

THE SABBATH RECORDER.

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TABLE OF CONTENTS. EDITORIALS—The Ideal Man; Christ's Life Revealed; 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

The Sabbath Recorder.

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

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Next session to be held at Salem, W. Va. August 19-24, 1903. REV. T. L. GARDINER, Salem, W. Va., President. REV. L. A. FLATTS, D. D., Milton, Wis., Cor. Sec.

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THE FOOL'S PRAYER.

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!"

The jester doffed his cap and bells, And stood the mocking court before; They could not see the bitter smile Behind the painted grin he wore.

He bowed his head, and bent his knee Upon the monarch's silken stool; His pleading voice arose: "O Lord, Be merciful to me, a fool!"

"No pity, Lord, could change the heart From red with wrong to white as wool; The rod must heal the sin; but, Lord, Be merciful to me, a fool!"

"'Tis not by guilt the onward sweep Of truth and right, O Lord, we stay; 'Tis by our follies that so long We hold the earth from heaven away.

"These clumsy feet, still in the mire, Go crushing blossoms without end; These hard, well-meaning hands we thrust Among the heart-strings of a friend.

"The ill-timed truth we might have kept— Who knows how sharp it pierced and stung! The word we had not sense to say— Who knows how grandly it had rung!

"Our faults no tenderness should ask, The chastening stripes must cleanse them all; But for our blunders—O, in shame Before the eyes of heaven we fall.

"Earth bears no blame for mistakes; Men grow the knave and scourge the tool That did his will; but thou, O Lord, Be merciful to me, a fool!"

The room was hushed; in silence rose The king, and sought his gardens cool, And walked apart, and murmured low, "Be merciful to me, a fool!"

Changed Address. DURING the month of June all communications for the editor of the SABBATH RECORDER should be addressed to Watch Hill, R. I. He goes there on the 2d of June, that his invalid wife may escape from the dangers induced by hot weather during the summer.

She remains helpless from paralysis, and practically speechless, although clearly apprehending all that passes, and understanding all that is said to her. From the 1st of July, forward, all matter intended for the editor of the RECORDER should be addressed to the office in Plainfield. Pres. T. L. Gardiner will have charge of the RECORDER during July and August, that the editor may secure a little needed rest during those months, when the extra work of preparing his annual report as Secretary of the Tract Society is in hand.

All matter intended for the Corresponding Secretary of the Tract Society, or the editor of the Sabbath of Christ, should be addressed to Watch Hill, from the first of June forward.

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.

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."

We put this truth in another way when we speak of destructive and constructive criticism. As in all else, Christ's work stands as the first model in the matter of argument or opposition. We find little argument in what he said, but much that is educative and explanatory.

Occasionally he denounced and sought to destroy, but always that destruction might open the way for construction. He annihilated the errors of men that he might win them to the truth.

This whole subject is far-reaching and of importance in all Christian work, notably in dealing with children, and with those who are in any way addicted to error. To win one is higher attainment than to annihilate many.

\*\*\* 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, the first volume of which was noticed at length by us when it appeared some months ago.

As the Encyclopedia promises to be the most valuable contribution to Jewish literature which has appeared within a century or more, so the discussion to which Dr. Singer calls attention will be a valuable contribution to the knowledge which Christians ought to have concerning the relation of these two forms of religion as it appears from the Jewish standpoint.

Some of the sub-heads of the article to which Dr. Singer calls attention, are as follows: "The Messianic Movement," "John the Baptist," "Jesus as a Man of the People," "The Risen Christ," "Jesus' Teachings," "Paul's Anti-Nomistic and Gnostic Views," "Early Christianity a Jewish Sect," "Paganism Predominant," "Woman's Part in the Early Church," "Trinitarianism," etc., etc.

We have often called attention to the fact that Christianity began as a movement within the Jewish church, and that the main features of that movement were an unfolding of the spiritual side of Judaism. It may well be said that no Christian scholar can afford to remain ignorant of the relations between Christianity at its beginning, and Judaism, and therefore of the fundamental relations which still exist between the two forms of religion.

That Dr. Singer, Dr. Kohler, and other eminent scholars of the Jewish church, are seeking to set forth the facts concerning the relation between Christianity and Judaism, ought to be a double incentive toward further investigation.

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."

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. Such a course is destructive. It finds too large a place in what men call reformatory work.

Too many people are satisfied if, in argument, they can destroy, or seem to destroy the position of those whom they oppose. To master opposition is a natural tendency which finds its lowest expression in physical conflicts in animal life.

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

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tion by Christian readers. This is the letter. To the Editor of the SABBATH RECORDER.

Dear Sir:—Permit me, a Jewish scholar, and projector and managing editor of the Jewish Encyclopedia, to send to you the enclosed article as one of hundreds in this Encyclopedia that will help to make clear to the Christian public the trend of Jewish thought on vital questions in which both Christian and Jew are interested.

More time than ever is now being devoted by Christian theologians—I mention only Schurer and Bousset—to the study of the social and religious conditions of Palestine and the Jewish Diaspora during the century preceding Jesus Christ and that following his appearance. Now-a-days it is beginning to be realized that a thorough understanding of the principles of the Christian faith during the most decisive epoch of its growth, is impossible without a study of its Jewish life-source. To facilitate this study is one of the purposes of the Jewish Encyclopedia, the 4th Volume of which (issued a few days ago) contains the article mentioned above. This article was written by one of the foremost Jewish theologians of this country, Dr. Kaufmann Kohler, President-elect of the Hebrew Union College, Cincinnati. While, of course, you will not agree with the article in its entirety, its perusal will, I am sure, prove of the utmost interest to you, reflecting as it does the present attitude of scholarly Jews toward Christians to-day in this country—a country in which the Jewish population is most rapidly increasing.

Do you not think with me, dear sir, that the free and educated American citizen of the twentieth century has, among other missions, the noble mission of elaborating the future religion of mankind? We, Christian and Jew, whom education and conditions have pushed to the fore as leaders of human thought, are in duty bound to point our contemporaries to the path of truth, called by the Talmud the "seal of the Almighty."

I am, dear sir,

Yours respectfully,

ISIDORE SINGER.  
30 Lafayette Place, N. Y.

Jews and Christians in Relation to Jesus.

ON another page will be found an article from the American Hebrew, which is an indication of the increasing interest that thoughtful men are taking in regard to the need of information as to the actual status of Jews and Christians towards each other, and toward Jesus. We ask our readers to take note of the article, and to seek information from all reliable sources concerning this question. Whatever the future may bring, it is high time that Jews and Christians, with their common scriptures, and with an origin which had much in common, should better understand each other.

What Shall We do with the Negro?

THE present status and the future relations of the negro in the United States, especially in the Southern states, is a question of great moment, and in many respects one of paramount importance. In a late number of the North American Review, Mr. A. R. Colquhoun draws a comparison between the status of the negro in the United States, and in the Island of Jamaica. As our readers know, Jamaica is a Crown Colony of England which is governed

directly from the home office. Mr. Colquhoun asserts that the negroes of Jamaica have practically no political rights, but on the other hand, whenever a negro attains such culture, property and social standing as make him an equal of white men, of a given circle, he is received into that circle as an equal. In other words, as a man he is conceded whatever place he is able to fill, even though he has few or no political rights. Being a negro, political circles do not open to him. Being a man, his achievements and attainments are generously acknowledged without prejudice. It is said that the Jamaican negro is not conscious of any injustice done him, but that he is inspired toward better things by the knowledge that he will be recognized in proportion as he rises above the average level of his race. If this picture of affairs in Jamaica be correct, it certainly suggests the question as to whether the giving of political equality to the negro of the United States was the wisest and best step toward uplifting and developing him. That it was an unavoidable necessity, as a measure connected with the Civil War, there seems no chance for doubt. Neither are we ready to believe with Mr. Colquhoun that to deprive him of political equality is a necessity, or the best thing to do. But one cannot turn away from the fact that his unfitness for political equality was, and is yet an important factor in the adjustment of his relations with the white man, and to the government. This much seems clear, that the problem of the negro in the United States was by no means settled when, as a war measure, political rights were granted him. It is equally clear that manhood, culture, and higher development must come before the political rights which have been granted to him can be successfully exercised. When all is said, we have done little more than emphasize the fact that the negro problem is still one of the great problems before the United States.

The Religious Education Association.

DURING the three months which have now passed since this Association was created by the Chicago Convention (February 10-12), much progress has been made. The Executive Board, elected by the Convention, has held frequent meetings for laying the foundations of the work which the Association has undertaken. More than twelve hundred members of the Association have been enrolled. The list of members will also be published in the volume of Proceedings, where it will appear that the movement has secured the active cooperation of many of the most eminent and able religious educators and workers of the country. With such a force to advocate the ideas and to inaugurate the plans of the Association, success is not only assured, but is to be widespread and rapid. The invitation to active membership remains open to all persons engaged in religious and moral instruction of any kind, and the associate membership is open to all others who, though not actively engaged in such work, are interested in it and desire to promote it.

The volume of Proceedings is ready. It contains the addresses in full which were given at the recent Convention, the minutes of the Convention, the lists of officers and members of the Association, and other information concerning the movement. It is a

book of nearly four hundred pages, well printed and bound. Each member of the Association will receive one copy free. Copies of the Proceedings are furnished to the general public at \$1 postpaid. It is safe to say that there is no book upon the subject of religious and moral education which will be found more useful or more stimulating than this one. All persons who desire to know really what the Association stands for, and has undertaken, will find the necessary information in this volume.

In every part of the country the Religious Education Association has been a prominent theme of discussion, not only between individuals, but in ministerial conferences, and at many gatherings where religious and moral interests are discussed. It is gratifying that the movement has already awakened such a large interest. Earnest inquiries are pouring in upon the Association for authorized representatives to set forth the ideas and plans of the movement. Many officers and members of the Association have already made such presentations of the movement in their own and other localities. The Executive Board desires to respond to all such requests as far as possible, and indeed, invites requests of this kind.

Viewing the progress made during the last three months, it is evident that the Association has established itself in the minds and hearts of many persons engaged in all branches of religious and moral education. The future certainly is promising for the realization of the hopes of those who have anticipated most from this great undertaking.

(Orders for copies of the Proceedings may be sent to the Religious Education Association, Executive Office, 153 LaSalle St., Chicago. One dollar bills may be sent in letters with comparative safety. Checks, drafts and money orders may be made payable to James H. Eckels, Treasurer.)

THE Charlotte (N. C.) Medical Journal for May, 1903, publishing an article on lead poisoning, by Edwin R. Maxson, M. D., LL. D., of Syracuse, N. Y., is upon our table. Aside from its value from a scientific standpoint, the article contains many facts touching the danger of lead poisoning in the ordinary home. Lead pipes for the conducting of water is one of the more usual ways in which evil results are secured. Cosmetics, hair dyes and similar preparations which claim to be valuable from a medical standpoint, are also a frequent source of inducing such poisoning. The article is reprinted in a folder, which, we presume, may be secured from Dr. Maxson at 818 Madison St., Syracuse, N. Y.

THERE are not a few suggestions that those organic bodies called Metals May Have Diseases. metals are subject to rapid changes under given circumstances akin to what is known as disease in living beings. It is well understood that certain qualities of iron and steel, for example, are lost, and that other metals suffer rapid change, without any apparent cause. It is reported that Dr. Bechold, of Germany, a specialist in metallurgy, is inclined to the opinion that great developments are near at hand in that science. He is quoted as saying, "Who knows if metallurgy will not soon create a new and vastly important branch of itself—the branch of producing innoculating materi-

als which shall change their temper and form swiftly, instead of waiting for the slow processes of forging and tempering that obtain to-day." The wonderful Tin-Pest is a phenomenon somewhat well known. This seems to be due to change of temperature, and other causes unknown, by which whole shiploads of that material have been injured or destroyed in transportation. The writer is not conversant with the science of metals but the question is important enough to secure consideration from those who are.

THE EASTERN ASSOCIATION.

The 67th session of the Seventh-day Baptist Eastern Association was held with the Second Hopkinton church at Hopkinton, R. I., May 21-24, 1903, Curtis F. Randolph of Ashaway, moderator, Asa F. Randolph of Plainfield, recording secretary, and H. Louise Ayers of Westerly, assistant secretary. Devotional services were conducted by Rev. Alex McLearn of Rockville, and Rev. L. F. Randolph, pastor, welcomed the Association in an appropriate address, in which he expressed the hope and expectation that abundant blessings would attend the meetings, and that the church would be uplifted in spiritual things.

The opening sermon was preached by Rev. E. F. Looftoro of New York City, who was assisted in the service by Rev. E. H. Socwell of Berlin, N. Y. Text, 2 Chron. 16: 9, "For the eyes of the Lord run to and fro throughout the whole earth, and shew himself strong in the behalf of them whose heart is perfect toward him." Theme, "God Seeks Trustworthy and Faithful Servants." Men do not trust important enterprise to incompetent and unworthy agents, neither do wise employers reveal the secrets of business to those who are not worthy of confidence. In a larger degree does God seek those who are loyal, competent and worthy to do his work and to accomplish his will. The seeking on the part of God is constant, careful and eager. He seeks with compassion and wisdom, but he cannot use those who are not loyal nor reveal his purposes to those who are unfitted to receive them. He is seeking us now. Will you be found of him and find blessing and power through his abundant revelations.

After several items of business the morning session adjourned.

AFTERNOON.

Devotional services were conducted by Rev. O. D. Sherman. The next hour was occupied by reports from delegates representing sister associations. President T. L. Gardiner represented the South-Eastern Association, the last session of which has just closed. Although suffering for lack of pastors, the churches of that Association are in good spiritual life. Educational influence through Salem College is leading in a marked transformation of society and of Seventh-day Baptist interests in West Virginia. Rev. Leon D. Burdick appeared for the Central Association. Revival work has gone forward in that Association during the year and the spiritual interests of the churches are well sustained. The Western Association was represented by Rev. Geo. P. Kenyon. He spoke especially of his personal relation to the Eastern Association through his ancestors who emigrated from its territory and became founders of the Western Association which he represented. Dr. L. A. Platts reported from the North-Western Association. That is much the larg-

est of our Associations in extent of territory and in membership. The past year has been marked by spiritual growth. Its session for 1903 is soon to be held in Minnesota. Rev. Leon D. Burdick represented the South-Western Association, the last session of which was held at Gentry, Ark., in November last. Special mention was made of the school work at Fouke, Ark.

Delegates from the Eastern to other Associations reported: Dr. A. E. Main, delegate to the Western, Central and North-Western in 1902; Rev. L. F. Randolph, to the South-Eastern in 1903; and Rev. L. D. Burdick as joint delegate to the South-Western in November, 1902. The treasurer, Arthur J. Spicer, presented his annual report which was adopted.

The closing service of the afternoon was a sermon by Rev. L. D. Burdick. Text, Matt. 17: 9, "And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead." Theme, "Christ's Call to the Mountain Top." Best things are revealed to earnest souls in day dreams and on mounts of transfiguration. These visions are of little account unless we carry them out—in the valleys of every-day experience. Visions must be made real. Dreams must eventuate in deeds. God wants more than cleverness and theories in our lives. He wants creativeness. The sermon made frequent and vigorous applications to our denominational life, to Sabbath keeping, and to Sabbath Reform.

EVENING.

The evening service on Fifth-day was opened by an informal conference, led by Rev. A. J. Potter, followed by a praise service, conducted by Rev. E. F. Looftoro. Rev. Geo. P. Kenyon, who preached the sermon for the evening, was assisted in the service by Rev. S. H. Davis. Text, Matt. 22: 42, "Saying, What think ye of the Christ? Whose son is he? They say unto him, The son of David." Christ as a teacher set forth the highest truths in a simple but practical way. He made the law of God the source of truth and duty. Christ offered a feast of all good things for all men, a feast of divine love and helpfulness. His teachings show us that all experiences of this life, even our greatest sorrows and trials, work out our strengthening and purification.

SIXTH-DAY—MORNING.

Routine business, including the report of the Corresponding Secretary and devotional services by Rev. Madison Harry. To the Seventh-day Baptist Eastern Association:

Your Corresponding Secretary would report that the same as last year, letters were written to the clerks of each church in the Association, asking for reports of the year's work. Since response was received from all the sixteen churches an accurate report can be given.

Resident members, 1,662; non-resident members, 501; total membership, 2,172. During the year 43 members have been added; 15 by baptism; 26 by letter; 1 by testimony and 1 has been reinstated. Death has claimed 50; 21 have received letters to join elsewhere; 12 have been dismissed and 1 has withdrawn. This makes a net loss of 41. As churches 4 report gain, 9 report loss and 3 remain the same.

The Shiloh church reports that the attendance and interest in the appointments of the Sabbath-school and church continues good,

also the Sabbath evening meeting and men's meeting. With them it has been a year of temporal blessings, and as a church they have held their own financially, besides making repairs on the parsonage.

The Second Hopkinton church reports that they are at peace among themselves and are earnestly striving to maintain the faith of the gospel. The church appointments are usually well attended and a growing interest among the young people is a source of encouragement.

Both Plainfield and First Hopkinton have a better attendance at their services than last year.

The Marlboro church reports a continued gain in spiritual condition, though their membership is less than a year ago. While they were without a residing pastor, Rev. E. B. Saunders conducted the services. During the winter Rev. N. M. Mills has held a series of meetings which has resulted in several of the young people desiring to join the church, but because of illness the ordinance of baptism has not been administered. They have one young man now studying for the ministry in Alfred, and another who will, they hope, enter the theological school next year.

The Berlin church reports having passed the crisis in an experience which was not conducive to the upbuilding of the spiritual condition of the church, but with the conscientious work of Rev. E. H. Socwell, the work of the church is being advanced. During the winter the Y. P. S. C. E., which had been disbanded, was reorganized and meetings are now regularly held.

Several changes in pastorates have been made during the past year. Rev. N. M. Mills has left the First Westerly church to fill the vacancy in Marlboro. Rev. E. F. Looftoro has come to New York and Rev. Madison Harry has accepted a call to the First Westerly church. Rev. E. H. Socwell became pastor of the Berlin church the first of April. The Woodville church is without a pastor, as is also the Greenmanville church.

One year ago our report showed a net gain of 37, while this year we must note somewhat with sadness that we have a net loss of 41. These cold figures have a tendency to make us discouraged, but let us remember that power is not always in numbers, but to the faithful, though they be few, comes the victory. Respectfully submitted,

H. LOUISE AYERS, Cor. Sec.

Rev. Geo. B. Shaw, president of the Sabbath School Board, conducted the Sabbath-school hour.

Introducing the consideration of the work of the Sabbath School Board, Mr. Shaw said: The future of the church is with the children. The Sabbath is the citadel of Christianity and of our denominational life and history. Our children must be trained in view of these facts. The Board is considering the preparation of a series of lessons for our schools on denominational work and life. Dr. Main has been asked to prepare such lessons, and he will speak of that proposition.

Dr. Main said: As the water shed determines when a stream will find its way to the ocean, so the training of children determines individual destiny and the destiny of the cause we represent. We have been entrusted with a precious truth in the Sabbath, and our future success or failure will be determined by the faithfulness or unfaithfulness with



which we teach our children concerning denominational life, work and destiny. We must do this work or it will never be done for our children.

#### EDUCATION SOCIETY.

The consideration of the cause of education was in charge of Dean Main. President Davis spoke of Alfred University, Dr. Platts of Milton College, President Gardiner of Salem College and Dr. Main of Alfred Theological Seminary. We cannot do justice to these addresses in any summary; our space will not permit. The characteristics and facilities of each institution and the demands of each field thus represented were clearly set forth. There is need for the Seminary that there may be a larger supply of broad-viewed, cultured and consecrated pastors and leaders may be secured. The addresses were of a high character, earnest and eloquent. It was a strong hour.

#### EVENING.

Sixth-day evening was occupied by prayer and conference service, led by Rev. Andrew J. Potter. The service was well attended. The general theme of the meeting was "Joy in the Service of Christ." Many took part, and the meeting was a helpful and comfort-bringing one.

#### SABBATH-DAY—MORNING.

Sabbath morning was bright, beautiful and cool, and the attendance was several times larger on that day than at a previous time. Dr. L. A. Platts preached at the Seventh-day Baptist church where the service upon the regular program was conducted. He was assisted in the service by the pastor of the church, Rev. L. F. Randolph, and by Dr. Alexander McLearn. The RECORDER is under obligations to Dr. Platts for the following summary of his sermon:

Text, "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15: 13.

The most inspiring hopes that ever enter the human heart come through the gospel of Jesus Christ. They enter by the doorway of faith, and beget exultant joy or sweetest peace. The Holy Spirit is the giver of it all. He inspires faith, strengthens hope and deepens joy and peace. Some of the conditions of these Christian experiences are: 1. Vanquished fear, 2. Personal victories, 3. The privilege of repeating the blessed story, 4. The assurance of the divine personal presence, 5. Visions of the eternal inheritance.

An overflow meeting was held in the Baptist church in the village, at which Pres. B. C. Davis preached. Both houses were well filled, and the sermons were listened to with deep interest and close attention. We regret that circumstances prevented us from securing an outline of Pres. Davis' sermon. Those who heard the sermon spoke of it in high terms.

#### AFTERNOON.

Sabbath-school was held at the regular hour in the afternoon, conducted by Benjamin Green, superintendent of the Sabbath-school in the Hopkinton church. The house was crowded, even standing room. The lesson was taught according to the following program. The reading of the lesson was made unusually impressive in that Rev. George B. Shaw recited the speech of Paul before Agrippa, the Superintendent reading the

words of Agrippa from the text. This dialogue presentation was excellent.

#### Singing.

Prayer by Rev. L. A. Platts.

#### Singing.

Penny Collection.

Responsive Reading of Acts 26, by B. F. Greene, Supt., and Rev. George B. Shaw.

The Lesson Taught as Follows:

1. Paul as a man. Rev. Theo. L. Gardiner.

2. Paul as a Missionary. Rev. A. E. Main.

#### Singing.

3. Paul Before Agrippa. Rev. A. H. Lewis.

4. Almost Persuaded. Hon. Geo. H. Utter.

#### Singing.

Benediction. Rev. L. F. Randolph.

Christian Endeavor prayer-meeting followed the Sabbath-school. It was conducted by Rev. E. F. Loofboro.

#### EVENING.

The evening after Sabbath was occupied by the Young People's Hour, and by the hour given to the consideration of the work of the Woman's Board. Reports of those services will be found in the proper departments of the SABBATH RECORDER.

#### FIRST-DAY—MORNING.

The devotional services were conducted by Dr. O. U. Whitford, the theme being, "More Spiritual-mindedness." The tone of the service, following the remarks of Dr. Whitford, was a sort of culmination of the strong tide toward higher spiritual conceptions and deeper spiritual life which had pervaded the entire Association. After the transaction of considerable business, Pres. T. L. Gardiner preached from the text, "What seest thou?" Jer. 1: 2.

President Gardiner's sermon was intensely practical, and drew forth many expressions of interest and gratitude. We were not able to secure a summary of it.

#### AFTERNOON.

The afternoon of First-day, after the transaction of some business, was given to the work of the Tract Society. The devotional services at the opening of this session were conducted by Rev. S. H. Davis. The service was in charge of the Corresponding Secretary of the Society. The central thought for the afternoon was, "How far are Seventh-day Baptists affected by the prevailing doctrine of No-Sabbathism, and the general disregard for Sunday as a sacred day?" The Secretary outlined the situation, touching upon the relation which the Tract Society sustains to denominational life, and the importance of supporting the various forms of work which the Society has in hand, because such work is vital to the life and development of the denomination. The Secretary presented the facts with little comment, and asked that the Association, in a voluntary symposium, should consider the facts. The result was a very earnest discussion of the situation from the various standpoints, in which the fact appeared that, while there are grounds for apprehending evil results, and while Seventh-day Baptists may be and are influenced by the surrounding tendency to No-Sabbathism, there are yet strong grounds for hope and faith in some form of reaction which shall exalt the truth and compel men to heed the claims of the Word of God. President B. C. Davis, Dr. McLearn, Rev. E. B. Saunders, Dr. O. U. Whitford, Dr. L. A. Platts and Dr. A. E. Main took part in the discussion. Many excellent things were said, and the general view of the situation was hopeful.

#### EVENING.

The main feature of the closing service on First-day evening was a sermon by Rev. E. B. Saunders of Shiloh, N. J. It was opened by a praise service, conducted by Rev. Clayton A. Burdick. Text, Matt. 16: 27, "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." The sermon was strong and hopeful. Victory is certain if we are obedient and earnest in our service. Failure cannot come to those who are in obedience to God and in spiritual communion with him. A helpful and tender conference service closed the meeting.

Although the prevalent drought is affecting Rhode Island, the weather as a whole was favorable, and, while the attendance was not large, except on Sabbath, the general character of the Association was earnest and deeply spiritual. It was frequently remarked that the sermons were of an unusually vigorous character and practical nature. The entertainment of delegates was eminently successful, and bits of social experience connected with the serving of dinners and suppers at a public table were an enjoyable feature of the occasion. The Association adjourned to meet at a place to be designated by the Executive Board hereafter. Rev. A. J. Potter was appointed delegate to the South-Eastern Association in 1904, and Rev. S. H. Davis delegate to the Central, Western and North-Western Associations for that year.

#### NEWS OF THE WEEK.

The most important item of news for the week is the action of the Presbyterian General Assembly, at Los Angeles, Cal., which, on the 28th of May, formerly ratified the revision of its denominational creed. The debate concerning the revision of the Westminster Confession of Faith has been in progress for the last fifteen years. That Confession was formulated 250 years ago, and has been the avowed faith of the Presbyterian Church since that time. By an universal law of life, there has been a gradual modification of that creed in the actual faith of the people, which has found culmination in the present action. The creed is liberalized by this action, the main points involved being that of Predestination and Infant Salvation. Additional expression is also made concerning the Work of the Holy Spirit, the Love of God, and Missions. No Protestant denomination represents a healthier type of conservative thought, intellectual culture and religious activity than do the Presbyterians.

The drought which has been so severe in the state of New York and along the North Atlantic coast has been modified considerably by local showers during the past week. The Adirondack region, especially, where forest fires have been raging, was relieved on the 28th of May. On the other hand, excessive storms of rain have covered the North and Northwest, inducing high water in Kansas, Iowa, Wisconsin and other states, and doing much damage. Considering the warm weather of April and the dry, cool weather of May, the last two or three months have presented marked contrasts.

Interest in the massacre of Jews in Kishineff, Russia,—spelled also Kishnev—continues. An immense mass meeting was held in New York on the 27th of May to protest against the injustice done to the Jews, and to pro-

mote the relief fund which has already reached a high point. Ex-president Cleveland addressed the meeting, saying many excellent things, but neglecting to say what was germane to the subject concerning similar, although lesser, outrages which the colored people of the South have suffered from time to time. Prominent Christian speakers took part in this mass meeting, and more than at any other time, we believe, Christians have identified themselves with work in favor of the Jews.

The inquiry into dishonest practices in the Post-office Department at Washington is going forward with startling results. Several arrests have been made during the past week, including men high in office, and hitherto unsuspected. Among those arrested up to the present time are James N. Tyner, Assistant Post Master General; August W. Machen, General Superintendent of Free Delivery Service; S. W. Tilloch, formerly Cashier at the Washington City Post-office; and Daniel V. Miller, Assistant Attorney in the law division of the Department. The general charge is that of bribery. It is hopeful that the thorough cleansing of the Department upon which the administration seems bent will serve to check the bribery business which is far too common both in public and in private circles.

During the week the states of Pennsylvania and Ohio, through their Conventions, have joined with many other states which had acted before, in indorsing the project to nominate President Roosevelt as the candidate of the Republican party in 1904. The movement up to this time has been an usual one, but there seems no ground to doubt that he will be nominated to succeed himself. Who will be his opponent as the representative of the Democratic party does not yet appear.

On the 26th of May the city of New York celebrated its 250th anniversary. Great crowds, brilliant speeches, etc., were a part of the celebration.

The city of Laconia, N. H., was terribly devastated by fire on the 26th of May.

On the 26th of May Judge Groscup, in the Federal Court of Chicago, entered a final order in the Beef Trust case, restraining the packers from combining to regulate the trade in meats.

Monday, June 1, which is election day in Chicago, is also the first day of the Jewish Pentecost, on which day devout Jews will not write or use a pencil or pen in any way. It is said that from five to ten thousand Jewish voters will be disfranchised at that time, unless some way can be found to avoid the difficulty. It is also said that if the judges and clerks of elections who are orthodox Jews do not serve on that day they will be liable to punishment for contempt.

It is alleged that a form of slavery, known as peonage, exists in Alabama, where, it is said, the Secret Service is investigating the situation.

On the 20th of May Cuba celebrated the end of the first year of her independence.

The folly of running automobiles at excessive speed is demonstrated almost every day. Serious accidents, including the death of several, have occurred in France during the past week. On the 21st of May the explosion of a gasoline automobile occurred in the New York Central Railroad yards, in upper New

York City. Several people were seriously injured by burning, and buildings were wrecked. The craze for rapid riding which appeared in connection with the advent of the bicycle, is being repeated by automobilists. The craze is as foolish as it is dangerous. It is one of those things, however, which severe experience alone can cure.

It is reported that on the 29th of April an earthquake occurred at Melazgherd, in Asiatic Turkey, in which the entire population of the place, numbering 2,000 people, perished. Four hundred houses were destroyed.

#### FROM IOWA.

REV. H. D. CLARKE.

Sabbath, May 23d, found the writer at Hastings, in South-Western Iowa, and sick, but the day was not without its good. Much travel, poor hotel fare, and the excitement of changing scenes, weather and plans are not conducive to good digestion. But the "City Hotel" furnished us its best and a quiet room and there we read, prayed, meditated and slept. Matthew's account of Jesus' healing on the Sabbath and the difference of opinion on the part of jealous Pharisees furnished food for thought a few moments, and then from our grip we took a copy of the Sabbath of Christ and read it through. It was the March number.

Indeed, as society is now organized and worldliness is the spirit of the average Christian professor, a low standard is held, and even Seventh-day Baptists seem to be in doubt as to what constitutes a work of "necessity" on the Sabbath. Is it necessary to crowd so much business and pleasure into the six working days, that when Sabbath comes with the mind burdened with the care and plans of life, to take Sabbath afternoons (if not the hours for church service) to visit our cousins and friends, or even brothers and sisters, because "we have no other time." Is it necessary to hand out slips after church to those who are to furnish bread, cake, cream, etc., for the evening social, because "it is more convenient and we see them all then?" Or arrange for the party? and since good old Alexander Campbell, Wm. B. Maxson, Chas. M. Lewis and other spiritual giants of those days preached Sabbath-observance, many inventions have come into existence and people demand many luxuries they did not have, who shall decide what the Fourth Commandment means, and what Christ means concerning lawful works? To be sure we have always told Sunday-keepers that the law was very plain and the essentials of religion very plain, but we live in "different times now," yes indeed! so different that too few of our people, old or young, have time to read and practice what T. J. Van Horn says in his sermon in Seventh-day Baptist Pulpit for May, 1903. That good sermon was before me as I sat in my room on that lonesome Sabbath. There are many readers of the RECORDER who will not see or hear that sermon. Other sermons are good, but would the RECORDER editor be willing to print that part found on page 67, beginning with "Now the embarking upon the great sea of faith"?

Of course we read "God's Message to Seventh-day Baptists." "Of all people we should take the highest position concerning every question of right and duty." But while other Christian bodies are profoundly stirred upon the question of the Prohibition of the liquor traffic, Seventh-day Baptists just sit

and tremble lest the discussion of it, a symposium of it should agitate our Conference or Associations. Coming now to frankly admit that the license system is not designed to lessen the quantity of liquor used or the evils resulting from it, and that Prohibition with less than half a chance in Maine, Kansas and Dakota, has had a much better enforcement than license in any state, that license is only to derive revenue from crime, a system God curses, why can't we take a higher stand and free ourselves from the responsibility of such unscriptural fellowship? "The liquor traffic is a cancer in society, eating out its vitals, and all attempts to regulate it will not only prove abortive, but will aggravate it."—Abraham Lincoln.

"That the present license system protects the traffic is equally clear."—SABBATH RECORDER.

"To legalize them [saloons] for a money consideration is to entrench them."—Sabbath of Christ.

"It is driving to talk of regulating the traffic. Raise the license to \$10,000 and enact that no one but a doctor of divinity shall sell, and you will have no material improvement on the conditions now existing."—Horace Greely.

"One of the important needs in the field of Temperance Reform at the present time is an unprejudiced consideration of the facts of experience."—SABBATH RECORDER.

Experience now shows the license system the bulwark of the saloon, and political parties are the upholders of that system.

"For myself, if two evils are presented to me, I will take neither."—Charles Sumner.

Party, voter, law maker, rumseller. "There are four partners and I shall have one-fourth of this responsibility—You have the whole of it, God does not make dividends in those things."—Henry Ward Beecher.

"The average American citizen has no active conscience in the matter of Sabbath-observance."—SABBATH RECORDER. Neither in the matter of Temperance Reform.

"Somewhere and sometime under God's providence a halt must be made."—RECORDER. It is now time for the halt. Let the question be sifted and "Let us pray that it came not too late, when our resources have slipped through our fingers and our strength is exhausted."—RECORDER. Let Seventh-day Baptists take a hand in the Prohibition fight. God never licensed wrong, he prohibited it. Is this law a failure? It is our education at least, a "school-master." What the saloon hates, it is quite safe to say is right. The saloon wants license. It works hard to keep it on the statute-books; it hates Prohibition.

Southern Iowa is deluged. Thousands of acres of corn must be replanted. It is a rich country, and that is where we succeed well in placing orphans. We expect soon to work in Nebraska. We have been having of late some very fine children and have been very careful in the selection of homes.

REV. O. D. SHERMAN requests his correspondents to address him in the future at Alfred, N. Y.

GRIEF for things past that cannot be remedied and care for things to come that cannot be prevented, may easily hurt, can never benefit me. I will therefore commit myself to God in both and enjoy the present.—Joseph Hall.



**Woman's Work.**

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

**EVERY DAY.**

SUSAN COOLIDGE.

Every day is a fresh beginning,  
Every morn is the world made new.  
You who are tired of sorrow and sinning,  
Here is a beautiful hope for you—  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done and the tears are shed,  
Yesterday's errors let yesterday cover,  
Yesterday's wounds which smarted and bled  
Are healed with the healing which night has shed.

Yesterday now is a part of forever,  
Bound up in a sheaf which God holds tight,  
With glad days and sad days and bad days, which never  
Shall trouble us more with their bloom or their blight,  
Their fullness of sunshine or sorrowful night.

Let them go since we cannot retrieve them,  
Cannot undo and cannot atone,  
God in his mercy receive, forgive them,  
Only the new days are our own,  
To-day is ours and ours alone.

Here are the skies all burnished brightly,  
Here the spent earth all reborn,  
Here the tired limbs spring lightly  
To greet the sun and share with the morn  
In the christ of dew and cool of dawn.

Every day is a fresh beginning,  
Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzles forecasted and possible pain,  
Take heart with the day and begin again.

The W. C. T. U. have in no way slackened their zeal in the fight against the spread of Mormonism. Through a special committee, they are attempting to counteract the effect of the Mormon literature that is very widely circulated, by other literature that plainly shows its evils.

This doctrine of Mormonism is disseminated by missionaries who are sent into almost every country in the world; sent not by twos or threes, but by hundreds, so well-fitted for their work that they almost compel the people to follow them. They gain footholds here, there and everywhere. It is a satisfaction to know that the German Emperor has demanded the withdrawal within thirty days of the three hundred and twenty-five Mormon missionaries now in his empire. The W. C. T. U. expresses hearty approval also of the fact that our government has not been willing to protect these people in staying in Germany after this edict.

The Congregational Woman's Board of Missions claims the honor of being the oldest woman's club, a few months older than Sorosis. They were organized for work twenty-seven years ago for the purpose of doing the work of the Master.

Mrs. Chauncy Goodrich, who was in Pekin during the siege at the time of the Boxer Rebellion and whose mission was entirely destroyed at that time, thus pleads for new workers to take the places of those who lost their lives during that dreadful time.

"Congregationalists," she said, "suffered more severely than any other church in this outbreak. Thirteen of our missionaries were martyred and eleven were removed from the field in other ways; yet I sat in a meeting of the American Board and heard them say that not one missionary could be sent to take the place of those twenty-four because there is no money to pay their expenses, and the need is far greater than before the riots. China is awakening and there will be such a turning to Christ in that country as the world has never seen. Everywhere there is a seeking for a new order of things. Subjects relating to Western politics and civilization

have been introduced into the examinations, and the students are coming to the missionaries to teach them. Even the Empress Dowager has felt the influence of the new spirit, and has issued an edict against foot-binding, a thing which an Emperor tried in vain to do two hundred and fifty years ago."

INTEREST in the United Study of Missions among the Woman's Missionary Societies seems to be on the increase. This United Study plans for a seven years consecutive study of missions. Via Christi was the textbook for the first year and was widely read. Lux Christi was the second book, over 23,000 copies of which were sold within six months. China will be the subject for next year and Japan for the year following, a course that promises to be full of profit to those who pursue it.

A few of our Ladies Societies began the study last year. We should like to hear of their further work in that line or of other Societies that have made their beginning this year.

**WOMAN'S BOARD REPORT.**

Receipts in April.

Milton, Wis., Woman's Benevolent Society, Milton College	
Reception Room.....	\$ 5 00
Alfred Station, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 4 70
Missionary Society.....	4 70
Home Missions.....	25- 0 65
Marquette, Wis., Ladies' Missionary Society, Home Missions	6 00
Mrs. E. L. Noble.....	50
Chicago, Ill., Ladies' Society:	
Tract Society.....	\$ 10 00
Missionary Society.....	10 00- 20 00
Wilton, Iowa, Woman's Benevolent Society:	
Foreign Missions.....	\$ 5 00
Home.....	5 00- 10 00
Berlin, N. Y., Ladies of Church:	
Missionary Society.....	\$ 1 00
Unappropriated.....	3 20- 4 20
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 11 00
Missionary Society.....	11 00
Sarah Gardner Davis, Scholarship, Salem.....	10 00
Sadie M. Burdick, Scholarship, Alfred.....	5 00
Mary F. Bailey, Scholarship, Milton.....	5 00- 42 00
Leonardsville, N. Y. Woman's Benevolent Society:	
Tract Society.....	30 00
Missionary Society.....	15 00
Miss Burdick's Salary.....	15 00
Board Expenses.....	5 00- 65 00
Westerly, R. I., Woman's Aid Society:	
Sabbath Recorders.....	10 00
Board Expenses.....	5 00
Unappropriated.....	5 00
Local Benevolence.....	100 00-120 00
Daytona, Fla., Mrs. Lucy A. Langworthy, Unappropriated.....	5 00
Total.....	\$287 35

Mrs. L. A. PLATT, Treasurer.

**WHY SOME WOMEN SUCCEED.**

SARAH K. DOLTON.

One reason for the success of some women is found in the fact that they are willing to work. Many young women lead idle lives. Instead of going to college and fitting themselves for some noble or exalted place, they saunter on the streets, spend hours and even days in shopping, talk about clothes, waste time at parties, and are not of much use in the world.

Little was ever attained without labor. Jenny Lind, a child of poor Swedish parents, who sang to her cat so wonderfully that the people on the street stopped to listen, who was educated at public expense by the state, who, at seventeen, had appeared on the stage one hundred and eleven times for her board and clothes, and who refused to enter society, preferring to devote her time to study, said:

"The greater part of what I can do in my art I have myself acquired by incredible labor, in spite of astonishing difficulties. God had so plainly written within me that I had to study; my ideal was, and is, so high, that I could

find no mortal who could in the least degree satisfy my demands. Therefore I sing after no one's method; only, as far as I am able, after that of the birds: for their Master was the only one who came up to my demands for truth, clearness and expression."

Harriet Martineau, one of the greatest women of England, was deaf at thirteen. In speaking of a "vow of patience," which she made at that age, she said: "I determined that I would smile in every moment of anguish from my misfortune, and that I would never lose temper at any consequence from it." She thought deafness the best thing that ever happened to her, "in a selfish view, as the grandest impulse of self-mastery; and the best in a higher view, as my most peculiar opportunity of helping others."

Left poor by the death of her father, and lonely by the death of the young minister to whom she was engaged, and unable to teach by reason of deafness, Harriet sewed all day to make things to sell, and wrote in the night and till two or three o'clock in the morning, to earn money. Finally, she decided to write some stories teaching people about property, taxes, etc.; and, when two were completed, she went to London to find a publisher. They all said "No," into her ear trumpet, but she plodded for three weeks through the mud and fog, though often going to sleep sorrowful at night. At length success came, with thirty-two volumes written in two and one-half years. When told by a doctor that she must drink wine to keep up her failing strength, she refused, saying, "Fresh air and cold water are my stimulants."

She did great good with the little books, gained the friendship of well-known people, and made ten thousand dollars. Later, she received thousands for a single volume. She traveled in America, and was a noted opponent of slavery. For fourteen years she wrote leading editorials—one thousand, six hundred and forty-two in all—in the London "Daily News," on "America," "French Free Trade," "Drainage in Agriculture," and the like. All through our Civil War she wrote for four leading English papers in favor of the Union. She conquered difficulties and did a grand work. "Whatever a woman proves herself able to do, society will be thankful to see her do—just as if she were a man," she once said.

Catherine Booth, the wonderful leader of the Salvation Army, so timid that she dared not speak, at first, in public, but by whose words I have seen thousands thrilled in England, all her life had to combat illness. "I can scarcely remember a day in my life," she said, "which has been free from some kind of pain or other." With eight children between the ages of five and sixteen to care for, in the midst of poverty, she led a life that puts most of us to shame. At the last she said, "I am going into the dark valley believing. I am ashamed of the little I have achieved. . . . Don't be concerned about your dying; only go on living well, and the dying will be all right. Redeem the time, for we can do but little at our best."

Still another reason why some women succeed is because they have a definite aim. Many of us drift from day to day. We are very busy with a social call, or visit friends for weeks, and let life slip by; although, alas! it is ours but once, and we will have accomplished very little when the end shall come.—Success.

**GRANDMA'S SILVER HAIR.**

IDA GOLDSMITH MORRIS.

She wears no royal robes of silken splendor,  
No coronet above her brow, so fair,  
But fitting crown for face so sweet and tender,  
The shining radiance of her silver hair.

She wields no sceptre, save of love and duty—  
Our household saint before whose shrine we kneel—  
But at her touch earth's common things gain beauty,  
And on her head God sets his shining seal.

Around each silver thread is twined a blessing;  
Each tiny wrinkle cradles love's embrace;  
Time's restless hand has traced, with soft caressing,  
Life's holy record on the well-loved face.

Oh, diadem of priceless worth and splendor,  
Pure emblem of a noble life well spent,  
With thoughts of thee, in retrospective tender,  
Our dearest hopes and memories are blent.

**A MORAL EXPERIMENT STATION.**

REV. GEO. HILLIS.

The beautiful spot of sunshine, pure air, and green earth called Kansas, is the Experiment station where Omnipotence plants our great principles of progressive civilization, not to test them, but to test humanity; to ascertain how large, and high, and free it is willing to become.

For two generations the gaze of the civilized world has been focused on Kansas. In open-eyed astonishment it has seen the "impossible" wrought out in human experience there. While men were shaking their heads in doubt at the unpropitious times, and the nation's internal discords regarding an unfortunate and enslaved race, Kansas was born, wrapped in the swaddling bands of human liberty and equal rights, and rocked in the cradle of the civil war. In its youth, after three years of moral agitation, Kansas amended her constitution in November 1880, by a majority of seven thousand, eight hundred and thirty-seven votes; since which date, Article 15, Section 10, reads: "The manufacture and sale of intoxicating liquors shall be forever prohibited in the state, except for medical, scientific and mechanical purposes." This was a bold and radical step which came into effect on May 1, 1881. Many, outside of the state and within, indulge in the old-fashioned argument of weaklings, "you can't do it." The anathemas of the defeated liquor element were pronounced against this offensive cause. The ruin of the state was predicted, and the friends of whiskey did all in their unholy power to make good their prophecies. In their mad attacks, appeals were made from court to court until the Supreme Court sustained the law in every essential feature.

Had Kansas been left to fight her unaided foe, the battle would have been more easily won, but she must meet the combined forces of evil in the whole land. The beer brewer's and the liquor dealer's associations, not only misrepresented results and conditions in the state, but poured in money with a lavish hand, to assist in breaking down the Prohibition Constitution, laws, and sentiment of the state; juries, courts and witnesses were bought with imported money. As in the days of "Squatter Sovereignty," men were "grafted" into the state. In many localities they were "planted" to defy the law by running "joints."

At every session of the Legislature some scheme is tried to kill the law. Usually it is "resubmission," but that has become so offensively stale that it has been temporarily abandoned. At the last session an attempt was made to have a "Constitutional Amendment Convention" called. The ruse was so

transparent that "he that runneth) may read," and it was defeated. What will be brought up next, is difficult to conjecture.

In 1884, the liquor forces made a life and death-struggle, and were badly defeated. John A. Martin was elected governor. To show the character of the man with whom they had to deal, we quote a few significant words from a speech in which he promised loyalty. These promises were scrupulously fulfilled. He said: "When I take the oath of office to support the Constitution, I shall not do it with falsehood on my lips, or perjury in my heart." At the next session of the Legislature a "swap" was made. The penal clause of the law read: "not less than one hundred dollars, or thirty days imprisonment." The "or" was changed to "and," making the penalty both a fine and imprisonment. The rumies did not fancy going to prison. When this amendment was published, the business of selling liquid destruction lost its charms, and unrestrained law-breaking lost its attractions. A search-and-seizure clause was added. This turned all the Gatling-guns of state law, shot and sighted, on the dealers in death, who then considered it more conducive to health to slink away, and like the Arabs, fold their tents and silently come up missing.

"No, "Prohibition does not prohibit," neither do any of the laws of the Decalogue; therefore, according to rummy argument, it would be wise to repeal the laws that were written by the finger of the great "I AM" on imperishable stone, millenniums ago, when the brow of Sinai was hooded in smoke and illuminated by the fire of his divine presence. Because it does not prohibit, rather, shows the viciousness of the traffic and the men conducting it, and also the greater need of stringent enforcement.

In 1872, Kansas paid almost as much beer tax as Nebraska and Colorado combined, but a few years after the adoption of Prohibition, Nebraska paid more than twice as much tax as Kansas, and Colorado three and a half times as much. These facts speak for constitutional prohibition. Let a generation of young men and women, born and reared in Kansas, who never saw a drunken man, also speak. Let empty jails and poor-houses answer this taunt from the cowardly and vicious. Yes, there are cities near the border lines of liquor states where joints are tolerated. The millennium of righteousness has not yet fully reached Kansas, for officials are still found who hunger for boodle and will stoop so low as to wink at the violation of law, which they give their oath to enforce and sell out the little honor they possess to this enemy of humanity. The rats and vermin harbored in neighboring states also, are impudent enough to cross the boundary and besmirch the sacred soil of the state whose territory is dedicated, by her highest legal power, to the welfare of clean manhood and womanhood, and the higher conditions of the race.

Kansas has demonstrated to herself and to the incredulous world the righteousness of the cause of self-protection, and has proven the wisdom of making wrong-doing as difficult as possible, and right-doing as easy as possible, by using her constitution and laws as the instruments of right, and to protect her citizens against the pitfalls and snares prepared for their downfall by the hosts of darkness and ruin.

**STUDENT EVANGELISTIC WORK; OR, EMPLOYMENT FOR SEVENTH-DAY BAPTISTS, WHICH?**

In the RECORDER of April 20th the writer asked all churches and individuals who were interested in Student Evangelistic Work, those favoring and those opposed, to freely express their views upon the subject. Some very interesting letters have been received. But thus far only one church has been heard from. This church took action in support of such work. However, aside from the members of this particular church, and a single member of one other church, the letters thus far reveal a much stronger sentiment against this kind of work than for it. But what has been most unexpected, is the fact that after this earnest appeal, and the statement that "silence will be construed as indicating no interest at all," only a single person who has been engaged in this work has written me. Not one of the "original quartet" (or sextet), has spoken. Therefore, unless those favoring this line of work get up a far better showing, as compared with the other side, the conclusion will be inevitable that Student Evangelistic Work has run its course among Seventh-day Baptists. I quote (by the writer's consent), part of a letter which is a fair representative of the opposing side, of which I have had many expressions:

"As one that is interested in our people, and in the growth of our denomination, I take the liberty to express my views regarding Student Evangelistic Work. In answer to your question No. 4 in the RECORDER of April 20th, I say that I am in sympathy with it to a certain extent, but I believe there is a better work for our people than this. In the same paper . . . is an article signed 'G.' that, to my mind, is the work for our people to do. What is the use, I ask, of converting a few to the Sabbath and letting our young men who are brought up to observe the Sabbath leave us because there is no work in our denomination for them? In this place, I know, or have known, more than a score of men who should be Sabbath-keepers, but not being able to find employment among Sabbath-keepers, they have drifted from us, and their boys are doing the same. The parents of these whom I mention were staunch Sabbath keepers, and the wives of some of these young men are members of Seventh-day Baptist churches, but their sons are going with their fathers, and in many cases they do not keep any day. . . . I believe far more lasting good will come to us if a business is started in a good locality by Seventh-day Baptists, and our young men are given employment. Better, I think, by far, spend \$6,000 a year to keep such a business going, and so help our young men who are reared in the faith, than to spend a like sum in Student Evangelistic Work. How will you care for those that might be attracted to us by the student quartet? We do not take care of what we now have."

I agree with the writer where he says, "Until the question of employment is settled our members will decrease though we spend twice six thousand dollars a year in evangelistic work!"

Then, brethren, which shall it be, either, neither, or both? M. B. KELLY.

GARWIN, IOWA, May 25, 1903.

"WE need more in this world than the calm of quiet circumstances. We may have that and yet be in a tempest of unrest. What we need is soul rest, and none but Jesus can give us that."



## Missions.

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

### SOUTH-EASTERN ASSOCIATION MISSIONARY HOUR.

A. E. Main spoke upon "Evangelistic Work." The Bible contains the law and the testimony bringing the Gospel message. Sin came early. Salvation also came early. The patriarchs and prophets told of the message, and distant lands saw the standard. The disobedient saw the brazen serpent and lived. The stone from the mountain filled the earth. Let us fall into line, follow the Master, seek and save. The victory is certain. The heaven is working.

L. A. Platts spoke upon "How Can We Best Help the Small and Feeble Churches?" Lack of interest is evident. Burden on the people partly, for want of systematic effort. Groups of small and feeble churches may be put in care of larger churches, thus strengthening both the helpers and the helped. Doing for others helps you. Visit the isolated, the sick, the poor and needy.

T. L. Gardiner spoke upon "Is the Summer Quartet Campaign Work Giving Us the Results It Should in View of the Expense?" This, when a new work, was successful. Much good, was done. Results apparent are not as encouraging as at first. Finite minds are unable to judge of infinite results. Thirty quartets might do a vast amount of good, but might cost as much as a settled pastor for an entire year. Whatever is best let us lay hold of; it has my co-operation. God and the future will give results.

### MISSIONARY HOUR IN THE EASTERN ASSOCIATION.

It was conducted by Secretary O. U. Whitford. After a praise and prayer service, an address was given by Rev. S. H. Davis on the "Sources of Success in Missions." A young man starting in business needs preparation for it. He should have a general and special knowledge of his business to be successful. He must have capital of brains and of money; also tact in adapting himself to work, surroundings and the people, tact in the management of his affairs. He needs devotion to his calling, he must be in love with his business.

Now the same principles applied to win success in the affairs of the world must apply in reaping success in the work of God. There must be preparation to be successful in carrying on missions. There must be culture, and training of heart, mind and body for the work, prepared men and women, unselfish, with a deep love in the heart for souls. On both the Home and Foreign fields there is need of great tact in winning souls to Christ. This quality is not only needed in the missionary, but in Missionary Boards in the management of missions.

But there cannot be any success in mission work unless those who engage in it are called of God. The field is of God and the workers must be of God. Success in missions is not to be measured as the world measures success but as God measures it.

The missionary we sent to the Gold Coast died when he had been but a little more than a month upon his field. The world would call it a failure, but that consecrated life, and the giving it up for Christ, has already borne blessed fruit.

Good preparation, capital of mental and

spiritual power and of money, tact and consecration are the leading sources of success in missions.

Address by Rev. E. H. Soewell, "Mission Work on the Frontier." The more one knows of the frontier the more perplexing becomes the question, the field is so wide and so important. Some of the requirements of a frontier missionary are:

1. A thorough knowledge of the Bible, a good theological training. He will be asked a great many questions on doctrine and be led to discuss knotty points in faith and practice.

2. He should be strong and vigorous physically. He will be called to endure fatigue, all kinds of weather, extreme cold and heat, different kinds of food and cooking, spare bed-rooms and cold beds that will make one shiver all night, and at times preaching days and nights. He should have a good wife, who, when the missionary returns home, can nurse him and help him to regain his strength and vigor.

3. He should dress plainly, but neatly. There should be no striking contrast in the missionary and the people whom he visits in this respect.

4. He should preach extemporaneously. Almost all the time he will preach in school-houses, poorly lighted, so he cannot use a manuscript, or even notes. He should be able to speak successfully from his feet.

5. Out on the frontier we should send our strongest men, strong in faith and knowledge who can defend the Sabbath and baptism and the denominational doctrines, and be up-to-date on the live religious thoughts, questions and problems that are stirring the religious world.

6. He should be filled and thrilled with the Holy Spirit.

The kind of work needed on the frontier is warm, earnest gospel preaching, full of love and easy to be understood, and house to house visitation, personal conversation and no one overlooked, not even the lowest.

Geo. B. Carpenter was prevented by unavoidable circumstances in presenting his address, and the Rev. L. A. Platts was invited to occupy his time. He spoke upon the Home Mission Work, the need of the small churches and isolated Sabbath-keepers. They should be grouped together as far as possible, small churches and Sabbath-keeping families, and they then should have missionary oversight and care. This care and mission work should be done by the large churches near them. To illustrate, the small churches and isolated Sabbath-keeping families in Central Wisconsin should be cared for, not by the general Missionary Society, but by our large and strong churches in Southern Wisconsin. He believed that large and strong churches could and would give their pastors in turn to do such work, and it would do the churches and the pastors good, and save money to the Missionary Society to use in other much-needed work.

Rev. O. D. Sherman spoke upon the Seventh-day Baptist Pulpit which is published by the Missionary Society.

1. It is meeting a much-needed want in small and pastorless churches and isolated Sabbath-keepers. It enables them to have religious service with a sermon from a Seventh-day Baptist minister every Sabbath. It is highly commended by them and appreci-

ated. It is a grand, good move in the right direction.

2. It enables us to have a volume of Seventh-day Baptist sermons from our ministers, living and dead, that are excellent and worthy of having and keeping.

3. It preserves valuable sermons of our ministers who are dead, which would become lost, and also sermons of our present ministers and pastors who e'er long will pass away from us.

4. We should give it our hearty support by word, influence and means.

The addresses were followed by an open parliament. Secretary Whitford gave a statement of the mission work carried on in China, Ayan Maim, Holland and on the home fields, and also of the evangelists. He was followed by several who spoke on the various lines of missionary labor.

### JEWES AND CHRISTIANS IN RELATION TO JESUS.

JOSEPH JACOBS.

From a revised edition of Mr. Jacobs' "As Others Saw Him," which will be shortly issued by Houghton, Mifflin & Co.

Owing to the behavior of many Christians, the name of Jesus is an anathema and a stumbling-block to the vast majority of Jews, even at the present day. The crimes committed against the Jews in the name of Christ have left their natural traces in the descendants of the victims of such inhumanity, the majority of whom indeed still suffer in one way or another from many who profess to follow Christ. It would scarcely be a matter to wonder at if the Jews absolutely abhorred the very name of Jesus. If they do not go so far as this, they yet ignore him almost entirely and have a certain feeling of repulsion when called upon to consider his claims to be enrolled among their sages and saints. On the other hand, multitudes of Christians look upon Jews chiefly in the light of descendants of those "who killed Christ," and in the folk-mind there is left the impression that they would be willing to "kill Christ" again if the same succession of circumstances arose. By a natural transference of thought they are regarded as still engaged in "killing Christ," that is, opposing the ideals represented by that specifically Jewish name, merely the Greek translation of Messiah.

Prejudice on the one side against prejudice on the other side has produced a veiled yet mutual antipathy which it would be as idle to ignore as it is desirable to eradicate. Recent events in France have shown to what length anti-Jewish prejudice on the part of Christians may lead men, but apart from the Dreyfus case there can be no doubt that these antipathies prevent in many cases that co-operation toward ideal justice at which the followers of both creeds profess to aim. To remove that prejudice from either side or from both is thus a pressing civic need.

The life of Jesus dealt with from the modern standpoints easily divides itself into three sections—the Legend, the Story, and the Myth. The first part deals with that kind of legendary exaggeration that clothes all heroes of tradition. The supernatural birth, the temptation in the wilderness, and the like, find their counterpart in numberless other quarters. The Myth, on the other hand—that view of the nature of Jesus which raises him to the demigods of antiquity, and reduces the mystical element of the mass or communion service to the blood covenant of savage or

ancient clans—is also full of analogies with the creed or practice of other faiths. On these two points, the Legend and the Myth, there can be no hope of reconciliation between the Jewish and the Christian standpoint. What is known as the modern or critical view is ever approaching nearer the Jewish protest against the Christian claims in these regards.

But with regard to the Story of the life itself, there is no reason why substantial unanimity should not exist between Jews and Christians as to the historic reality of Jesus and as to the nature of his activity. On the one side, it is idle to deny the substantial reality of the Gospel narratives. Facts require causes to explain them. As Matthew Arnold has shown, if we deny the authenticity of the Gospel sayings attributed to Jesus we only put the difficulty further back, and imagine an unknown ethical genius to have invented and attributed them to an imaginary or unimportant personage. On the other hand, it is difficult for Christians to understand how little novelty to Jews there is in the notes struck by Jesus—the Fatherhood of God, the spiritual excellence of poverty, and the like. Again and again, his gnomes recall sayings of the contemporary rabbis, and the most recent discoveries have made it probable that the whole foundation of his ethical system was based on the Jewish "Two Ways" or catechism of his time, which is, therefore, given at full length in the following pages.

Another new source of knowledge of Jesus has been arrived at by researches in the outlying purlieus of theological learning and utilized in this book. Throughout the vast patristic literature are scattered a numerous set of sayings attributed to Jesus, and probably derived from lost Gospels or other sources having traditional connection with the Palestine of the first century. Many of these sayings have internal evidence in their favor, and all of them are of interest as showing the idea of the man held by the early church fathers. For this reason most of the more coherent sayings have been included in the two sermons inserted in this book. It may be curious, but it is not altogether inappropriate, that it should be left to a writer speaking from a Jewish standpoint to introduce to the ordinary English reader these new sources of knowledge about Jesus and his activity and opinions.

Yet, in a measure, this book is anti-Gospel, and puts honestly, sincerely, and without reserve what can be said against what seem to the writer exaggerated claims put forward either for Jesus or by him. It is only by knowing exactly where we differ that we can hope ultimately to agree. But first and foremost the aim has been to arrive at some agreement as to the facts of the case. After these have been established, we can commence to disagree as to their interpretation.

### A BOOK FOR BABCOCKS.

(The Recorder is glad to aid the following enterprise by calling attention to Prof. Babcock's announcement.)

The undersigned has for more than thirty years been preparing for publication a genealogy of the Babcock family in America, which begins with records of James Babcock, who settled in Portsmouth, R. I., in 1642; in Westerly, R. I., 1662; and died there June 12, 1679.

It includes records of about two thousand families, some of whom are of the eleventh

generation, and all of whom can be traced with certainty to the James referred to above.

Records for this book have been collected from scores of published works, but the larger parts have been gathered from family records never before published.

Thousands of letters have been written, and about two thousand copies of a carefully prepared blank have been sent to Babcocks in the United States and Canada asking for records.

The author has been assisted in this work by many, among whom should be mentioned Colonel A. J. Babcock, of Springfield, Ill., who for more than twenty years has been an enthusiastic collector of Babcock genealogy. He loaned the author all of his Babcock records, which included several hundred pages of manuscript, and has written, perhaps, hundreds of letters to the author and others in his efforts to make this volume a full and accurate genealogical record.

Mr. A. Emerson Babcock, of Brighton, N. Y., has spent much time, effort and money in collecting records of the descendants of his progenitor, Isaiah Babcock, Sr., of the fifth generation. His records will be included in this book, and they will be published as prepared by him, as though they were a separate volume.

Mr. Edwin Babcock, of Westerly, R. I., has for a generation been collecting Babcock family records, and is considered an authority on Babcock genealogy. By his kind permission the author has had free access to his manuscript.

In the printed volume credit will be given to scores of others who have prepared records of families in their own line.

Among the attractive features of this book will be the Babcock Coat of Arms in colors, also a portrait of Colonel Harry Babcock, of Colonial and Revolutionary fame, copied from a painting by Blackburn, 1756. Blank pages will be included in the volume, to be used for continuing individual family records.

The book will contain from six to nine hundred octavo pages, will be neatly printed on the best of book paper, and bound in the very best of cloth binding, the work to be done by an establishment having large experience in this line.

It will be sold by subscription for five dollars per copy. Any subscriber wishing the book bound in more expensive binding can ascertain the additional cost by addressing the author.

Within a few weeks the book will be in the hands of the printer, but the number of copies printed will depend on the number of subscriptions received. Hence it is important that orders be promptly sent in.

Arrangements have been made for the insertion of portraits at a charge of ten dollars each, which will cover the cost of making the half-tone plate. All persons wishing to avail themselves of this opportunity should send orders at once, accompanied by the photograph or engraving and the price above named.

STEPHEN BABCOCK, A. M.,  
344 West Thirty-third St., New York City.

### MOCKING-BIRDS AND PASTORS.

While resting in our easy chair, drawn up near the open parlor window, with sky overcast by a thin haze without, we sat reading

Dr. Lewis' account of his solitary audience with his thrush. Just then in a tree not far from our window, there began a faint gurgling of song, almost whispered, but which soon increased in volume and variety, gradually growing louder and louder, the singer executing divers somersaults in vocalization in rapid crescendos, then more deliberate diminuendos, followed by unspeakable runs and rythm of melody, just rollicking in its ability to charm and cheer, and this is our mocking bird of the South, and we love him, and allow him to poach in our strawberry patch, our grape vines, our gardens, anywhere. He is invited to make himself at home and he does. He is nervous and numerous and socially inclined as well, and altogether a favorite, and somehow, just then, it occurred to us that it was somewhat, maybe remotely, a coincidence.

We were in need of cheer, for since yesterday there has been heart failure; our pastor his dissolved his pastoral relation with us and the little church at Hammond is sick. It transpires that they need him at Alfred very much, where preachers are scarce. The flutter incident to settling a new pastor had just nicely subsided, and pastor and people were working together beautifully and profitably when presto, all is changed, unsettled, disrupted, disheartened.

If the new re-organization scheme shall only seek to promote some legislation that shall discourage the purloining of pastors, something may be gained, but then it would hardly be considered feasible since the habit is so nearly universal among Seventh-day Baptist churches.

Two weeks since seven of our young people professed Christ in baptism and church membership.

A movement in the interest of temperance, headed by our pastor, resulted in the indictment and conviction of five "blind-tiger" proprietors, who were heavily fined. As I write this, trains are passing, conveying many thousands of ex-confederates to their great reunion which continues for several days this week in New Orleans.

HAMMOND, La., May 18, 1903.

### LIKE HIS MOTHER USED TO MAKE.

JAMES WHITCOMB RILEY.

"I was born in Indiany," says a stranger lank and slim,  
As us fellers in the restaurant was kind o' guyn' him,  
And Uncle Jake was slidin' him another pun'kin pie  
And an extra cup o' coffee, with a twinkle in his eye—  
"I was born in Indiany—more'n forty year ago,  
And I hain't been back in twenty—and I'm workin'  
back'ards slow;  
But I've et in every restarunt 'twixt here and Santa  
Pea,  
And I want to state, this coffee tastes like gittin' home  
to me!"

"Pour us out another, daddy," says the feller, warmin'  
up,  
A speakin' crosst a saucerful, as uncle tuck his cup—  
"When I seed your sign out yonder," he went on to  
Uncle Jake—  
"Come in and git some coffee like your mother used to  
make"—  
I thought of my old mother and the Posey County  
farm,  
And me a little kid ag'in, a hangin' in her arm  
As she set the pot a bilin'—broke the eggs an' poured  
'em in—  
And the feller kind o' halted, with a tinkle in his chin.  
And Uncle Jake he fetched the feller's coffee back, and  
stood  
As solemn, fer a minute, as an undertaker would;  
Then he sort o' turned an' tiptoed to'rds the kitchen  
door, and next—  
Here come his old wife out with him a' rubbin' of her  
specs—  
And she rushes for the stranger, and she hollers out,  
"It's him!"

Thank God, we've met him comin'! Don't you know  
your mother, Jim?  
And the feller, as he grabbed her says: "You bet I hain't  
forgot!"  
But wipin' of his eyes, says he, "Your coffee's mighty  
hot!"



## Young People's Work.

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

### ODE TO SALEM COLLEGE.

A. J. C. BOND.

Hail to thee old Salem College,  
With thy home among the hills;  
Source of noble inspiration,  
As our life new purpose thrills,  
Guarding hills sublime, surround thee,  
Ne'er to cease their watch again;  
Safest yet, since thou art planted  
Deeply in the hearts of men.

#### CHORUS.

Lift thy voice, oh sons of Salem,  
Swell the chorus with thy praise;  
Wooded hill and winding valley  
Echo back the song we raise.

"Mountaineers are always freemen,"  
Free from tyrant's galling chain;  
Yet through thee a greater freedom  
Love to God and man, we gain.  
Lessons of thy sacred teaching  
Fit us for the school of life:  
From thy halls go silent heroes  
Bearing laurels in the strife.

#### CHO.

Noble sons can ne'er forget thee,  
Who has taught them how to live;  
Faithful daughters, thou has nurtured,  
Loving praise shall ever give.  
When our feet afar have wandered  
Still our thoughts shall linger here,  
As at evening's misty twilight  
Visions of the past appear.

#### CHO.

#### A Cure Guaranteed.

There are two simple habits which, if faithfully followed, will revolutionize the work of the Seventh-day Baptist people and make it immensely more fruitful. They are personal habits for each individual person to adopt—for you, my Christian Endeavorer. The first is the beginning of the day with God in prayer and Bible study, in preparation for an all-day Christian service. The other is the giving of at least one-tenth of our income to the Lord's cause. This seems like a very commonplace prescription, but it will cure the patient. Think about it. Here you have the key to deep spiritual life and the providing of abundant funds for carrying on all our work.

#### Student Quartets.

The plans now are for two quartets to go out from Alfred. One of these will work in the Association. It is not yet determined where the other quartet will be. There will also be two or three individual workers. It promises to be a fruitful summer in spiritual things. May God bless the work and workers, and put it into the hearts of the people to give their prayers and their money. The work is entirely dependent on voluntary contributions.

#### Our Apostle to the Black Race.

Bro. James Dawes is now doing janitor work in Battle Creek at ten cents an hour to save money with which to pay his fare to Nashville and start on his work there. It will be remembered that he has asked only for money with which to pay hall rent. I propose that we support him in his plans by paying all his expenses and something besides. With the approval of Secretary Whitford, I have offered to Bro. Dawes to send him out under the student evangelistic movement, with a salary of \$25 a month and expenses. I am confident that the Seventh-day Baptist people will support me in this. Letters of approval have already been received, and cash to the amount of \$35.

I believe Bro. Dawes is destined to do a

great work among his people. Let me quote from his last letter:

"My plan is to establish a Seventh-day Baptist church among the colored people in Nashville. I don't know how long it will take me to do it; but, trusting in the Master, I know that I shall be successful. Really, I shall be very glad to be under your charge in the student Evangelistic work, for surely by having a source from which I am receiving a support, I shall be better able to prosecute the work of our Master. In regard to my study of medicine, I think it best to leave the consideration of that for a while until I see my success in winning souls in Nashville. Then, with all certainty, the Master will open a way to prosecute my medical studies. Dear Pastor R., the colored churches are plunging into religious errors, and my determination is never to rest until I establish among the colored people the Seventh-day Baptist denomination, which is the only denomination that can claim its origin in Christ and his Apostles. There is a stirring among some of the colored people in Nashville on the Sabbath question."

#### LETTER FROM E. G. A. AMMOKOO.

AYAN MAIM, 6th January, 1903.

Miss Laura Randolph, Alfred, N. Y.:

Dear Friend:—Your kind letter on the second of December has come to me with all speed; and I have clearly understood with the request that I write to you of how our little church is getting on.

We have been fortunate enough, with all blessings from the Heavenly Father, in the occasion of the baptism of our one candidate. His name is John Brown. The baptism took place on the twenty-seventh, on the Sabbath in the Christmas week. The ceremony was duly performed by the pastor at three o'clock P. M., in River Aminsa, in the presence of nearly all the members of the church, among whom were the two deacons—my uncle and my brother. The baptismal procession returned home with the pastor and the newly found sheep, in a high style of a good and a suitable Fanti Christian Song for the time.

I ask you to be very lenient and liberal, in order that you may read the following stanza of the said hymn, with an idea of presenting the same in your meeting, and afterward of publishing it in the RECORDER on the Young People's Page, by your own faithful and excellent endeavor:

"Though turned and lustfully suggested,  
Yet finally our principle be immortalized.  
Ah! God of all holiness;  
Thy servants are expectant of thee;  
Calling for thee, the Champion,  
God of all holiness."

Our church members are very well, with all union towards each other. We are about to baptize two more members in the near future if nothing prevents the plan.

Please say to the members of your society that we are being increased since the last quarter in the last year if nothing prevents our progress and increase in our general revivals.

In about three weeks my brother, Amos, and my cousin, M. B. Arthur, shall go to Cape Coast Castle for their general and better school life.

You can speak and pass our greetings to the members of the society which our dear, lamented Peter Velthuysen joined, and also with fine and appropriate expressions of his faithful and worthy work, and how he de-

termined to work for the salvation of us, the Africans.

The grace of our Lord and Saviour Jesus Christ be always with you and your people.

#### EXTRACTS FROM SERMON BY REV. HENRY VAN DYKE OF PRINCETON COLLEGE.

(Given at Vesper Service at Brown University, Providence, R. I.)

St. Matt. 12: 43-45. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

The lesson of the parable is plain. It is not enough to be free of evil. It is necessary to be filled with good. To force out evil there must be good to enter or the evil will return.

Every human life is the habitation of an unseen spirit. Somewhere in this complex life, in what we feel, or think, or see, or do, we are fitted to receive a guest. And this guest is God. We may not say that he makes us what we are, but we must say that we are made in his image. The great question for each of us is, "Who is this unseen spirit dwelling within us?" Not who is he above, or who is he below, but who is he within? Behind all the inmost desires and resolves there is a hidden shrine. The one true religion and the only one that can satisfy the heart is the religion that is within.

We can never really know people unless we live with them. In the same way it is true that we cannot know God unless he lives in us. This is religion. Faith is not something that is taught or learned. Faith is born. You cannot seek faith and find it. Seek for God. Seek for him as a wayward son would a loving father. Call to him, and when you hear his answer, you will hear it by faith. He may not answer in your way, but he will answer in his way.

Love is what will elevate man and make him feel life. Love is the culmination of manhood and womanhood. Love is getting something to live for. Love will not reform, but will transform the life. The whole teaching of the Gospel is not to hold in, but to give out; not to shut man in the prison house of restriction, but to give him an open, free religion.

Let us leave to others the wrangling over the things that must be left undone, but let us do the things that must be done. Let us trust more than doubt, let us love more than hate. Let us give to God the keeping of our hearts, for he that dwelleth in love, dwelleth in God, and God dwelleth in him.

An easy liver is like a mushroom which, growing up in a night, is but a pulpy thing. But the oak—ah! there are men who grow like the oak. The winds cry, "We will wrestle with you and break you;" and the oak stretches out its hands, answering, "Let us wrestle, then!" The rocks beneath mutter, "We'll thwart you;" the oak thrusts down its roots, grapples with the rocks and conquers them; and at last reaching its gnarled arms aloft it gives its challenge to the storms of heaven. Thus we wrestle, and wrestling grow into the possession of those graces which, bound in a bundle, are called character. We often fail? Aye, again and again. Blunder? Yes, all along the way. But the test of manhood is to push ahead and march through the Valley of Achor, past the shields and weapons that were thrown away in former defeats, to glorious achievement.—David J. Burrell.

## Children's Page.

### JACK TRIUMPHANT IN THE BLIZZARD.

[We all know something of the experiences of missionaries in hot countries, but little of the discomforts and the risks which missionaries experience when the thermometer is 40 and 50 degrees below zero. The following sketch is one of the many most interesting chapters in Dr. Young's book, "My Dogs in the Northland," in which he describes how this wonderful dog, Jack, a giant St. Bernard, saved his life in a blizzard.]

"I'll never see my mother again and you will never see your wife and little ones!"

Such was the pathetic cry of a fine young Indian lad when he and I found ourselves lost in a blizzard storm out on Lake Winnipeg one wild, fierce, wintry day. We had started on a trip of several hundreds of miles. We were each driving a splendid train of dogs. We had no guide or experienced Indian attendant. With the exception of the leader of my train, all our dogs were St. Bernards or Newfoundlanders. The leader of my train was called Koono, which means flour. He was well named, for he was white as the driven snow. He thoroughly understood the meanings of different words used in dog driving and would as promptly respond to them as a well trained horse answers to the reins.

As our supply of wood had been rather limited, we started one morning very early on what we had hoped would have been a successful day's run of about sixty miles. For a time, first by starlight and then by the light of a brilliant morning, we sped on toward the north. To shorten the journey we had struck far out in the great lake, but not so far but that we could still keep the headlands of the great points in sight for our guidance.

During the night there had been quite a heavy fall of snow. It somewhat impeded our rapid progress, but our dogs were good and as long as there was no wind to lift up this light snow we did not much mind it. It was a bitterly cold day. As we journeyed on the wind began to blow in fitful gusts. After we had lost sight of some of the distant headlands we foolishly pushed on instead of dashing at full speed for the shore. Soon the gusts increased to a wild gale, which lifted up the snow until the air was full of it.

If we had an experienced guide along with us he would have had us safely ensconced in the shelter of the woods on the shore. Here we were now battling alone with a howling, furious blizzard. Our noble dogs continued to push on in such a storm as no living horse would have faced.

Utterly bewildered, I stopped my dogs and, as Alec's train came up, I shouted to the lad: "Alec, I am afraid we are lost."

"Yes, we surely are," was his comforting reply.

We were, however, resolved not to give up without a struggle. So the question was, what had best be done? That is always answered in the land where the bitter cold demands so much internal fuel by, "Let us have something to eat." We ate as well as we could and fed our dogs. Jack, having the place, as usual, nearest to me, took alternate bites with me on the tough pemmican. Then I put my arm around his neck and had a talk with him. I am a firm believer that dogs understand a great deal more than most people generally think. Jack, having been long with me, knew, as I had often tested, almost everything that was said to

him. Now, with the howling winds about us, I began to talk about our distressing situation. I told Jack that we were lost and that the chances were against our getting safely out of this fearful storm. This did not seem to disturb him, so I said, "Jack, my noble fellow, do you know it is doubtful if we shall ever see our home again? The chances, Jack, are that you will never stretch yourself out on the wolfskin before the study fire. Now rouse yourself, old dog, and do your best, for in your intelligence we are going to trust to get us out of this wild blizzard and to lead us to a place of safety."

Thus with my face close to his, I talked to Jack as a man would to a friend. His answer he gave in a kiss or two on my face and in deeds that were simply marvelous.

The few arrangements necessary for the race, against such fearful odds, were soon made. As before mentioned, our trains were so fastened together that we could not get separated. Straightening out the dogs that had during the halt huddled at our feet, I wrapped myself as warmly as I could. I then so seated myself on my sled that I was able to tie myself firmly that even if I became unconscious from the cold I could not fall off.

The leader, as we have said, was Koono. He was a wise and intelligent leader under ordinary conditions of travel, but in the blinding storms he seemed to lose confidence in himself and expected to be guided by the cherry voice of his driver. So it was on this trying occasion. When I shouted, "Marche," the Indian word for "Go," Koono only turned toward me and by his bewildered look seemed to say, "Which way, master?" I was just as much at sea as he was and up to that moment had hoped that the superior intelligence of this leader dog would get us out of our difficulty. But it was evident he was going to throw the responsibility upon me, and this was what I had no more desire to assume than had the dog. So once again I shouted, "Marche."

But there was no sign of his starting. I was now so completely bewildered by the fierce, whirling blizzard that I had not the slightest idea of any of the points of the compass. The cold was terrible and of course we could not stay there. On we must go somewhere. So in sheer desperation I shouted out to Jack, as he was the second dog in the train. Eager and alert to start he had been from the first word shouted to Koono, but like a well-trained dog he knew his place, and that he was expected to follow his leader. He had been showing a good deal of impatience at the hesitancy of Koono and I saw he was ready for any call that might be made upon him. So I shouted, "Go on Jack, whichever way you like, and do the best you can, for I do not know anything about it!"

Nothing more was necessary. The noble dog at once seemed to realize that on him rested the responsibility of rescuing us from our perilous position. And grandly did he perform the tremendous task. With one of his cherry barks he sprang forward in the tempest while Koono, with slackened traces gladly dropped back and was quite content to resign the leadership to the more powerful dog. During the long run that followed never once did that dog seem to wish to regain his position as leader. He had dog sense; and he knew that Jack in this trying ordeal, could do better work than he:

Hours succeeded hours, and still the storm shrieked and howled around us. With undiminished vigor Jack kept to his word. Occasionally I would shout out to him some cheery word, and back through the gale would come his well-known bark. It had in it the ring of victory, although it seemed as though we were in danger of perishing with the intense cold. I kept shouting to my Indian comrade in order to keep him from falling into that strange languor that precedes death by freezing.

Now the darkness of night surrounded us and added very much to our danger. It was bad enough when we could see, even if our vision was very much limited by the storm that swirled around us, but now to be shrouded in the dense darkness, out on a great lake, nearly 300 miles long and from forty to seventy wide in this part, was no enviable situation. But we did not lose hope. Our dogs under the leadership of Jack caught his enthusiastic, indomitable spirit, and so, hour after hour, pressed on through the storm as though they saw in the distance the welcome camp fire and scented their supper of white fish thawed out for them before the blazing flame. I decided that Jack, the glorious fellow, must be confident of his course or he never would have continued at such a rate. So with the exception of the occasional cheery calls to Jack, to which he always responded, and the warning cries to my young Indian companion not to go to sleep in spite of the bitter cold, I managed to keep, or was kept, in a comfortable state of mind without anxiety or fear.

It was perhaps three hours after dark when I was agreeably startled by the fact that the dogs had detected something and were much excited by the discovery. It was a long time since I had been able to see them, owing to the darkness of the night and the intensity of the storm, but it did not require a view of them to tell one accustomed to dogs that they had suddenly become possessed of some knowledge that their drivers knew not of. However there was little time for theorizing, or anything else except to hang on to the sleds and exercise all the skill possible to keep them from capsizing as the now thoroughly excited dogs madly dashed along. Such a burst of speed could not last very long, nor was it necessary, for in a short time they gave us a very tangible evidence of their keenness of scent, and noble Jack won all honors possible, as the peerless leader.

The fellow had, after a run of sixty or seventy miles in the teeth of a first-class blizzard, with the temperature anywhere from thirty to fifty below zero, gallantly led the way to a long pile of icy accumulations near where some Indians lived. Squared did Jack strike that pile, and, aided by the dogs behind he scaled its jagged sides, and before I fully realized what it was, we were in a pell mell style tumbling down on the other side. We struck the beaten trail which led up through the forest to the wigwams of the Indians. Over it the dogs fairly flew. Soon we were being pulled up the steep side of a bluff and hurled along the smooth but crooked trail, when all at once we saw the welcome sparks flying out of the top of the birchwood wigwams. A blessed sight indeed was this, for we were safe at last. We thanked a kind Providence for our deliverance and we also all shouted together, "Bravo! Well done, Jack!"



## Popular Science.

H. H. BAKER.

Late News from the Antarctic Regions.

The British relief ship *Morning* which went South in 1891 to relieve the exploring expedition has returned to Lyttleton, New Zealand, and reports that she found the ship *Discovery* in Murda Bay, Victoria Land, on January 23d, of which we gave an account in the RECORDER.

The *Discovery* expedition left England in the summer, and New Zealand late in the fall, and reached the Antarctic coast early in January 1892. They sailed eastward along the great ice barrier until they reached longitude 152 degrees and 50 minutes. They then returned until they reached near Mount Erebus in about 180 degrees, where they found a good place to winter, and the *Discovery* was frozen in on March 24th, where the expedition remained during the months of April, May, June, July and August.

The winter being past, on the first of September three sledge journeys were undertaken, and were fitted out to go in different directions, for exploration and scientific purposes. The first, and perhaps the most important, was led by Commander Scott. Associated with him were Dr. Wilson and Lieut. Shackleton. They were to go directly south toward the pole.

The second party was led by Lieut. Royds and Mr. Skelton. They were to visit Mount Erebus and Mount Terror, travel along the ice barrier and make observations, as it was believed to be a floating mass.

The third party was under the direction of Lieut. Armitage, and they were to journey to the westward along a course of mountains for observation and to ascertain their altitude.

These several parties had performed their journeys. Only a few incidents of facts could be telegraphed from New Zealand for general information.

The commander of the ship *Morning* reports that the crew of the *Discovery* looked well, and were cheerful, but somewhat aged by the hard life, having undergone privations, owing to a part of their supplies proving to be bad, still they have determined to spend another year in prosecuting their work.

Commander Scott, or the first party, pursued their journey directly south until they reached 82 degrees and 17 minutes, south latitude, and 163 degrees west longitude, they establishing a world's record for the furthest points south; gaining 243 miles nearer the pole than Mr. Borchgrevink's record in 1900.

This party had pretty serious times. Their dogs died on their outward journey and the party had to draw their sledges, and Lieut. Shackleton burst a blood vessel in one of his lungs, and came near dying from weakness and exposure. Every thing was done that was possible to save him. It was fortunate for him that Dr. Wilson was with him. He is coming home on the relief ship.

Lieut. Royd's party visited Mount Erebus, also Mount Terror, and explored the large ice pack which appears to be afloat. It was first discovered by Capt. Cook, in 1773-4, and explored by Bellingshausen in 1821 and by Ross in 1842. The coast line of Victoria Land around McMurdo Bay was partially established by Ross in 1841.

Lieut. Armitage's party, which went west among the mountains, obtained an altitude of 9,000 feet. On their return journey Lieut. Armitage accidentally fell into a fissure in the ice among the rocks, and had he not taken the precaution to rope substantially all his men fast to one line, himself among the rest, he would have lost his life and fallen at least 1,500 feet.

Symptoms of scurvy appeared among the two sledge parties, but soon disappeared on their reaching the ship.

The race for the "Poles" is now fairly under way, and progress is being made in both directions. Nansing holds the record at the north and Scott at the south.

Mr. Zeigler calculates to break Mr. Nansing's record next year. Mr. Scott may break his own record, or the new expedition now preparing may even break them both another year.

The north pole appears to be open to attack from only two sides, while the south pole has been circumnavigated by Cook, and since, by Bellingshausen, Biscoe, Moore, Waddell, Morrill and others, but from whatever side they approached they found either ice pack or land in such position as to indicate that the pole is now standing where it grew.

We are deeply interested in both the north and the south, but on taking an observation by a perpendicular line we find that we are leaning to the south.

## Our Reading Room.

VERONA MILLS, N. Y.—The Verona field has not been represented in the Reading Room for some time, not because of inactivity, for the past year has been a very busy one with the people here. Many demands have been made upon their time and means in connection with church work, all of which have been cheerfully accepted, and nobly accomplished. For a long time our people have felt the need of church parlors. Last Fall they began the work of elevating the church and preparing such parlors in the basement. The Ladies Aid Society assumed the financial responsibility, and the brethren agreed to do the work. Non-resident members and other friends of the church responded liberally to the solicitations of the Aid Society, and now we have church parlors completed, with many modern improvements. Carrying forward this work has not prevented the church from doing other things, including many expressions of good-will; by way of material comforts sent to the parsonage. A purse of money, and other substantial tokens came during the holidays. The growth of the church in spiritual things, and its activity as noted above, fill our hearts with gratitude, and we pray that the Heavenly Father will make us more worthy of such remembrances, and more able to do his will in building up the cause of Christ among the people.

PASTOR.

LEONARDSVILLE, N. Y.—Preachers, sometimes surprise their hearers, and in various ways. According to the Brookfield Courier of May 20, the people of Leonardsville, turned the tables on their pastor a few days ago. The Courier says:

"Rev. I. L. Cottrell has attended a few of the numerous surprises since he came here last fall but it remained for him to fall the

victim to a similar conspiracy. Sooner or later it was bound to come and a desire to convey an unmistakable expression of esteem hastened matters up considerably. On Monday evening of this week he was lured away from home and entertained at tea by some neighbors while the company invited to do him honor was assembling at the parsonage. Upon Mr. Cottrell's arrival, there the entire scheme was disclosed to him and his acceptance of the situation was cordial and composed. Many pleasant things occurred during the evening but the most notable of all was the gift to Mr. Cottrell of a handsome couch. On behalf of the guests H. D. Babcock made the presentation speech to which Mr. Cottrell feelingly responded. This time there was no doubt whatever of his complete surprise. His gratitude was fully as great and the pleasure of the recipient was shared in equal measure by the cheerful givers. Music and refreshments helped to while away some very pleasant hours. Over eighty were present including friends from out of town as well as in the village. Among the guests was Whitford Maxson, of Albany, who accompanied Fay Greene and family."

NORTH LOUP, NEB.—It is quite evident, as we learn from the North Loup Loyalist, that Rev. A. B. Prentice, pastor of the Seventh-day Baptist church at that place, is made to realize that the people of Nebraska appreciate good things. On Sunday, the 24th of May, he preached a Memorial-day sermon at the village of Scotia, Neb., and in the afternoon of the same day, the baccalaureate sermon before the graduating class of the High School in that village. On the evening of that day he preached the baccalaureate sermon before the graduating class of the High School of North Loup. The Loyalist also announces that he preached an appropriate Memorial-day sermon in his own church on Sabbath morning, May 30th. The RECORDER does not say that the people of those villages are at fault in demanding so much from one man on such an occasion. If there be any fault in the matter, it is that our old friend Prentice has such an efficient way of saying excellent things when the occasion demands it, that he lays himself liable to a repetition of such experiences.

HAMMOND, LA.—This has been a most delightful spring. The weather has been neither too hot nor too cool, although it has been a little dry for a few weeks past, but recent rains have freshened all kinds of vegetation, and strawberries are still bringing a fair price, though they have been on the market here for about two months. Our little church here is in good condition. On the second of May seven young people were baptized and united with the church. We have been called to rejoice in the glorious translation of one of our aged and faithful members, Mrs. Naomi A. Saunders, who entered the Paradise of Rest May 14th. Our sister had passed her eightieth year, and sixty-one years of her life had been spent in the service of the blessed Master. Her last years were marked by a very devout and spiritual frame of mind. Her constant companions were the Bible, the RECORDER, and the Watchman. We feel the loss of such a life, although we cannot but rejoice when such an one is called from the church militant into glorious victory, and is promoted to the Paradise of God. Last Sabbath, the 16th, our pastor, C. S. Sayer, offered his resignation, that he might enter the theological school at Alfred.

CORRESPONDENT.

## MEMORIAL DAY.

ELIZABETH H. FENN.

"We are coming, Father Abraham, three hundred thousand more!"  
A song that forty years ago went up from shore to shore;  
And it would make a weak heart strong, or strong heart weak to see  
The host that seemed to spring to life to follow Liberty.  
Husbands and fathers, brothers, sons rushed through the household door:  
"We are coming, Father Abraham, three hundred thousand more."  
America's grand hills and vales echoed with the song;  
"We are coming, Father Abraham, three hundred thousand strong!"  
The hills and vales to-day are free, the land and skies are fair,  
But when we hear that old-time song no echoes stir the air.  
The gray-haired, halting, feeble band have lost that ringing tone,  
Now they are marching, one by one, forward to die alone.  
Sometimes, in Heaven, we may believe, white tents of peace are spread,  
And comrades gathering there repeat their old familiar tread;  
Rehearse the mysteries of the times, when, better than they knew,  
Freedom emerged from Sin and Death; and, in a grand review,  
As their old comrades come in sight, the old-time ardor rings,  
Saluting waiting Lincoln, the army once more sings,  
In tones of triumph that their souls had never known before,  
"We are coming, Father Abraham, three hundred thousand more."

## HOW TO BE MISERABLE.

Think about yourself; about what you want, what you like, what respect people ought to pay to you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth or in heaven either.

In heaven, either, I say. For the proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory (so least wise men say), that he fell from heaven to hell. He was not content to give up his own will and do God's will, like the other angels. He was not content to serve God and rejoice in God's glory. He would be master himself, and set up for himself, and rejoice in his own glory; and so, when he wanted to make a private heaven of his own, he found that he had made a hell. When he wanted to be a little god for himself, he lost the life of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore he saw God no more, and learned to hate him whose name is love.—Selected.

## THE VETERAN.

J. M. LYONS.

Lying on the field of battle,  
March and conflict now no more;  
Only waiting further orders  
From the brighter, better shore,—  
Here I gaze in retrospection  
Over years forever flown.  
Happy meetings! cherished comrades!  
Ah, methinks I'm left alone!  
Yes, I seem to hear their voices,  
As they come in greeting near—  
Charming sounds, delightful visions,  
Spirit-like to disappear;  
Some are in the heat of action,  
Some have victories yet to gain;  
Batting well for such a Leader  
Effort shall not be in vain.  
Now I look across the river  
And a wondrous light behold,  
Lo, across the darksome waters  
Shines a path of beamy gold.  
O the notes of blessed harpers  
Sweetly float thro' balmy air,  
And I soon, my Loving Saviour,  
Shall, with lov'd ones, praise Thee there.

## Literary Notes.

### Success Without Sharpness.

In the June Cosmopolitan appears an excellent character sketch of George Gilbert Williams, President of the Chemical National Bank, New York, by Robert N. Burnett.

Mr. Williams' reply to the question "To what do you owe your success in life?" would seem affected in many, says the author, but it was purely natural and typical of the man. He said:  
"I attribute it to Divine power and uprightness of transactions. I take no stock in the notion that one cannot succeed without so-called commercial sharpness, or tricking. Any young man will succeed who is diligent and practices uprightness. Mind you, all cannot reach the top rung of the ladder. In the banking business the great army must follow the routine departments, but opportunities for advancement are ever present."

## MARRIAGES.

JORDAN—RANDOLPH—In Alfred, N. Y., May 21, 1903, by the Rev. Perie R. Burdick, Mr. Eugene C. Jordan, of West Clarkesburg, N. Y., and Miss Cleora F. Randolph, of Alfred.

## DEATHS.

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

BARBER.—At Ashaway, R. I., May 15, 1903, in the 37th year of her age, Annie Stanton Barber.

Annie S. Barber was the only daughter of Deacon Paul M. and C. Angelina Barber. In early years she gave her heart into the keeping of her Saviour, was baptized and united with the First Hopkinton Seventh-day Baptist church, and was a very faithful member until death. She had been educated as a teacher of music, and as such had come in contact with most of the young people of our village, and her influence has been beneficial and far-reaching. We think no one could have been taken from our society who was more generally beloved than she was. The cheerful courage with which she underwent dangerous surgical operations and faced death at the last has been a good lesson of what the grace of God can do for us in the time of need. She was very faithful, as long as health permitted, to her post as organist of the church, and as a worker in every branch of the Master's work. Her death comes as a heavy bereavement upon community, church, and especially upon her family. Beside parents, she leaves one brother, Howard, of Westerly, R. I. Services were held at the home of her parents, May 18, 1903.

C. A. B.

SAUNDERS.—Naomi A. Saunders was born at Shiloh, N. J., Jan. 5, 1823, and died at the home of her grandson, Herbert W. Saunders, in Hammond, La., May 14, 1903.

C. S. S.

LANGWORTHY.—Near Dodge Centre, Minn., at the home of her son, Herbert, May 15, 1903, of cancer, Mrs. Jane Langworthy, in the 58th year of her age.

She was born in New York state, and later removed to Rock Co., Wis., where she was married to Jos. C. Langworthy. To them were born eight children; four sons are still living. The family came to Minnesota in the early sixties, experiencing much of pioneer life. Sister Langworthy was a member of the Seventh-day Baptist church for some years before her death. She was a kind and thoughtful mother, and helpful in many ways, especially among the sick. Services were held in the Seventh-day Baptist church, May 17, conducted by the pastor. She was laid to rest beside her husband, who died Dec. 23, 1893.

G. W. L.

HARRISON.—At the home of her son-in-law, A. North, Jr., near Dodge Centre, Minn., May 21, 1903, of pneumonia, Mrs. Mary Jane Harrison, in her 68th year.

She was the eldest daughter of Deacon Lewis and Eliza Pierce, deceased. She was born in Cattaraugus Co., N. Y., and removed to Dakota, Wis., in 1848, where, in 1851, she was married to J. G. Harrison. In 1855 they came to Minnesota, which has been their home up to the present time. To them were born six children, all of whom are living. This sister was converted at the early age of fifteen years, and was baptized by Elder J. M. Todd, uniting with the Dakota Seventh-day Baptist church. On removing to Minnesota she became one of the constituent members of the Trenton church. She was a tender and loving mother, of a social and generous disposition, one who was anxious for the comfort of others. She leaves to mourn

her loss an aged and feeble husband. Services were held in the Dodge Centre church May 23, conducted by the pastor. The burial was in Riverside Cemetery, of that place. The large audience attending expressed the estimation in which Sister Harrison was held.

G. W. L.  
BOND.—Belinda Hoffman, daughter of Moses and Elizabeth Hoffman, was born in Harrison Co., Virginia—now West Virginia—Jan. 31, 1812, and departed this life May 20, 1903, in the 92d year of her age.  
She was converted in 1830, and united with the Seventh-day Baptist church of Lost Creek, W. Va., of which she continued a faithful member until called home. She was married to Bromfield Bond Nov. 3, 1832. Three children were born to them, all of whom were present at her burial. Sister Bond was a life-member of the Ladies' Aid Society, and took great interest in its work. She was a lover of the Bible and of the SABBATH RECORDER, and read them faithfully as long as she was able. For the last fifteen years she had been a great sufferer from rheumatism, and helpless at times. Burial services were held at Lost Creek on the 21st of May, conducted by her pastor, Rev. E. A. Witter. Another tie binds us to the past world.  
E. A. W.

### Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out, and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75 c.  
Hall's Family Pills are the best.

## Employment Bureau Notes.

### WANTS.

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

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



Sabbath School.

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

INTERNATIONAL LESSONS, 1903. SECOND QUARTER.

- April 4. Paul's Farewell to Ephesus. Acts 20: 24-28. 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: 36-39. May 9. The Plot Against Paul. Acts 23: 12-22. May 16. Paul Before Felix. Acts 24: 10-16, 24-26. May 23. Paul Before Agrippa. Acts 26: 10-29. May 30. The Lifegiving 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: 14-18. June 27. Review.

PAUL AT ROME.

LESSON TEXT.—Acts 28: 16-24, 30, 31.

For Sabbath-day, June 13, 1903.

Golden Text.—I am not ashamed of the Gospel of Christ.—Rom. 1: 16.

INTRODUCTION.

Our author called the inhabitants of Malta barbarians because they did not speak Greek or Latin, and not because they were uncivilized or were hostile to the strangers cast upon their shore. In fact, the people of the island treated the shipwrecked party with great kindness.

Within a few hours after the wreck the opinion of the inhabitants of the island in regard to Paul suffered a sudden change. A poisonous viper bit the apostle and they at once concluded that he was some murderer who had escaped the waves, indeed, but could not altogether escape an avenging fate. But when they saw that he did not die they concluded that he was a divine being. Paul healed the father of Publius, the chief man of the island, and performed many other cures during the three months' stay upon the island. He evidently had opportunity also to preach the Gospel.

When navigation was resumed in the spring the party sailed for Italy in a ship that had wintered at Malta. They landed at Puteoli, and from thence continued their journey to Rome by land, a distance of one hundred and forty miles. Many have wondered that the centurion would permit a delay of seven days before he started from Puteoli with his prisoners. Probably there was some reason unknown to us in addition to the inclination of Julius to allow to Paul all the indulgence possible. We need not be surprised that there were Christians at Puteoli; for the new religion was already rapidly spreading throughout the Roman world. Until the excavations were made at Pompeii in the last century there was no record that the Christian faith had ever come to that city; but now it is established beyond dispute that there were Christians in that ill-fated city before the year 79, and that their beliefs were a matter of conversation and discussion.

Paul must have been greatly comforted by the representatives of the church at Rome who came to meet him at the Market at Appius, forty-three miles from the city, and at the Three Taverns, ten miles farther on the way. Although he came to Rome as a prisoner, the Roman Christians were not ashamed of him, and were ready to give him all the comfort in their power.

TIME.—Probably about the first of March, in the year 61.

PLACE.—Rome.

PERSONS.—Paul, the chief Jews, and other inhabitants of Rome.

OUTLINE:

- 1. Paul is Allowed Considerable Liberty. v. 16. 2. Paul Makes an Explanation to the Chief Jews. v. 17-20. 3. The Jews Reply. v. 21, 22. 4. Paul Preaches the Gospel. v. 23, 24, 30, 31.

NOTES.

16. Paul was suffered to abide by himself. That is, he was not confined with the other prisoners, but allowed a certain measure of liberty. Perhaps he was granted this favor because Festus had reported that there was no very serious matter against him, but more likely Julius reported that Paul had been instrumental in saving the prisoners and soldiers that guarded them at the time of their great danger from the storm. With the soldier that guarded him. It is not to be supposed that one soldier guarded him all the time. The guard was, doubtless, relieved a number of times a day. This would give Paul a large acquaintance with the soldiers

and present a good opportunity of preaching the Gospel. Paul was bound to the soldier by a light chain.

17. After three days. The shortness of this interval shows Paul's indefatigable activity. He wishes to proceed at once to work. A part of this time must have been required to send out the summons. Probably the place of this meeting was at the home of some friend of Paul's. Some have conjectured that Aquilla and Priscilla now lived in Rome; but we have no proof of that. The chief of the Jews. As elsewhere, Paul desired to begin his work with his own nation. Since he came as a prisoner charged with offences against the Jewish religion, it was necessary for him first to set himself right with the Jewish community before he could hope to have any considerable influence among them. As he could not go to the synagogues, he took the liberty of asking representative men to come and see him. Paul had been a rabbi of influence in Jerusalem before he became a Christian. His summons would not, therefore, seem very presumptuous. Although the decree of Claudius banishing the Jews from Rome seems never to have been repealed, it became very soon of little effect, and there were a great many Jews in Rome at this time: Seven synagogues are spoken of. I, brethren, though I had done nothing against the people or the customs of our fathers. In this form of address and by these choice words Paul shows his conciliatory purpose. The word translated "people" is that so often used to refer to the Chosen People, Israel. Paul's teaching was really the truest expression of the Jewish faith in its highest development, and by his life he was showing the greatest loyalty to his own nation. Was delivered prisoner, etc. Paul is mentioning the result, rather than taking time for a full explanation. The Jews were, indeed, directly responsible for his being held a prisoner by the Romans, even if they had not officially handed him over to the Roman officers.

18. When they had examined me, etc. Paul refers to the judicial investigations under Felix and Festus. No cause of death. No misdeed worthy of the punishment of death.

19. But when the Jews spake against it. That is, his release. That is a mild way of saying that they made a vehement demand for his execution. I was constrained to appeal unto Caesar. Paul means to say that he made this appeal merely in self-defence, and that he did not intend to bring any countercharge against the Jews on account of their ill-treatment of him. My nation. They were his people, and he does not refrain from calling them such, even while he is suffering from their hostility.

20. For this cause, therefore. Because there was no real discord between Paul and the Jews, between his religious position and theirs. For because of the hope of Israel I am bound with this chain. Paul's real unity with his Jewish brethren is shown from the fact that it was from his very devotion to the central feature of the Jewish religion that he had come into his present unpleasant circumstances. "The hope of Israel" means the expectation of a Messiah and his triumphant reign. All the Jews shared this Messianic hope. Paul thought that it was fulfilled in Jesus Christ. And it was for this very reason that he was now a prisoner in Rome.

21. Letters from Judea concerning thee. It is not very surprising that no letters had come to the Jews of Rome, concerning Paul; for before his appeal there would be no particular purpose to be gained by the Sanhedrin in reporting the case against Paul to the chief Jews of Rome, and after the appeal it is not likely that any vessel could reach Rome with letters any earlier than the one upon which Paul sailed from Malta. Very likely they may have heard rumor concerning Paul and general reports of his activity, but they had had no official communications, and had no reports of the specific ill-deeds for which he had been held as a prisoner in Caesarea for two years.

22. But we desire to hear of thee, etc. They profess, and very likely with sincerity, to be very open to conviction and eager to hear what Paul had to say. This sect. That is, Christianity. It was in their eyes a mere faction or party among the Jews. They would not think of identifying it with the true expression of the hope of Israel. We notice, however, that they had understood what Paul was talking about when he said that it was because of the hope of Israel that he was a prisoner in Rome. Everywhere it is spoken against. Doubtless they may have heard of the Jewish opposition to Paul's missionary labors in Asia Minor, Macedonia and Greece. Many have wondered that, since there was already a Christian church in Rome that these Jews did not know about Christianity from personal knowledge, and some have even argued that it is a mistake to suppose that there was at this time a

church of any size in Rome. But in so large a city, the congregation of Christians may well have escaped their particular notice, and these Jews may have been speaking guardedly and representing their ignorance as greater than it really was.

23. When they had appointed him a day. The result of the first meeting was the arrangement for Paul to have an opportunity to present his beliefs to the Jews of Rome. In great number. This is one word in the original and is in the comparative degree. A few representatives had come at the first summons; now a greater number come to listen to what Paul has to say. The kingdom of God. Paul had the same general subject of his discourse as his Master had had. He said to "testify," because he spoke from personal knowledge, either from what he had read in the Scriptures or from what had come to him by direct revelation. Both from the law of Moses. That is, the Pentateuch. Paul did not by any means despise the law and dishonor it, as he had been falsely charged. He was showing these Jews how the Scripture which they revered referred directly to Jesus of Nazareth. From morning till evening. Not one continuous address. He was probably answering questions a part of the time, and no doubt addressing different people at different times in the day.

24. And some believed. The same results as elsewhere. Literally, some were being persuaded. Very likely none actually became Christians on this day. From Paul's address, quoting from Isa. 6, we may conclude that the majority of his hearers were among the number of those that disbelieved. Paul uses these words as Jesus Christ had done (and as Isaiah had used them) as a solemn warning to those who were closing their ears to the truth from God. We are not to understand that God was unwilling to have his people turn unto him, or Paul meant to imply anything of that kind.

28. This salvation of God is sent unto the Gentiles. Thus does Paul strive to provoke the Jews to jealousy, still anxious that they may be by some means won to obedience. For Paul's theory concerning the casting out and restoration of Israel, see Rom. 9: 11. They also will hear. The pronoun "they" is emphatic. The "also" is to show that the Gospel will not only be preached to the Gentiles but will also be heard by them.

29. And when, etc. This verse is omitted by the best manuscripts.

30. And he abode two whole years in his own hired dwelling. Showing that he had a large measure of liberty. There have been many speculations as to where Paul got the money to hire a house or apartments. It is evident that the Roman Christians might have supplied the money if he did not have it from his own resources. We are to understand that during all this period his case was being delayed from time to time. Such a long delay is easily accounted for. The reports of Festus may have been lost in the shipwreck, and then witnesses may have been summoned from Jerusalem, or the Jews may have asked to have the case adjourned when they saw that it was going in Paul's favor. What happened at the end of the two years? This question has been debated with great earnestness. Some think that Paul was then condemned and executed. But the more probable view is that he was released and that he continued his work for several years, and that he revisited the churches founded by him, and labored in new fields, perhaps even in Spain. The abrupt conclusion of the Book of Acts is probably to be accounted for on the theory that Luke intended to write a third book in regard to the spread of Christianity. Very likely he intended to begin with the beginning of Paul's sojourn in Rome. At the conclusion of his first treatise (the Gospel), he speaks briefly of certain matters which he refers to more at length in the beginning of the Acts. We need not wonder that Luke does not tell us what became of Paul (even if he did not wish to reserve that matter for his next book), for he is not writing a biography of Paul, but a treatise concerning the spread of the Gospel from Jerusalem to Rome. During these two years Paul wrote the Epistles, Colossians, Ephesians, Philimon and Philipians, which are called the Epistles of the Imprisonment.

31. Teaching the things concerning the Lord Jesus Christ with all boldness. This verse corroborates Paul's statement in Phil. 1: 12. The progress of the Gospel was really not hindered by Paul's imprisonment. None forbidding him. One word in the Greek—a happy closing of this record of the spread of the Gospel in the age just succeeding the earthly life of our Lord.

Some have thought that the Book of Acts was written to show to the world that the Christian religion was not opposed to the Roman government and that in this first age of the church, the Roman officials who

THE OLD RELIABLE



There is no substitute

came in contact with the missionaries of the new faith were favorably impressed with them, and saw no reason for treating them unkindly or for restricting their liberty to preach and make converts as they were able. It is certain that there are many things in the book to justify this theory.

Special Notices.

The Entertainment Committee of the Dodge Centre (Minn.) Seventh-day Baptist church would be pleased to have those who expect to attend the Association which convenes with this church on June 11, 1903, write Mrs. D. T. Rounselle, as soon as possible, of the number to come, and the time of arrival as nearly as may be, to assist us in providing entertainment.

DODGE CENTRE, Minn., May 20, 1903.

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 Shaw. 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.

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, Pres. T. L. Gardiner. 3.30. Devotional Services, conducted by Mrs. M. G. 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 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. T. Burdick, Dr. Emerson Ayers.

EVENING.

- 7.45. Evangelistic Service, Rev. W. D. 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.

EVENING.

- 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 Pres. T. L. Gardiner, 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.

BERLIN, Wis., May 5, 1903.

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

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

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

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

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

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, 826 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.

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TABLE OF CONTENTS.

EDITORIALS.—Changed Address; Censoriousness; Winding and Annihilating; Christianity and Judaism; Jews and Christian in Relation to Jesus; What Shall We do with the Negro? The Religious Education Association; Lead Poisoning; Metals may have Diseases.....337-338
The Eastern Association.....339
News of the Week.....340
From Iowa.....341
WOMAN'S WORK.—Every Day; Poetry; Paragraphs; Woman's Board Report; Why Some Women Succeed.....342
Grandma's Silver Hair; Poetry.....343
A Moral Experimental Station.....343
Missions.—South-Eastern Association Missionary Hour; Missionary Hour in the Eastern Association.....344
Jews and Christians in Relation to Jesus.....344
A Book for Babcocks.....345
Mocking Birds and Pastors.....345
Like His Mother Used to Make, Poetry.....345
YOUNG PEOPLE'S WORK.—Ode to Salem College, Poetry; A Cure Guaranteed; Students Quarrels; Our Apostle to the Black Race; Letter from E. G. A. Amnikov; Extracts from Sermon by Rev. Henry Van Dyke of Princeton College.....346
CHILDREN'S PAGE.—Jack Triumphant in the Blizzard.....347
POPULAR SCIENCE.—Late News from the Ant-arc Regions.....348
OUR READING ROOM.....348
Memorial-Day Poetry.....349
How to be Miserable.....349
The Veteran, Poetry.....349
Literary Notes.....349
MARRIAGES.....349
DEATHS.....349
EMPLOYMENT BUREAU NOTES.....349
SABBATH-SCHOOL LESSON.—Paul at Home.....350
SPECIAL NOTICES.....351

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Proposed Centennial Fund.....\$100,000 00
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FAITH.

FANNIE KEMBLE.

BETTER trust all, and be deceived,
And weep that trust and that deceiving,
Than doubt one heart that if believed
Had blessed one's life with true believing.
Oh! in this mocking world too fast
The doubting fiend o'ertakes our youth;
Better be cheated to the last
Than lose the blessed hope of truth.

God Always With Us.

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not likely to develop into corresponding effort unless we prize the unattained, and believe that it can be gained, and that we can attain to far more than we have yet realized. It is important that we believe in our aspirations, and cultivate them, for the strength which effort develops, and for the enlarging of our vision and the unfolding of our powers. In intellectual matters, successful students are urged, it is not too much to say goaded, forward by their aspirations. We can all remember when certain attainments in the line of scholarship, though far away, grasped us with resistless power, drawing us forward by hope, and chastising us if we faltered. What the RECORDER seeks, is to make every Christian feel a similar eagerness after higher attainments in spiritual things. Ambition to attain in scholarship is commendatory, but ambition to attain in spiritual things is an hundred-fold more commendable. Men are disheartened, sometimes, because the things toward which they ought to aspire, and do aspire, feebly, seem so far away. This ought not to be, for the aspiration which is able to see the thing desired, though far away, if cherished, and accompanied by corresponding effort, will bridge the chasms and shorten the distance. It is well known that when aspiration becomes reality, that reality pushes forward to things still unseen, and of which aspiration did not at first take account. More and yet more is the motto of genuine aspiration. More of strength, more of clear spiritual vision, more of holiness, more of hope, more of faith—not dreams of faith, but faith in the deepest and best sense of the term. Step by step the things to which we aspire become realities, as blossoms, which are aspirations springing from the heart of the tree, finally become fruit, in abundant supply.

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill an eight-page paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil it down until it simmers.
Polish it until it glimmers.
When you've got a thing to say,
Say it! Don't take half a day.

THERE is a story of a boy who was set to the task of picking beans at a time when he was anxious to go fishing. Part of his duty was to assort the beans, and to pick only those of good quality. In his eagerness to fulfill the allotted task, that he might leave task for pleasure-seeking, he picked all the pods within reach, regardless of the quality. His basket was full. He had the necessary quantity, but in the matter of quality, his task was very imperfect. There are too many Christians whose lives seem fairly filled out as to the quantity of things done, or things attempted, but the quality is greatly lacking. They are too anxious to go fishing after earthly things, while nominally performing the duties and doing the work which God requires. Church statistics are not wholly free from this peculiarity. There are some members of the church who seldom ever fill the pews, even though their names swell the list

THE ADVICE CONTAINED IN THESE WORDS OFTEN GOES FORTH FROM THE PENS OF EDITORS, AND THE LIPS OF TEACHERS.

It is excellent advice, not only to those who speak and write, but to all men concerning the purposes and work of life. Half our failures come because the things we undertake are not sufficiently condensed in purpose, and clarified in action. The writer's earliest experience in noting the effect of boiling things down came when, as a boy, he watched the process of maple sugar making on a hillside in the town of Scott, in Central New York. In memory pictures that hillside is snow-covered: paths are narrow, and the sap from the wounded maple trees is gathered with difficulty. The great Cauldron ket-