Beyond any general's are a mother's plans.

Christ could not be personally everywhere, so he sent us loving mothers. The love is primal and pure, and unlike in kind or quantity the love of father, sister, brother, wife, or friend.

The light of the day we call life shines from the God-swept circle of her hearthstone. Would that in answer to prayers and cries we could bring it back. Her tears were like April showers, bringing sunlight after storm; her songs caused sleep to fold her wings above our couch; her loving hands smoothed away the worst pain, and beneath their pressure we grew calm.

One can no more keep the memory of a dear dead mother out of his heart than the breath of summer can be shut out from an open window. It is this undying love which makes us keep step to the song she still repeats; which lifts us to God on the wings of her prayers, and bids us write with love's finger on the white marble: "Sacred to the memory of my mother, God bless her forever."

The dying Christ said: "Behold thy mother." Incarnate love was thoughtful to the last. The mother's love for the child and the child's love for the mother is the alphabet for all human and divine affections.—G. L. Morrill.

THE FAMILY RECORD.

FRANK L. STANTON.

That's John—he is a doctor, an' William kinder laws.
An' Reuben, he's a traveler in the missionary cause;
An' Moses runs a grocery store, an' Zekeil, he's the Mayor;
An' Bob, he deals in real estate, where all the cash is clear;
An' Jim, he's tradin' horses, an' Ben, he runs the mill.
An' Jeremiah deals in corn an' moonlight at the still;
An' Jackson—well, he ain't no 'count-jes' keeps 'em on the stir
To make a livin' for him: Jack's a politician!

THE SENATOR'S PATIENCE.

Chesapeake Bay almost cuts Maryland in half geographically, and its effect is nearly the same politically. From time immemorial it has been the custom of the State Legislature to select its United States Senators, one from the western and the other from the eastern shore. Not long ago the question was agitated, and the newspaper devoting the most space to the question sent a very self-confident young man to interview Senator Arthur P. Gorman. One might as well expect to get a funny story from the Sphinx itself as to get an interview from the Senator. But the reporter was blissfully ignorant. He approached the Senator and remarked:

"Senator, we want to get an expression of opinion from you on the Senatorship question. You know my paper wields a great influence and molds public opinion."

"You say your paper molds opinion?" said the Senator.

"Yes, sir," replied the rash young man; "nearly everybody waits to see what my paper will say."

"Well, 'my boy,' said the Senator with a smile, "I think I will wait too."

THERE is a story of an old sexton in the North who was very much addicted to inquiring after sick people. Someone told him old Brown was very ill. "Puir man!" ejaculated the grave-digger, with feeling. "I am sorry to hear it, but I just hope he'll hover till once the frost breaks."

MARRIAGES.

LEONARD—CUFF.—At the Seventh-day Baptist Parsonage, Marlboro, N. J., April 12, 1903, by Rev. N. M. Mills, William S. Leonard, of Bridgeton, N. J., and Miss Charlesanna Cuff, of Quinton, N. J.

CUFF—HARMAN.—At the Seventh-day Baptist Parsonage, Marlboro, N. J., April 20, 1903, by Rev. N. M. Mills, John Cuff, of Quinton, N. J., and Caroline Harman, of Bridgeton, N. J.

BURDICK—COLLINS.—At the home of the bride's parents, Alfred, N. Y., May 6, 1903, by Pastor L. C. Randolph, Merton Coon Burdick and Maybelle Rose Collins, all of Alfred.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought;
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

ROYCE.—Orin, son of James and Anna Reynolds Royce, was born in West Almond, N. Y., September 19, 1828, and died May 16, 1903.

He leaves two sisters and three sons. He was a man of honor in business dealings and was widely known and respected. Funeral conducted at the home of his son, Emery Royce, Philips Creek, May 18, 1903. L. C. R.

JONES.—Albert R. Jones, was born at Elmer, Salem County, N. J., August 2, 1832, and entered into his rest May 4, 1903.

When but two years of age his mother died and Mr. Jones was "bound out" to live with a farmer. When a boy he found his way to Shiloh Academy, determined to obtain an education. This he did, preparing himself for teaching, which profession he followed most of his life.

When a young man he taught the Salem, N. J., high school, having a home in the family of Rev. George Wheeler. August 31, 1855, he married Sarah Jane West. Two children were born to them, but both died in infancy. Lillian Tracy, a motherless girl of four years, found her way into Mr. Jones' home, where she was reared. She has amply repaid Mr. and Mrs. Jones for their kindness to her by caring for them, most tenderly, in their days of age and illness. About seventeen years ago Bro. Jones removed from Shiloh to St. Just, Va., where they lived on a large farm until November 8, 1896, when Mrs. Jones died. Nearly two years ago Mr. Jones returned to Shiloh in failing health, as he said, "came back to die." During his stay of some sixteen years in the South he did a great religious work in the adjoining communities, in Sunday-school and Bible study. He was a very successful superintendent and teacher. During the last few days of his great suffering very comforting testimonials of his services came to him from his old friends of the South. Mr. Jones was the first Superintendent of Public Schools in Cumberland County, N. J., under the present school law, which office he honorably and ably occupied for two terms. In all public trusts he was faithful; he never sought them, but they sought him, for his ability and integrity. He was a convert to the Sabbath, true to it and to the Shiloh church, a worthy member until the end. He was a reformer; nothing could move him from what he believed to be right. He had set his house in order for going home. Services conducted at the Shiloh church, as he had arranged. Scripture lesson: Jno. 14 and 2 Cor. 5. He has given over the work of teaching to those whom he helped so much prepare for it. His dust rests beside that of his wife, in Shiloh. E. B. S.

ALLEN.—Franklin P. Allen, the son of Joseph R. and Susan Kenyon Allen, was born in North Stonington, Conn., December 28, 1852, and died at his home in Westerly, R. I., May 8, 1903, in the 51st year of his age.

He was first married to Nettie S. Lanphere, December 24, 1881. She died December 20, 1887. He married for his second wife Hattie E. Mathewson October 19, 1889, who, with three children, two daughters and a son, survive him. He was converted and baptized by Eld. Chas. A. Burdick and united with the Rockville Seventh-day Baptist Church May 16, 1868, retaining his membership until the time of his death. A kind husband, father and neighbor has gone home. Funeral services conducted at his home by Rev. O. U. Whitford. A. MCL.

JAQUES.—Lora Gertrude, daughter of L. E. and Gertrude Burdick Jaques, of Little Genesee, N. Y., was born August 15, 1901, and died April 28, 1903.

"Of such is the Kingdom of Heaven." D. B. C.

CRANDALL.—At Niantic, R. I., at the home of her daughter, Mrs. E. W. Vars, Mrs. Ruby C. Crandall, aged 76 years, 3 months, 22 days.

She was married May 31, 1848, to Alanson Crandall, of Hopkinton, R. I., who preceded her to the better land, March 13, 1903. Three children were born to them, one son and two daughters, two of whom are living. She united with the Seventh-day Baptist Church in Rockville, R. I., December, 1849, and retained her membership with that body until her death. A woman of much energy and enterprise, a home-maker and a helpmeet in the true sense of the word, revered by husband and children and honored by all. Funeral services, conducted by her pastor, at the home of her daughter, May 14, 1903. Text: "In death they were not divided." A. MCL.

BARRETT.—Mrs. Arlie Hurd, was born in Adams Centre, N. Y., March 27, 1872, and died May 1, 1903.

She was left an orphan when but a babe, and became a member of the family of her grandmother, Mrs. Spicer Green. When but a child she gave her heart to the Saviour, uniting with the Adams Centre Seventh-day Baptist Church, of which she continued a faithful and loyal member until death. She was married to Charles Barrett, of Watertown, N. Y., and it is remarkable that she leaves an infant but a few months old as she was herself left in infancy. Loving hands tenderly ministered at her burial. S. S. F.

HITCHNER.—Margaret Hitchner, daughter of Frank and Rebecca Hitchner, was born September 29, 1884, and died March 25, 1903.

The funeral service was held in the home near Marlboro, N. J., March 28, 1903. She died trusting in the Lord Jesus Christ. She selected the Scripture to be used at the funeral: "My grace is sufficient for thee." N. M. M.

HUMMEL.—Frank B. Hummel was born near Marlboro, N. J., in 1849, and died in Philadelphia, Pa., March 26, 1903.

Frank was the oldest son of Deacon John and Harriet Hummel. He leaves a wife and four children to mourn the loss of a kind husband and a loving father. Brother Hummel was hopefully converted to Christ in his boy-

hood, under the ministry of Rev. J. W. Morton, and united with the Marlboro Seventh-day Baptist Church. Although he had not been a member of any church for the past twenty years, he died trusting in the promises of God, and looking for eternal life through Jesus Christ, our Lord. A brief service was held in the Marlboro Church March 30, 1903, conducted by the writer, assisted by Rev. E. B. Saunders. Theme: "Death a Divine Appointment." Heb. 9: 27. The aged parents and family have the sympathy of all friends. N. M. M.

COOK.—Mary M. Cook, wife of David Cook, and daughter of Ezekiel and Mary Avars, was born in Hopewell, N. J., September 7, 1843, and died at her home near Marlboro, N. J., May 5, 1903.

In 1864 she was married to David Cook, who survives her. To them have been born eight children; five are still living. Sister Cook was converted in early life, and in 1867 she united with the Marlboro Seventh-day Baptist Church, where she held her membership until death called her home. She had been a great sufferer for a number of years, and death came as a relief. The funeral was largely attended at her home. The writer, assisted by her former pastor, W. D. Burdick, spoke words of consolation from this Scripture: "All the days of my appointed time will I wait, till my change come." N. M. M.

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Employment Bureau Notes.

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

PAUL'S VOYAGE AND SHIPWRECK.

LESSON TEXT.—Acts 27: 33-44.

For Sabbath-day, June 6, 1903.

Golden Text.—Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.—Psa. 107: 28.

INTRODUCTION.

It is noteworthy that after the examination of Paul before Agrippa both Festus and Agrippa came to the conclusion that the prisoner had done nothing worthy of punishment. But even if Festus had been disposed to release him it was now too late. For after a Roman citizen had appealed to Caesar he could not be legally condemned nor acquitted by a local tribunal. Since he has appealed to the Emperor, to the Emperor he must go.

The account of Paul's voyage to Rome is presented with such a wealth of detail that it is one of the most beautiful narratives preserved for us in holy scripture. Paul's companions in travel, were Aristarchus of Macedonia and the faithful physician Luke. The presence of the latter is inferred from the use of the first person in the narrative, and from various other allusions to show that the writer was an eye witness. It has been conjectured that in order to obtain passage as companions of Paul these two faithful friends had to travel as his slaves. While this theory is not improbable it is also possible that they went independently of the party of Roman soldiers and prisoners, for the ships upon which they sailed were not exclusively employed for the service of the state, but carried freight and other passengers.

Our author gives us incidentally considerable information as to the management of sailing vessels by the ancients. It has indeed been said that we have in the Book of Acts more allusions to different ways of sailing and to various expedients in use by seamen upon sailing vessels than in all other writings of classical antiquity.

Upon this voyage, as well as often at other times, Paul was treated with great consideration by the Roman officers. The Centurion Julius recognized Paul as a man of distinction. At the time of the shipwreck Paul, as the one man of calm mind, had more influence than any other man upon the vessel.

TIME.—Probably in the year 60, early in November.

PLACE.—On a ship in the Mediterranean Sea; the island of Malta.

PERSONS.—Paul and his fellow voyagers; the centurion is mentioned in particular.

OUTLINE:

1. Paul Encourages His Fellow-Voyagers. v. 33-37.
2. The Crew Take Measures for Safety. v. 38-41.
3. All Escape Safely to the Land. v. 42-44.

NOTES.

1. ff. *That we should sail for Italy.* The voyage was not direct. Julius engaged passage for his prisoners and for the soldiers who guarded them upon a coasting vessel bound for Adrymittum, (not far from the present site of Constantinople). He expected to find at some port at which this vessel might stop some other vessel bound for Rome, and was not disappointed in that hope. At Sidon the Centurion had an opportunity of showing his good will towards Paul. Instead of keeping Paul in strict confinement, he allowed him to go ashore and meet the Christians there. At Myra they found an Alexandrian wheat ship sailing for Italy and secured passage thereon. It is evident that this vessel had already been driven out of its way by unfavorable winds, for Myra is far to one side of the direct course from Egypt to Rome. Sailing against head winds from Myra, they reached with difficulty the island of Crete, and spent some time in the harbor of Fair Havens waiting for a favorable wind.

9. *The voyage was now dangerous, because the Fast was now already gone by.* The fast referred to is the day of Atonement which occurs on the tenth day of the seventh month, that is, somewhere about the first of October. After that time of year stormy weather was prevalent, and navigation was practically suspended. The Centurion was very anxious to get his prisoners to Rome as soon as possible, and the owner of the vessel, who was probably the owner of the cargo, desired to get the wheat to market as soon as possible.

11. *But the Centurion gave more heed to the master and to the owner of the ship.* It seems that there was a council of the four chief men upon the ship of which Paul was one, and that Centurion presided, (perhaps because of his rank, and possibly because he may have, in a sense, chartered the vessel to convey his prisoners). Paul's good counsel was overruled by a majority vote. It is evident that Paul was regarded as no ordinary prisoner, or else his advice would not have been asked.

13. *And when the south wind blew softly.* They thought that now they had a favorable time to continue their voyage. They set sail, therefore, and were soon caught by a terrible tempest. In spite of every effort they were almost at the mercy of the waves and were in despair. Paul in this trying time received a special revelation from God to comfort him, and tried to encourage the others.

27. *Sea of Adria.* This is not the Adriatic Sea, between Italy and Greece, but that portion of the Mediterranean Sea between the southern extremities of Italy and Greece and the coast of Africa. The sailors discovered by sounding that the vessel was drawing near shore, and undertook to escape in the boat under pretense that they would carry out another anchor. Paul prevented this desertion of the sailors by appealing to the soldiers.

33. *Paul besought them all.* In this time of distress and danger it is Paul, the Christian missionary, who naturally assumes leadership. *To take some food.* They needed strength to endure the hardship of the shipwreck. *The fourteenth day that ye wait and continue fasting.* It is probable that Paul means that in all the two weeks since they left Crete they had not taken regular or proper nourishment. His language could not have been misunderstood by those to whom he spoke.

34. *For this is for your safety: for there shall not a hair perish.* A significant combination of complete deliverance through God and the necessity of activity on their own part. The reference to the hair is for the sake of emphasis. In speaking of the greatness of God's care for us our Saviour says, "But the very hairs of your head are all numbered." In verse 10 we notice that Paul said he perceived that the voyage would be with injury to the lives of those who sailed from Crete; but he was speaking then from the probabilities as they appeared to him from his extensive experience as a voyager. It is to be remembered that Paul made many voyages of which we have no account. Compare the list of dangers which he mentions in 2 Corinthians 11: 25-27, with those mentioned in the Book of Acts. In verse 24 Paul had already assured his companions that God had given him also their lives as well as his.

35. *He gave thanks to God in the presence of all.* Some have thought that Paul celebrated the Lord's supper, but this is hardly probable. He had encouraged them to eat by his exhortation, and how adds the influence of his example. He also turns the thoughts of the hearer to the true God whom he served and whom he had mentioned in connection with the promise of deliverance. This public worship of God must have been, under the circumstances, very impressive.

36. *Then were they all of good cheer.* The Apostle succeeded in his purpose of encouraging his companions. Very likely Luke uses the pronoun "they" instead of "we" to imply that he and Aristarchus were already of good courage.

37. *Two hundred, three score and sixteen souls.* Even our American revisers are a little too conservative in this passage, for there is no good reason why we should not translate literally, "two hundred and seventy-six," avoiding the reckoning by scores which is becoming antiquated. One of the old manuscripts, (that in the Vatican at Rome), omits the "two hundred" and reads "about seventy-six," but the weight of authority is for the usual reading. The number 276 is not at all improbable when we consider that in addition to the crew, (which could not have been small, as the vessel was large enough to have more than four anchors and was very likely a hundred feet long), there were the soldiers and the prisoners and probably other passengers.

38. *They lightened the ship.* They did this in order that the ship might be carried as far towards the shore as possible before it went aground. They had already thrown a part of the freight overboard soon after the

storm struck the ship. There was no use of trying to save the wheat.

39. *And when it was day.* It was already about midnight when they noticed that they were approaching land. See verse 27. *But they perceived a certain bay with a beach.* Although the land was unknown to them they noticed one place where it seemed possible to land with safety. They undertook there to drive the ship ashore upon this strip of beach and thus avoid the great danger of going ashore upon the rocks. The coast of Malta at this day presents features corresponding to the illusions of our author. The bay called at present "St. Paul's Bay," may have been the precise locality of the shipwreck. *Drive the ship upon it.* That is, upon the sandy strip of beach. Their object was, of course, to save the lives of the people and not to save the ship.

40. *They left them in the sea.* The reference is to the anchors and not to the people as in the Authorized Version. Under ordinary circumstances the sailors would have tried to save the anchors. *Loosing the bands of the rudders.* Ancient ships had two rudders, one at the right and the other at the left of the stern. These were more like oars or paddles than the modern rudders of large vessels. It seems that these rudders had been lifted up and fastened out of the way when the four anchors were put out at the stern of the vessel. Now, after the anchor ropes had been cut, the rudders were let down to enable the seamen to steer the ship to the desired spot. The foresail was also put up for the same purpose; for, unless the vessel got some headway, it would be impossible to direct its course. *Beach.* The translation "shore" is misleading, both here and earlier in our lesson; but especially so here. They could easily have gone ashore without effort; but they desired to go ashore where there was a beach.

41. *A place where two seas met.* This is probably to be explained from the fact that there is a narrow channel leading into the bay between the island of Salmonetta and the mainland of Malta. Through this channel a counter current meets the main current of the bay. It seems very probable that the ship struck on a bar of sand or mud, and that thus the crew were defeated in their purpose of running ashore on the beach. In such a situation, beset by a violent storm, the ship could last only a very short time.

42. *And the soldiers' counsel was to kill the prisoners.* They were answerable for the escape of the prisoners, and thought that if they could say that the prisoners were dead they would themselves be more likely to be excused than if they were obliged to confess that the prisoners were escaped. It is not at all unlikely that the larger portion of the prisoners were not, like Paul, being taken to Rome upon appeal to the Emperor, but rather were already condemned and were being taken to Rome to supply the demand for victims in the gladiatorial combats.

43. *Desiring to save Paul.* He was already very well-disposed toward Paul, and may now well have thought that he and the rest owed their lives to him. *They who could swim.* Very likely Paul was among this number. He had already been shipwrecked three times and passed a day and a night in the deep. When the swimmers had reached land they would be in a position to help any of the others that might need.

44. *Some on planks.* Perhaps these planks had been in use in connection with the storage of the wheat. They are contrasted with the fragments of the ship mentioned in the next line. *They all escaped safe.* Just as God had promised through Paul.

Special Notices.

The North-Western Association will be held with the church at Dodge Centre, Minn., June 11-14, 1903. The following general order of service has been arranged and will be followed, subject to such modifications as the occasion may seem to require:

- FIFTH DAY—MORNING.
- 10.00. Service of Praise, conducted by Rev. F. E. Peterson. Pastor's Welcome, Rev. G. W. Lewis. Response by Moderator, Prof. Edwin Shav. Introductory Sermon, Rev. A. B. Prentice. Report of Executive Committee.
- AFTERNOON.
- 2.00. Reports from the Churches. Reports of Delegates to Sister Associations. Devotional Services, conducted by Rev. M. G. Stillman.
- Reports from Corresponding Bodies. Appointment of Standing Committees. Sabbath-school Work, Rev. H. D. Clarke.
- EVENING.
- Evangelistic Sermon, Rev. Clayton A. Burdick. Prayer and Testimony Service, conducted by Rev. G. J. Crandall.

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SIXTH-DAY—MORNING.

- 9.00. Annual Reports.
- 9.45. Service of Praise, conducted by D. C. Lippincott.
- 10.00. Missionary Work, Rev. O. U. Whitford, Secretary.
- 11.00. Denominational Readjustment, Dr. G. W. Post.

AFTERNOON.

- 2.00. Business—Reports of Committees, etc.
- 2.30. Tract Work.
- 3.30. Devotional Services, conducted by Mrs. M. C. Townsend.
- 4.45. Young People's Work, C. U. Parker, Secretary.

EVENING.

- Evangelistic Sermon, Pres't T. L. Gardiner.
- After-Service, conducted by U. S. Griffin.

SABBATH-DAY—MORNING.

- Sermon, Rev. W. D. Burdick.
- Joint Collection for the Societies.
- Sabbath-School, conducted by Superintendent of Dodge Center Sabbath-school.

AFTERNOON.

- Sermon, Rev. S. S. Powell.
- Consecration Service, led by Young People's Society.

EVENING.

- Evangelistic Sermon, Rev. Geo. W. Hills.
- After-Meeting, conducted by Rev. L. D. Seagar.

FIRST-DAY—MORNING.

- 9.00. Business.
- 10.30. Prayer and Praise Service, conducted by Rev. M. B. Kelly.
- 11.00. Sermon, Pres't W. C. Daland.

AFTERNOON.

- 2.00. Unfinished Business.
- 2.15. Our Educational Interests.
- 3.15. Woman's Work, Mrs. A. E. Whitford.

EVENING.

- Evangelistic Sermon, Rev. M. B. Kelly.
- Closing After-Meeting, conducted by Rev. S. H. Babcock.

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.

- 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.
- 11.00. Sermon, President B. C. Davis, Alfred University.

Collection, Tract, Missionary and Education Societies.

- 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.

SIXTH-DAY—MORNING.

- 9.15. Worker's Council, Rev. L. C. Randolph.
- 10.00. Devotional Services, 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.

- 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 cooperation 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.

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

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.

REAL ESTATE.

Loans and Collections; fine Fruit Farms for sale. All prices. Correspondence solicited. Gentry, Ark. MAXSON & SEVERANCE.

THE SABBATH RECORDER.

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

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TABLE OF CONTENTS. EDITORIALS—The Ideal Man; Christ's Life Revealed God; Was Christ's Life a Failure; Such Failure is Success; One More Unfortunate; Successful Preaching; Amusement; Solving the Riddle of the Sphinx; Cuneiform Mystery; Increasing Interest; Blind Children Reading the Gospel. 321-323

ALFRED UNIVERSITY. One Hundred Thousand Dollar Centennial Fund. Alfred University will celebrate its Centennial in 1938. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time.

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W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 6 P. M.

THE FOOL'S PRAYER. E. R. SILL. The royal feast was done; the king Sought some new sport to banish care, And to his jester cried: "Sir Fool, Kneel now, and make for us a prayer!"

CENSORIOUSNESS is a common vice. It cannot be called less than a vice, even though it be indulged in by Christians, and be named as it has been sometimes, a "Christian vice."

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Salem, W. Va. August 19-24, 1903.

Milton Wis. President, Mrs. S. J. CLARKE, Milton, Wis. Vice-Pres., Mrs. J. B. MORTON, Milton, Wis.

CHANGED ADDRESS. DURING the month of June all communications for the editor of the SABBATH RECORDER should be addressed to Watch Hill, R. I.

WINNING AND ANNihilATING. A KEEN observer of men once said of two brothers, clergymen, neither of whom is now living, but whose names would be recognized by most of our readers, "One seeks to annihilate his opponent in debate, and usually succeeds; the other seeks to win his opponent."

SCIENTIFIC AMERICAN. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year; four months, \$1. Sold by all newsdealers.

THE SABBATH VISITOR. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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SALEM COLLEGE. This Term opens WEDNESDAY, SEPT. 23, 1903, and continues thirteen weeks, closing Tuesday, December 23, 1903.

SALEM COLLEGE. Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

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Christianity and Judaism. We are in receipt of the following letter, which we publish for its own sake, and because we are willing to call attention again to the Jewish Encyclopedia.

Christianity and Judaism. The reaction is sure to come when they reach that age where self-will and self-direction take the place of the direction of parents and teachers.

Christianity and Judaism. We make no appeal for withholding just condemnation of wrong, folly, and the like, but urge that instruction and kindness will secure attention to the right, where censoriousness is likely to drive away from it.

Christianity and Judaism. A KEEN observer of men once said of two brothers, clergymen, neither of whom is now living, but whose names would be recognized by most of our readers.

Christianity and Judaism. This remark suggests the two extreme methods of dealing with men. Debate on any subject is likely to awaken the desire, if not to eventually in the purpose of annihilating the man whom we oppose.

Christianity and Judaism. The annihilation of one's position may leave him without standing ground or foundation for anything better. It requires a high type of manhood, and a high conception of the

Christianity and Judaism. We trust that pastors and other correspondents will preserve these directions, and so facilitate matters connected with the editing of the RECORDER, and with the work of the Secretary.

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