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TOWARD THE LIGHT.

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

THE DAILY ROUND OF LIFE.

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

PREACHING, when the preacher is

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

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

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

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

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

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

for deeper convictions, steadiness of purpose and strenuous effort bear compensating blessings greater than all the difficulties that come with the demands. Strong convictions and strenuous efforts in behalf of truth are never lost. The cause of righteousness in the world is advanced in some way, and to some extent, by every person, who, living a life of holiness, stands firm against temptation or flings himself impetuously against the evils which ought to be overcome.

Decreasing Church Membership.
 THE New York Tribune of January 8 summarizes the figures given by Dr. H. K. Carroll touching the growth of church membership in the United States for the year 1902. Its figures give a "total membership gained of everything in the United States, Roman Catholic, Protestant, Christian Science, Doweisism, and all the rest," as 403,743. This gives a gain of 1.5 per cent, whereas the gain in population since 1890 has been 2.06 per cent. The percentage of the various bodies is given, by which it appears that the Roman Catholics have gained less than one per cent — 76—and the Baptists in the North 28 of one per cent. Percentages are not the most important feature in such cases. It is, nevertheless, true that the figures given by the Tribune represent the fact that there is a decline in the growth of really Christian churches, and that their growth, compared with the growth of the population, shows an unfavorable contrast. The Tribune also states "there is hardly a religious body in America that has not more churches than ordained men." The tables by Dr. Carroll appear in full in the Christian Advocate, of New York, for January 8, 1903. In connection with those figures, Dr. Carroll explains that the prominent cause of the decline is found in the variation between former estimates of the membership of the Roman Catholic church and the estimates in the present tables. As a whole, the Doctor takes a more hopeful view of the situation than the general summaries published by the Tribune indicate. In the tables published by the Doctor, the figures concerning Seventh-day Baptist ministers show a decrease as over last year, because the figures are confined to the United States, which excludes our ministers in China, Holland and England. When all is said, the fact will remain, that periods of great commercial activity, like the current years, are always periods of increasing worldliness, and of comparative, if not actual, decline in matters religious, and in the facts and figures connected with the life of the churches. It is one of the sad results of our human frailty, that when earthly things are most prosperous, heavenly things are given least attention.

Why Churches Moines, Iowa, writes somewhat at length in a late number of the Standard concerning the death of Baptist churches in the state of Iowa. Among other things he says, "Many of these dying churches are unwisely located." But he finds a deeper reason for the death of such Baptist churches in the fact that "for at least twenty years the Baptists of this state [Iowa] have been allowing, and often compelling, the schools and colleges of other denominations

to educate their boys and girls, and thus have been actually educating them out of the Baptist churches, or, at least, alienating them from their life and interests." The writer has been much impressed with a similar fact in connection with the children of the Seventh-day Baptists, who are being educated in schools wholly removed from our denominational interests and surroundings. Whatever reasons Seventh-day Baptist parents may find, or seem to find, for not sending their children to our own schools, or for not educating them within reach of home surroundings and their home church, very forceful and far-reaching reasons do exist against placing such young people for several years in schools where the surroundings, if not largely secular and non-religious, are wholly undenominational, if not antagonistic, to our denominational interests and growth. There may be cases when the isolation of young people from denominational influences and home surroundings may, by the law of counteraction, be strengthened; this will not be unless the home-life and the inheritance of children are denominational. But it is well known that this is not the general result, and Seventh-day Baptists must recognize the fact so clearly set forth by the Baptist writer quoted above, that if denominationalism is to continue, its continuance will be closely associated with the training of children and young people in denominational homes, denominational churches and denominational schools. Certain strong trends in these years are working against all denominationalism, and tending to a sort of general development of Christian life, which produces men and women who are not supporters of any specific denomination, or who are not supporters of religion in any of its organized forms. The question as to where children are educated has a definite bearing upon the future of all denominations and of all definite forms of religious work. It is far better if it were necessary, which it is not as an usual thing, that children should lose some features of school life for the sake of remaining under the influence of the home family and of the home church, or that the education sought outside of the home circle should be sought in our own denominational schools. The question is a large one, and parents and pastors who waive it aside will not do wisely.

Readjusting Congregationalism.
 CERTAIN tendencies among Congregationalists are suggestive and have direct bearing upon the question of readjustment among Seventh-day Baptists. Congregationalism as represented among us is weakened more through individualism and independency than it is among the Congregationalists. The history of Congregationalism has been a history of successive modifications. When Robert Browne began the agitation that gave birth to modern Congregationalism, he claimed to make the church of the Apostolic age, his model. This model he sought to adjust to the situation in England three hundred years ago. Congregationalism as developed by the Pilgrim Fathers, in New England, differed in several respects from the Brownist movement in Old England. Passing from the Colonial period to the present, New England Congregationalism has been modified with each century, and at the present time the question of further readjustment is a promi-

nent one. The central point in the discussion of further readjustment is to make Congregationalism more effective as an aggressive form of Christianity. The practical features which have been sought, and are being more fully sought after at the present time, are almost identical with those recommended at the late session of our Advisory Council in Alfred. The relation of their various denominational societies to each other and to denominational work present several features in common with the situation as it now exists among us. Congregationalism as represented in the Baptist denomination is feeling the same demand and seeking similar results by way of closer co-operation and co-ordination. What these larger denominations feel, their work being along the general lines of Christianity, we feel yet more keenly, because we are but a minority, and because our work demands persistent, intelligent, and forceful aggressiveness. These general facts as they appear in connection with Congregationalism outside ourselves, must be taken into account in the consideration and discussion of the propositions already laid before our readers through the action of the Advisory Council at Alfred. For this reason we call attention to them at this time.

Ancient Civilization in Mexico.
 EXCAVATIONS have lately revealed the fact that under the present capital of the Mexican Republic are the ruins of what was, without doubt, the ancient capital of the Aztec Empire. The samples of art which these ruins contain indicate such a development of civilization and attainment as places the Aztec civilization well alongside the highest civilization of the Old World. Among the most important of the later revelations are those which belong to the Temple of Coateocalli, or the House of Many Gods, in which several thousand Aztec priests presided. As is well known, human sacrifices were prominent features of the religious system of the Aztecs. The ancient level of the old Aztec city seems to have been about thirteen feet below the present level of the City of Mexico. There are numerous indications of the despoiling which the early Spanish conquerors carried forward when they took possession of the Aztec capital. Both in Egypt and Mexico natural forces seem determined to preserve those ancient civilizations, which the fighting and greed of men have overthrown and consigned to oblivion.

Unpaid Pledges for Salem College.
 IN a letter from President Gardiner to the Editor of the RECORDER, under date of January 11, which was a reply to some inquiries concerning scholarships for the various colleges, the following paragraph appears. It is of such direct importance that we venture to lay it before our readers, feeling that the desire expressed by President Gardiner will justify us in so doing, even though the letter in which the passage occurs was of a more private nature. Salem occupies a position different in several respects from the other colleges, and President Gardiner well says that pledges made as those were to which he refers ought to be of as permanent value as bank notes. All will agree that nothing except unforeseen misfortunes on the part of those making such pledges can absolve them from the duty of paying them

promptly. This is true of all pledges for Christian or educational work, but in the present case the obligation to pay promptly is emphasized by every consideration connected with the question.

"I feel that I must write up something for the readers of the RECORDER about Salem College and its needs soon. It is too bad to be obliged to discount a five-years' subscription list six to seven hundred dollars, especially a subscription list made by the 'cream' of the Seventh-day Baptists in General Conference assembled.

"Such a subscription ought to be considered as good as gold; and any college ought to feel perfectly safe to count upon the sure payment of such pledges. Salem finds, however, to its distress and sorrow, that such pledges are not always safe foundations upon which to build. If the pledges made at Salem, six years ago—the last of which subscriptions are long overdue—could only be redeemed now, we would be able to finish out this year's work without going in debt."

Wisconsin Quarterly Meeting.

AN article from Dr. Platts, including the program of the coming session of the Southern Wisconsin and Chicago churches, should be considered by our readers with increasing interest. We call attention to the article now, and shall say more concerning what it involves in our next issue; but we cannot stop without commending the course which that Quarterly Meeting is taking, and urging similar meetings, and notably the Associations for this year, to act along the lines of thought and discussion there represented. Do not fail to read the article.

The Cost of Food.

THE RECORDER cannot give space to extended discussions concerning hygienic and economic matters, however much it would be pleased to do so. On another page will be found a brief article, "Talk on Food Values," from the Women's Page of the New York Tribune of January 14. It contains nothing new to those who are familiar with the points considered, but it is so well put that we reproduce it, and call attention to it in this way. It is a fact generally recognized, that the American people are inclined to eat too much, at least of highly-seasoned and indigestible foods, and there is much need for common-sense treatment of the food question. Not only does a certain type of domestic harmony and good feeling center around the table, but great moral and financial questions also center at that point.

Humpbacks.

IT is reported that a wealthy bachelor, who died lately in Liverpool, England, had a special fad for the study of those malformed persons known as hump or hunchbacks. His heir, on opening his desk, was surprised to find in it a manuscript volume of 2,000 pages, which was entirely devoted to the study of humpbacks. Further investigation showed that for several years this man, who was himself stalwart, tall and athletic, had closely studied this curious subject and had visited various countries for that purpose. According to his manuscript, there are more humpbacks in Spain than anywhere else, the number in one small district at the foot of the Sierra Morena amounting to one in every thirteen inhab-

itants. There are also many in the Loire region, in France.

From the statistics of all the countries of the globe, it appears that there is one humpback in every 1,000 persons, which is equivalent to saying that there are 1,000,000 humpbacks in the entire world. The author of this manuscript says that the average height of each hump is about eight inches.

News Items.

THE extreme cold weather which has marked the last week has emphasized the question of coal supply throughout the country. Among other things which this situation has induced is the setting aside of the tariff on foreign coal. A Free Coal Bill has been passed by Congress promptly; it was signed by the President on the 15th of January. This prompt action is highly commendable, and ought to result in considerable relief within a brief period, especially at points which are in easy reach of Canada. It is reported that since Christmas sixty steamers have been chartered to load coal for the United States at various points in the United Kingdom. Meanwhile, scarcity and high prices continue in many cities. The question of fuel grows more important under these circumstances. The price of wood and of kerosene oil have both risen as the severe weather has increased. Prof. Norton, of the Massachusetts Institute of Technology, has published during the week a schedule of the value of various fuels for heating purposes. He reports that coal furnishes 23,000 units per ton; wood, 27,000 per cord; coke, 24,000 per ton; oil, 12,000 per gallon; and gas, 6,500 per thousand feet. Many more reasons will arise before the winter is past for making the coal-strike of the past summer a most unpleasant memory in the history of the United States.—On the 12th of January, James Foster, of Brooklyn, N. Y., while holding his little child in his arms, committed suicide by firing a bullet into his brain. He was only twenty years old, and was living in comfortable circumstances with his wife and child. "Friends of Foster attribute his suicide to mental trouble brought on by excessive cigarette smoking." In spite of such facts, men, old and young, many of whom claim to be wise in the things pertaining to life, continue their vicious habits of smoking, steadily undermining their own health, and poisoning the atmosphere of their homes, which wives and children must breathe. The numbing influence of tobacco on the intellectual and moral perceptions of the smoker, concerning himself, are as strongly marked as in the case of other narcotic poisons. Chas. Jewett used to say that an intemperate lawyer could understand the intricacies and difficulties of all other men's cases and troubles, but was wholly blind to the effects of his habits upon himself. The same is true of tobacco users, opium users, and notably, of cigarette smokers.—At the Annual Meeting of the Church Temperance Society during the past week, extended consideration was given to the question of "providing substitutes for the saloon," at which places food, drinks, opportunity for rest, reading and social converse shall be made abundant. The Squirrel Inn, at Grand Street and Bowery, New York, is such an institution, and it was reported that "there had never been a vacant chair or one unruly visitor" at that place,

and that "the receipts for the past year were \$12,367.54, with a loss to the benevolence through which the Inn has been established of only \$276.39. The women of New York are doing much along the same lines, through lunch wagons, from which nothing is sold which costs more than ten cents. These facts accord with the experience of temperance reformers in the city of London, where substitutes for the saloon have accomplished some of the best work that has ever been done.—The investigations made by the Coal Strike Commission have shown Mr. Mitchell and the Miners' Unions in a very unfavorable light as to the matter of violence committed by union men during the strike. It is safe to say that the facts already brought out have lessened the sympathy of the public toward Mr. Mitchell and the union.—It is reported that at Derby, Conn., one DeForrest, a dry-goods merchant, "has offered his store for two weeks to the six local churches, each church to conduct his business for two weeks and keep the profits." The offer has been accepted, and the ladies from each church will act as sales-women. The Episcopal, Roman Catholic, Congregational, Unitarian, Baptist and Methodist churches join in this novel way of securing aid for their work through the profits of business.—The appointment of Mgr. Dennis O'Connell as rector of the Catholic University, at Washington, indicates the determination of the Pope to make that University a great center of education, and one for increasing the influence of the Roman Catholic church in the United States. The purpose underlying this movement is of greater interest than a mere passing item of news.—Moral and political circles are deeply interested in the election of a Senator from Utah. An apostle of the church, Mr. Reed Smoot, who is already a man of influence in the church, and is likely to succeed to the First Presidency of the Mormon Hierarchy, the place so long held by Brigham Young, is an announced candidate for the United States Senatorship. President Roosevelt has privately advised Mr. Smoot not to become a candidate, but it is reported that he will not heed this advice.—Certain cigar dealers in the city of Philadelphia, who were arrested on Sunday, January 11, for selling cigars, under the general Sunday law of 1794, have taken steps to test the legality of their arrest, claiming that the business as carried forward by them did not infringe upon the provisions of the ancient law.—It was reported early in last week, that the opposition in the United States Senate against passing an Anti-Trust Bill at this session, was yielding to the President's determination concerning such legislation. Similar facts indicate a like feeling in the House of Representatives. As we go to press it seems that such a bill will be delayed for a time under the plea of perfecting the one in hand, under the direction of Attorney General Knox.—On the 15th. of January, N. G. Gonzales, editor of the Columbia State, and a prominent politician in South Carolina, was shot in the street by Lieutenant General James H. Tillman. The wound is regarded fatal. This shameful act of wickedness is said to be the result of ill-feeling growing out of the fist-cuff encounter between Senator B. R. Tillman and Senator McLaurin of the United States Senate last year. Such results are prob-

of the old fire-eating tolly which was such a stain upon history before the war, and which, though decreasing, is not yet wholly removed. —The American Line steamship St. Louis was overdue four days on the 16th of January. Very severe weather has met incoming steamers, and considerable anxiety is felt concerning the St. Louis. The officers of the Company think that "leaky boilers are the probable cause of delay." She is a good boat and if obliged to come in under sail she will doubtless report all right in due time.

Prayer-Meeting Column.

Topic.—A Glorious Christ.

(Lesson John 1: 14.)

The view which John takes of the pre-existence of Christ in the opening chapter of this Gospel finds many suggestive counterparts when we consider what Christ was, even in the contrasting humiliation of his earthly life. John was one of those who witnessed the Transfiguration, that momentary, but clearly-defined, outshining of Christ's Divine character, on the Mount. However little we may understand the exact relation which Christ sustains to the Father, his relations to us are made paramently beautiful as we realize that he came to us from out the glories of heaven not only that he might reveal those glories to us, but might make us heirs to them. John speaks of him as the Light of the World, and suggests the glory that may come to each life, since the purpose of Christ's revelation in the flesh was to enlighten every man coming into the world. Since Christ is the ever-living, the ever-loving and helpful one, and since in the suggestive language of Acts 17: 18, through spiritual relations, it is "in him we live and move and have our being," there is double assurance of our immortality and of our present and future glorification through Christ. In the natural world life and light are so closely related that life seems dependent upon light. When Moses asked that he might see something of God, the reply given, Exod. 33: 18 and 19, was, "I will make all my goodness pass before thee." It is the revelation of this goodness, in the largest sense of that word, rather than the mere power of the Almighty Word, which glorifies us through Christ. In proportion as we learn of that goodness and come into full accord with it through obedience, our lives are glorified, and the unfolding of that obedience in us is the promise of still greater glorification hereafter. All Christ's followers are glorified with him and through him with present and everlasting glory, the glory of redemption, of purification, of present uplifting and of future immortality. And since God's greater glory shines forth in his goodness, the evidence of our glorification is found in our goodness, that is, in our obedient love, and our faithful and filial service. This meeting will be helpful to all in proportion as each, through renewed consecration, enters into that glorious and glorified relation which Christ's children sustain through the Divine compassion and the unfolding of Divine love through him.

SOUTHERN WISCONSIN AND CHICAGO QUARTERLY MEETING.

For the past two years, this quarterly meeting and the Ministerial Conference connected with it, have been discussing questions re-

lating to our denominational life and work. One entire meeting was given to Missions, another to Education, and several meetings have discussed miscellaneous groupings of denominational topics, including Tract Society interests, work of the churches, etc. The next meeting, which will be held with the church in Milton, beginning Friday, January 30, will be devoted to the treatment of topics relating directly to the Sabbath, in the following general order: Friday afternoon—Why discuss the subject at this time? This will be a free parliament on present phases of the Sabbath question throughout our country in which Bro. Wilcox, of Chicago, and others will lead. Friday evening—Prayer Meeting, topic, Blessings of the Sabbath, lead by Dr. Platts. Sabbath morning—Sermon by Rev. M. G. Stillman, of Walworth, The Sabbath in the old Testament. Sabbath afternoon—Sermon by Rev. G. J. Crandall, Milton Junction, The Sabbath in the New Testament. Evening after the Sabbath—Sermon by Rev. S. H. Babcock, of Albion, The Law and the Gospel. Sunday morning—sermon by Rev. M. B. Kelly, of Milton, Objections and Arguments of First-day People Answered: Sunday afternoon—Young People's Parliament, led by Mrs. Nettie M. West, of Milton Junction, assisted by others. In the "Parliaments," with which the program opens and closes, there will be abundant opportunity for personal experiences, questions and answers, etc. We are praying and looking for a large attendance, and an interesting and profitable session.

L. A. PLATTS.

A NEW YEAR GREETING.

REV. GEORGE SEELEY.

I wish yourself and family a Happy New Year in the best sense of the term; a year full of blessing and comforts, which God our Father alone can give, for his name sake—for Jesus' sake. All needful good things are given the Lord's dear children for his sake. I wish the members of our Board a Happy New Year in their hearts and homes, and in the blessed work of doing good in their respective callings, and in our denominational work to which they have consecrated their time and means. And to the Seventh-day Baptists generally, among whom I have cast in my lot late in life, I wish a Happy New Year, in every respect conducive to their prosperity—as a people, numerically, financially, educationally, and religiously, also in spiritual things, and entire consecration of all they are and have upon the altar of the Lord. Then will the desire of the great Apostle be fulfilled, found in one of the Thessalonian epistles, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord, Jesus Christ." (1 Thes. 5: 23) It will be, then, that showers of blessing will descend upon the thirsty hills of Zion throughout our denomination at home and in foreign lands. The heroic ten thousand of our people will become more than conquerors, in winning large victories under the banner of the Lord of Hosts, and swelling the numbers to thousands more. I think our number of church members has stood at about ten thousand for a few years, but then, when the mighty reviving power comes from on high, as come from on high it must, since it cannot come from earth or man, will our Seventh-day Baptist Sabbath-keeping doctrine

spread with energy all over the lands where our scriptural views are being promulgated. Let us have courage and faith in the Lord and his promises which never fail. Jehovah, through Malachi the prophet, says, bring all the tithes into the store-house and prove him herewith, and see if he will not pour out a blessing as there will not be room to contain it. Our hearts will not, cannot contain it; it must go out toward others, multitudes of others. A sanctified people unto the Lord will do wonders in his name and for his glory in the earth. There is a wondrous mighty power in the prevailing prayers of God's people, and who can pray more acceptably unto the God of Heaven than those "who keep the commandments of God, and the faith of Jesus."

Since General Conference I have sent abroad into the Western Province of Canada, 80,000 pages of our literature, with the humble prayer that light from heaven may shine upon the truth concerning the Sabbath of Christ and the Apostolic Church in the many Baptist homes where it goes. I have been sending to Baptist ministers and leading people of that faith especially, since Conference. I crave the prayers of our dear people in my work here, for I often feel alone and tempted to lose courage and hope, yet I am trusting in the promises of God; they are a mighty bulwark in the time of trouble.

PETITCODIAC, N. B. CANADA, Jan. 7, 1903.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Jan. 11, 1903, at 2.15 P. M., President J. Frank Hubbard being detained at home by illness, the chair was occupied by Vice-President Stephen Babcock.

Members present: Stephen Babcock, D. E. Titsworth, A. H. Lewis, F. J. Hubbard, J. D. Spicer, C. C. Chipman, Corliss F. Randolph, O. S. Rogers, Eli F. Looftoro, Esle F. Randolph, W. H. Crandall, G. B. Shaw, J. A. Hubbard, J. M. Titsworth, W. C. Hubbard, H. M. Maxson, Mrs. Eugenia L. Babcock, A. L. Titsworth, and Acting Business Manager Wm. B. Mosher.

Visitor: J. P. Mosher.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

On motion the resolutions of the Advisory Council were taken from the table.

Voted that in compliance with the request of the Advisory Council this Board elect two members with two alternates to serve on the joint committee of the Council and the various Boards.

J. F. Hubbard and Stephen Babcock were elected such members with H. M. Maxson and J. M. Titsworth as alternates.

Voted that this committee be given power to fill vacancies and call in such assistance as they may deem wise.

The Supervisory Committee reported things as usual at the Publishing House, the vacancy caused by the resignation of Business Manager J. P. Mosher being filled by William B. Mosher as Acting Business Manager.

The Committee on the Distribution of Literature reported increased efforts to enlarge the circulation of the Sabbath of Christ.

The Treasurer presented his report for the first quarter which on motion was adopted. Former Business Manager, J. P. Mosher

reported the number of subscribers and non-subscribers to the SABBATH RECORDER in different localities throughout the denomination, showing that nearly 50 per cent of our people do not take the RECORDER.

On motion the Acting Business Manager was requested to continue this investigation and report at the regular meetings of the Board.

Correspondence from Mrs. M. G. Townsend reported on her work for December and noted the distribution of 3,884 pages of tracts and some RECORDERS and the Sabbath of Christ.

Correspondence was received from Secretary O. U. Whitford and Rev. J. T. Davis. The latter reported on his work for the last quarter and noted the distribution of 2,700 pages and gave some details of the work and financial data, on which action was deferred until the next meeting of the Board.

Rev. A. P. Ashurst reported the distribution of 18,500 pages during December, and also stated that he had met with unavoidable delay in visiting Dry Pond, Ga.

Rev. George Seeley reported 80,000 pages distributed since Conference, the same being sent mainly to Baptist ministers and the leading papers of Canada.

On motion it was voted that J. P. Mosher be elected a member of the Board to fill the vacancy caused by the death of Henry V. Dunham.

Voted that the Recording Secretary be requested to convey to the President of the Society the sympathy of the Board in his illness and their earnest wishes for his speedy recovery.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

TRACT SOCIETY.

F. J. HUBBARD, Treasurer.

In account with		
THE AMERICAN SABBATH TRACT SOCIETY.		
For the quarter ending December 31, 1902.		
DR.		
To balance on hand October 1, 1902.....		\$ 368 05
Funds received since as follows:		
Contributions as published		
Oct.....	\$ 222 25	
Nov.....	163 99	
Dec.....	298 59	
		\$ 714 83
Income account:		
Geo. Greenman bequest.....	\$ 20 70	
Seventh-day Memorial Fund:		
Tract Society Fund.....	11 54	
D. C. Burdick.....	85 26	
G. H. Babcock.....	1024 50	
		\$ 1142 00
Publishing House Receipts:		
Oct.....	\$ 292 28	
Nov.....	429 47	
Dec.....	499 46	
		\$ 1191 21
Loan.....		500 00
A. H. Lewis, Refund on expenses to Alfred, Advisory Council		3 90
		\$ 3919 99
CR.		
By cash paid out as follows:		
G. Velthuisen, Sr. Salary—Oct.....	\$ 50 50	
Nov.....	50 50	
Dec.....	50 50	
		\$ 151 50
A. H. Lewis, Salary—Oct.....	168 67	
Nov.....	168 67	
Dec.....	168 66	
		\$ 506 00
Expenses to Alfred Advisory Council.....		20 00
George Seeley, Salary.....	12 50	
Nov.....	12 50	
Dec.....	12 50	
		\$ 37 50
George Seeley, Postage, \$5; \$5; \$5.....		15 00
A. P. Ashurst, Salary—Oct.....	\$ 40 00	
Nov.....	40 00	
Dec.....	40 00	
		\$ 120 00
A. P. Ashurst, Postage, \$5; \$5; \$5.....		15 00
Expenses to Dry Pond, Ga.....		15 00
Mrs. M. G. Townsend, Travelling Expenses.....		25 00
Salary—Nov.....	\$ 18 67	
Dec.....	16 67	
		\$ 35 34
Discount and Interest:		
City National Bank 3 mos. Interest.....	\$ 7 50	
Dimes Saving Institution 6 mos. Interest.....	12 50	
S. J. Titsworth, 3 mos. Interest.....	7 50	
		\$ 27 50
Loans Paid:		
City National Bank.....	\$ 500 00	
Geo. W. Day, cost of drain in front of property, Old Road, Dunellen, N. J.....		15 00

J. P. Mosher, Mgr. Publishing House, Sundry bills and pay roll: Oct. 23.....	414 82
Nov. 16.....	374 04
Nov. 16.....	410 08
Dec. 24.....	297 51
Dec. 24.....	458 08
Dec. 24.....	377 67
	\$ 2,329 70
To balance, Cash on hand.....	115 45
Total.....	\$ 3,919 99
Total outstanding indebtedness.....	1,500 00

E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Jan. 1, 1903.

Examined, compared with vouchers, and found correct.

D. E. TITSWORTH, WILLIAM C. HUBBARD, Auditors.

Our Reading Room.

HAMMOND, La.—Perhaps it is because of a habit of procrastination that no work has recently been seen in the "Reading Room" from this far-off field. We desire, however, not to be entirely left out of calculation when denominational interests are considered, discussed and passed upon. While in the sense of longitude and latitude we may be considered as "detached," as a fire insurance agent would say of his risk, yet this is so, only apparently, unless our long silence be interpreted thus with some show of propriety. It might be taken for granted that the history for six months or a year of the average Seventh-day Baptist church would just about measure our own activities. Most Seventh-day Baptist churches, when located in towns, constitute one of a family of Christian churches, which have homes in the community, and are counted as a dependable evangelistic force, executing its functions conjointly with all other evangelical churches, for the general good, not forgetting its own individual denominational work, for which it specially stands. That is about the status of the Hammond church. We are trying to hold up our end, and are succeeding fairly well. The Week of Prayer has about closed; all the churches, except the Episcopal and Catholic, having joined in this privilege. On Sixth-day evening, the meeting was held in our church, with a good attendance from all the churches, the leader on that occasion being our own pastor. Through all these meetings there has been an earnest seeking for higher spiritual development. There exists an excellent fraternal spirit between the different churches and the pastors; ministers' meetings being held weekly. Doctrinally there are no concessions made by our people, for the Sabbath truth is fearlessly preached on all occasions where it is legitimate.

Our recent communion season was one of spiritual profit, nearly all the membership promptly and feelingly sharing in the exercises. Both the young people's societies are in a thriving condition. The annual church dinner was given on Christmas in the Sabbath-school rooms, as usual, a very entertaining program following the repast. There has been one adult conversion to Sabbath truth within the last six months. On the first Sabbath in January the reorganization of the Sabbath-school resulted in the election of Herbert Saunders as Superintendent, which insures our usual success for another year.

JANUARY 11, 1903.

FROM the Milton Journal we learn that the dinner connected with the Annual Church Meeting at that place was a great success. We trust that this brief notice will not pre-

vent a larger report from our Reading Room correspondent there. A sunrise prayer-meeting was held in the church at Milton on New Year's morning. From the same paper we learn that Rev. Orpheus Mills, who was lately married, has gone to Berlin, Wis., with his family. The Journal also announces a series of lectures at the College for the ensuing winter. Dr. Edwin H. Lewis, of Chicago, opened the course on Third Day evening, Jan. 13th. We shall be glad to publish a list of the themes for this course, which we have seen, but which is not now at hand. In this connection we call further attention to the announcement of a volume of Baccalaureate Sermons by the late President Whitford of Milton College, which was reported in our columns by Dr. Platts last week.

FROM the Alfred Sun we gather the pleasant fact that the revival meetings at Alfred have been continued during the past week with increasing interest, evinced by the attendance and by the development in spiritual things.

AN eight-page monthly periodical, entitled The Sabbath of Creation, is upon our table. It is Number 3 of the first volume, dated November, 1902, edited by Lady Blount, and published by Brown & Co., Commerce Printing Works, High Road, Wood Green, N., London, England. The object of the paper is announced as being "to lead Christians to observe the Sabbath of the Lord as laid down in the Old and New Testaments, etc." It makes this announcement also: "We shall endeavor to avoid discussions on mere denominational matters. The Sabbath is not a denominational subject."

THE Westerly Sun announces that Rev. S. H. Davis was lately elected President of the Local Union of the Young People's Societies for Westerly and vicinity.

THE Journal-Advance, of Gentry, Ark., for January 9th, announces that a new bell, weighing a thousand pounds, has just been "put in place at the Seventh-day Baptist church" in that village. "This is the largest bell in town and has a very clear tone, which can be heard at a long distance." The same paper announces the death of Henry F. Clark, formerly of Milton, Wis., of W. N. Burdick, formerly of South Dakota, and of John N. Crandall, formerly of Minnesota. The Journal-Advance gives prominence to the business record connected with affairs at Gentry for the year 1902, and announces that it was "the most prosperous in all respects of any year in the history of Gentry."

THE Brookfield Courier brings us news that the special meetings being held at West Edmeston were to be continued through the last week, and that the interest was good. It also reports that the new pastor at Leonardville, Rev. I. L. Cottrell—probably in memory of earlier years—went on a sleigh ride with the Junior Endeavor Society, and that in spite of storms and perils, it was an enjoyable occasion. The same paper informs us that the young men of the village of Brookfield have organized a "Mutual Improvement Association, and expect their weekly meetings will be productive of social pleasure, and intellectual and moral advancement." Rev. T. J. Van Horn is announced as the Critic of the Association, and we suppose his criticisms will involve all things from pure English to social culture and the noblest types of manhood.

Missions.

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

The friends of Mrs. O. U. Whitford may wish to know in this way how she is. She has been improving slowly and gaining in strength for the last two weeks, and is able to sit up in a chair about half an hour. Some days she does not feel as well, but this does not indicate any change for the worse in her trouble. If there shall be no relapse or new turn in her malady we feel very hopeful of her ultimate recovery, though it will be slow, and she may be an invalid for some time.

LETTER FROM REV. D. H. DAVIS.

YOKOHAMA, Japan, Dec. 13, '02.

We have this evening just cast anchor in Yokohama, the first port in the land of the rising sun, after ten days' run from Honolulu, where I wrote you last.

We left Honolulu at the appointed time, Tuesday at 4 o'clock P. M., having spent a full day very pleasantly on shore. The weather was a little forbidding; however, it did not prevent the passengers from enjoying themselves in seeing the place by means of a ride on the trolley.

While we were at Honolulu we were afforded one of the most exquisite sights ever seen in the form of a rainbow that arched over the harbor with its bright colors and gave a view that was perfectly grand. Under this mystic dome, could be seen various tropical trees in their verdant green, and in the distance the mountains covered with clouds and mist. The whole picture was simply superb to behold. All along the shore were houses under this heavenly bow, and the shore was studded with boats of various descriptions. The whole scene was one that only the divine artist could paint.

At the hour of our departure the Chinese Minister, Mr. Woo Ting-Fang drove down to the wharf accompanied with many of his Chinese friends, and then came the United States band, which gave a variety of band music as we were launching away. The musicians were all dressed in white, and as their sweet notes floated out over the water it was very impressive. Solemnity was added to the scene by various Japanese women who stood on the dock weeping, having taken leave of their friends who were returning to Japan. As I stood beholding the scene and listening to the grand music, a strong impression came over me that this truly might be a last farewell to us all.

Another item of attraction and amusement was the natives who were swimming about the ship, to induce the passengers to throw coin into the water so that they might dive for the money. It is wonderful, the agility with which they move, and the certainty with which they dive and bring up the coins that are thrown to them. It is quite evident that they dive with their eyes open so that they can see the money in the water as it is sinking. On this occasion these fellows did a thriving business, for not a few of the passengers were quite willing to throw dimes for the fun of seeing them scramble and dart like a lot of hungry fish after a bit of bait. Our steamer was soon out, however, and under full steam. The passengers amused themselves by viewing the ever-attractive and varying coast of the island.

The first evening we were entertained by an

exhibition given on the zonograph; this furnished amusement to a late hour, and indeed the most of it was very enjoyable. Nothing of special note transpired for the next two days save that there was a heavy sea swell on, and most of the passengers seemed to be a minus quantity, so far as putting in an appearance was concerned. It is useless to say that I was one of the number.

Thursday the sea had become more tranquil and all passengers were to be seen on deck, basking in the warm and genial sunlight and inhaling the purest atmosphere that was ever given man to breathe. Every one was full of rejoicing at the favorable run we were having.

Friday a large swimming bath was put in order on the steerage deck. It consisted of a rectangular framework of iron in which canvas was suspended. All was well secured by ropes, and then the hose was turned on, and it was filled with four or five feet of water.

Several of the ladies first put on bathing-suits, which the ship provided, and took a bath, amusing the passengers by their wonderful aquatic feats, the principal of which was to float and make a loud screech when their head went under water. After the ladies had made their display, some of the officers of the ship and two or three of the passengers came on the scene, and certainly cut some very fine antics to the great amusement of the spectators. I myself did not care to try the swimming bath, feeling that the commodious bathtub, with which the steamer is supplied, was quite as much as I desired. A good deal of excitement arose for a time that evening by the cry of fire being given by one of the young ladies as she rushed through the corridor.

I was in my room at the time and thought it was only some one trying to get up a little more excitement, so gave no attention to the matter, but really I found it was an actual fact. The lady had been using an alcohol lamp for curling her hair, and in the process of her maneuvering had upset the lamp and set the things in her room on fire. It was a very serious matter, taking some five minutes to extinguish the fire. It was exceedingly fortunate that the alarm was given in time, for had it gotten under headway it would have been almost impossible to have put it out. But what surprised us most was that this was the second time the thing had happened that day. There was a good deal of indignation expressed on the subject, but it seemed to have but little effect on this supercilious young maiden. I understand that she is on her way to Manila to marry an American journalist. It is to be hoped that she will regard the life of her intended more sacred than she has the eight hundred souls on board ship. We have among our passengers two other ladies going out to the far east to be married. There are also three or four young married ladies traveling without their husbands, and I fear that if these husbands could see the intimacy with which these women mingle with the officers of the ship, they might feel indignant, or something worse. One young man and girl are on an eloping tour, were married just before boarding the steamer, but for some cause they had a falling out and would not speak to each other for several days. Another of our ladies is a dramatic writer, and one of the gentlemen is now engaged in writing a novel. He says it is an experience of traveling in an

air-ship. I suggested to him that would be the way for those who were eloping to travel. He said that much of his book was being acted on this sea voyage.

On Friday the 5th, the purser and others were busily engaged in arranging for some deck games. I was asked if I would play. I said I did not know, I wished to know what the games were to be, and how and when played, and with this, solicitations with me ceased. But few games were played that day. The next day was the time when we crossed the 180 meridian, and we drop out a day from our calendar, so there was no Sabbath. Our steamer had been making a little more than six degrees of longitude daily so that our day was about twenty-four hours and twenty-five minutes long, and to keep our time correct from point to point we were obliged to set our watches back twenty-five minutes each day, and when we reached the 180 meridian, the day line, we for the same reason dropped out a full day in our reckoning. Strictly speaking, it was Sabbath until about three o'clock in the morning, for it was then that we crossed the day line, and Sunday did not begin until that moment, but it is usually the custom to give the reckoning to the day to which it most nearly corresponds, and this is doubtless the wisest thing to do.

On Sunday the Captain conducted the English church service, in which a small minority of the passengers participated, and in the evening the chief engineer gave a stereopticon show, displaying a large number of views of Japan and a few from other parts of the world. Most of the passengers seemed to enjoy the evening very much; a few were somewhat scrupulous about attending a show of this character on Sunday evening. The light employed was the Ampere's electrical light of some 5,000 candle power, the electricity being supplied by the ship's dynamo.

It seemed to me that the light was of too great power, for it made the slightest defect clearly perceptible, but upon the whole it was very good and enjoyed by all.

Monday morning I discovered that money was being collected from the passengers and soon learned that it was to be used in the games that had been proposed on the last Friday. This feature of the case at once decided me as to my part in them, I was however not asked to give or pay, but two other ministers on board were, and I am sorry to say one of them contributed a dollar, and both he and his family took part in the sports, the other refused saying he could see no difference between that and the lottery or gambling. Some of the party afterward admitted that there was really no difference at all, although they proposed to evade this objectionable feature by buying prizes. This was trying to whip the devil around the stump, but I think it was not difficult to see that he was still in it. Three days were spent in this way, the last performance being a ball on Wednesday night. During the day the deck had been decorated with a multitude of flags of the different nations and canvas put up all around the side of the railing, for the ball room. That evening a good number of the gentlemen were in their dress suits and the ladies were adorned with all of their jewels, and it was plain to be seen that some of them had tried to add to their natural beauty by the free use of powder and paints. The zonograph was made to do duty by way of furnish-

ing them with dancing music. The dance was what is commonly known as the round dance. It was well that those who had no interest or sympathy with such proceedings could withdraw to another portion of the ship.

Thursday the sea began to be a littlerough and by Friday we were in a severe storm and for several hours our ship was tossed to and fro most furiously. For a little time late in the afternoon we seemed to run out of the storm, and things looked a little better. One of the officers said we had evidently struck the tail end of something, but he thought now we might have it smoother, but before night set in, another storm came on, more furious than the one we had just experienced, and it continued all night and the next day, increasing in its violence until it seemed to us that we were in peril. Everything had been lashed to the deck and all doors and windows closed, bolted and barred, as well as being protected by means of extra boards and fastenings outside. Friday forenoon as I was laying in my berth, being tossed from side to side, all at once a wavestruck side of the ship, forced down the window, and in came a flood of water giving me a good wetting, and quite a stirring up in mind; for the moment I forgot all about my seasickness. The whole bedding was drenched so that everything had to be changed, but I fared better than my next door neighbor. The window to his room was literally smashed in and much more water was admitted into the room. Things began to look quite serious, although the officers would not admit that it was anything more than might be expected. It is probably well that it was so, for any admission on their part might have caused much more uneasiness on the part of the passengers. I was not myself greatly alarmed, for I knew we were in the hands of him who had made the sea and he would govern it as seemed good to himself, and that whatever he did would be well. It seemed to me that I never saw the elements of nature in such anger, the wind howled and seemingly every inch of the surface of the sea was foaming in rage.

Wave after wave struck the sides of the ship and leaped over the decks forcing in water at every possible point. Some of these waves must have been more than forty feet high. The servant boys were kept bailing out water and swabbing up the alleys. Friday night brought sleep to few eyes, I myself did not sleep a wink all night long, and was constantly praying that God would direct our captain to do just the right thing so as to save the ship from going on shore of some island. I learned from the captain himself that during the night he purposely took a course which should put him out to sea as he was not quite sure just where he was, they not having been able to see the sun the previous day and knew not their exact bearings. That night waves rolled over the hurricane deck and brought quantities of water into the saloon and corridors. The boys were kept hard at work all night long. In the morning my cabin-boy said to me, "Me too much tired, no can walk; you too much sick, no can get up."

But I did get up and went out into the hall where I distinguished myself as being the sickest man on board. I was not quite as orderly about the business as I was told sailor Jack was, who was leaning over the

side of the ship holding up the menu in one hand, when some one passing by said, "Jack, what are you doing with the menu?" His reply was, "I'm seeing when I shall get to the first course." I was more like the fellow who, when asked if he was throwing up, replied, "Yes, and I have thrown up everything but my job." That is just about as it was with me, but to add insult to misery when I lay there perfectly exhausted from sickness, some one, I think it was one of the officers, came along and dropped a lighted cigar into the spittoon! It may have been only for the purpose of getting some convenient place to dispose of the remnant of his cigar, but if he had known what an offense it was to me I think he would not have been so discourteous.

At about eleven o'clock we sighted land, an occasion of rejoicing to all, but still our ship tumbled and rolled. At two o'clock we had run in under the shelter of land and the motion became very perceptibly less. It was not until about four o'clock, however, that we were safely anchored in the quiet harbor of Yokohama. While at dinner that evening the chief engineer said to me, "I hear you have been sick to-day." "Yes," I said; "did you hear me in the engine-room?" "No," said he, "but those in the smoking room did." "Smoking room?" said I, "has this steamer a smoking room?" "Yes, that little room up in front." "That's a smoking room, is it? I had thought of asking the captain if there was such a room on this steamer. I know there is generally such a room provided, but I judged this steamer had no such accommodation." By this time he saw what I was driving at. Smoking had been done everywhere to the offense of a good number of ladies and some of the gentlemen. I was very much surprised to see the doctor enter a sick lady's room with his cigar lighted. As my door was just opposite and open I too got the full benefit of the offensive smell. This allowing smoking everywhere is about the only criticism that can be made against the ship. The officers have been exceedingly kind and considerate, especially the captain. He has had a word of sympathy for all, and has been most diligent in the performance of his duties. We had not been in the harbor very long before we learned that the Galic, the steamer that left San Francisco on the 15th of Nov., had a very rough passage. All of her lifeboats were carried away and she was badly injured so as to require docking before she can make her return passage. The United States gunboat Oceanic, that left San Francisco on about the 14th of Nov., only arrived here on the tenth, three days before our arrival, having been twenty-six days in making a direct passage. She also had an extremely rough passage. It is reported that she encountered very heavy seas, and at one time was submerged in a wave for some eighteen minutes, and they were doubtful if she would ever rise to the surface. The Athenian running on the Canadian Pacific line from Vancouver, had a hard time, losing several of the crew. One man's head was completely severed from his body by a piece of timber blown by the wind. Others were mortally injured. Another steamer sailing from Seattle is now seven days late and not yet heard from. From all these accounts it seems that a general hurricane has been sweeping over the Pacific, and when we realize the terror of its force it

seems almost a miracle that there has not been more loss of life.

To-day, Sunday the 14th, has been rainy all day so that I did not attempt going on shore, but have been spending the most of the day writing. I am feeling very well indeed notwithstanding the severities of the passage. Our steamer leaves for Kobe to-morrow at 10 o'clock A. M.

Minister Woo changes steamers here taking the French line from this point to Shanghai. I shall change at Nagasaki, but do not know yet what steamer. I shall take the first one leaving after we arrive there.

I have been very glad to get news from Shanghai and learn that the members of the mission are at present all in usual health. I shall probably receive letters at the other ports in Japan.

I sincerely hope this may find you and Mrs. Whitford enjoying the blessing of good health, and may the Lord keep all the dear ones in the home land in perfect safety and peace.

With kind remembrances to all the friends I am,

LETTER FROM GEO. W. BURDICK.

In addition to my regular work here during the quarter ending Dec. 31, 1902, I attended the Semi-Annual meeting of the Minnesota churches, held at Dodge Center. I preached twice, led two devotional meetings, gave a short address at the Y. P. S. C. E. hour, and assisted in other services.

From Dodge Center I went to Garwin, Ia., staying with them until after the Sabbath. While at Garwin I preached twice, conducted the review of the Sabbath-school lesson for the day, gave a short address before the Y. P. S. C. E. on the topic of the day, and made fifteen calls and visits. I found the people at Garwin somewhat discouraged by removals, and prospective removals of families to other societies. Those going away are among their best workers. They feel greatly crippled numerically and financially. The probabilities of securing and doing much toward the support of a pastor are not flattering. They are really not financially able to do much. I hope to be able to visit them again in the spring.

The religious interest here at Welton is about as when I last reported. Two were baptized during the quarter. It is expected others will take that important step before long. The church services are fairly well attended. Some improvements have been made upon the church property during the autumn. The dirt was removed from under the church and a substantial basement wall built, at an expense of more than \$100.00.

The financial burden for the support of a pastor rests quite heavily upon the little society, but they are brave and cheery in bearing the burden.

We trust the Heavenly Father will bless them in their faithfulness.

WELTON, Iowa, Jan. 5, 1903.

LETTER FROM E. H. SOCWELL.

I herewith enclose my statistical report for the quarter just closed.

I cannot report anything of special importance from the field, but I am thankful I can say that more than the usual interest in spiritual things is manifest among us.

Early in the winter it was decided to hold

our weekly prayer meeting in private homes instead of in the church, and this has proven a blessing to us all. By making this change we have secured a larger attendance and a far deeper interest.

The spiritual interest was increased as soon as we made the change and has been steadily increasing ever since. At our last meeting the Holy Spirit seemed to touch every heart and a most precious season was enjoyed. During the service one person took part who has been inactive for a long while, and, as a result of this meeting, another one took part in the C. E. prayer-meeting and covenant meeting on the next day. Thus we are encouraged and made to rejoice and led to hope and pray that the spiritual interest may continue to increase and deepen till all hearts are stirred.

Our church appointments are all well attended, and the interest has not been better for a long time.

We have lately reorganized our Sabbath-school and have started in with the New Year much pleased with what seemed to be a brighter prospect. I still preach each Sunday evening in the Baptist church, when the attention is commendable. More than the usual attention was given last Sunday evening by all present, and at the close of the service, while shaking hands with the people at the door, an elderly lady said to me, "I do want to be a Christian," and the tears trickled down her cheeks as she held my hand.

I do not know what God has in store for us, but I am praying earnestly for the power to do his will by the people who come under my influence.

My Sunday evening congregations are made up largely of bright, happy young people, and I am very anxious indeed for them. May God give me the power to reach them and lead them to the Saviour.

NEW AUBURN, Minn., Jan. 5, 1903.

HISTORY OF A STONE AXE.

According to Dr. C. A. Peterson and Dr. W. F. Parks, says the St. Louis Republic, the site on which Clayton stands and the surrounding country began forming 6,000 years ago, prior to which time it was a wide sea.

A stone axe, recently found by Central Belt surveyors embedded fourteen feet beneath the surface, they think is a prehistoric relic left there about that time. They have had the axe in their possession two weeks, during which time they visited the country around St. Louis county seat to convince themselves that their suppositions were not unfounded. They will send the axe to the Smithsonian Institution.

By examining the subsoil and interrogating witnesses who have been digging there, the archaeologists have decided that the sea dried up about that time and that the soil then began to form. Then great sand storms raged and the first stratum of what is to-day a populous and prosperous country was laid.

They think that the sand came from the bluffs of St. Charles county, overlooking the Missouri River, which are 200 feet high, as the loess, or red clay, as it is more commonly called, resembles the top soil to be found there to-day. The valley kept filling up gradually until to-day it is fourteen feet higher.

ONLY when the song of God's love is singing in our hearts are we ready for the day.

Woman's Work.

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

AN ACCEPTABLE YEAR.

Some years come bearing roses,
Some years come bearing rue,
Some with harmonious closes,
Some discord through and through.
We may not mold or shape them,
Or alter or escape them.
We dare not blame, but we
May make all years acceptable,
O Lord of time! to Thee.

By patient abiding
The secrets of thy will;
By daily sure confiding
In thee through good or ill;
By fight with self and sinning,
Now loathed and now winning;
By service brave—may we
Make each new year acceptable,
O Lord of time! to Thee.

Thy wisdom is unfailing,
Though we are dull to know,
Thy comfort all prevailing
For every want and woe.
The little moment's trial
Beat out on Time's great dial
Builds to eternity,
Where years are all acceptable,
O Lord of love! to Thee.

—(Susan Coolidge.)

IN August a letter was received from Mrs. G. H. F. Randolph, of Fouke, Ark., which at that time we were not at liberty to make public; but, in view of the letter of January 1, we venture to make some extracts from the first one.

Mr. and Mrs. Randolph, in their work in Arkansas, have studied the field and seen the needs as those who are unacquainted with it cannot do. After mature deliberation, they came to the conclusion that a school at Fouke would make the best center of attraction for our people, and to this end they bent their energies. So uncertain was the outcome, that they decided to undertake the work alone, and if it failed, to bear alone the burden of defeat.

Mr. Randolph's work took him away from home much of the time, but in the intervals spent at home he was busily engaged in erecting this building, "built in faith, and with faith," as Mrs. Randolph says.

When, at length, the school seemed assured, a teacher was needed, and again faith was rewarded in there coming among them Miss Carrie Nelson, of South Dakota, who was eminently fitted to take up the work of a teacher.

We will let Mrs. Randolph tell the story largely in her own words, but it would be missing an opportunity if we did not by a word emphasize the grand work that is being done for the building up of our Zion in Fouke. Can we not show our appreciation in some way? We cannot all go to China or Arkansas, or some other place as mission workers, but if we stay at home we can, at least, show our interest and appreciation for those who are doing the work for us.

MRS. RANDOLPH'S LETTERS.

FOUKE, Ark., Aug. 12, 1902.

My Dear Mrs. Maxson:

No one, but those who have been in the work here, can know the distressing needs, the insurmountable obstacles, the overwhelming discouragements. Our people are scattered, the expense of visiting them great, and the returns are apparently small. Of course, the little churches must be looked after and kept up, but I am speaking of the many isolated families. Mr. Randolph has urged them to go to some one of our churches, for the sake of the children; but none have

made the change yet, though some are thinking of it.

Now it seems imperative to us, that if the work here amounts to anything, there must be something to draw them together, and what will do it so well as a good school? If the parents do not feel like moving, perhaps they will send their young people to us for a few months or years; and who can estimate the good that even six months in a good Christian school, together with the work of the Sabbath-school and Christian Endeavor, will do them?

We have thought, and talked, and prayed over the matter, and have decided that here is the place for such a school, and Mr. Randolph is already building a school-house. It will also be used for church services, as the building we have here is falling to pieces. I said I would tell you he was building in faith; but he said tell you he was building it *with* faith. That, however, is not true; for it is built with hard-earned money.

We consider Fouke the best situation, because it is healthy and a good farming region, and land is cheap. So, if our people want to cluster around the school, they can do so, without great expense. Moreover, it is central for the isolated of Texas and Arkansas.

Now, we want to make the trial of this school-work. We cannot tell whether the people will appreciate it and give us their patronage, or not; but we feel as though we must try, and we can but hope the people will appreciate it.

We had hoped, and are planning, to make the school an industrial school; to use as far as possible the land our people own here, and to acquire more as rapidly as possible.

We are confident that the school can be run six months in a year, dividing the terms according to seed-time and harvest, so that the students, teachers and friends of the school can make it self-supporting after a time.

We would be glad of the sympathy of our people, and whatever aid they can give us.

Yours in the work,

LUCY FITZ RANDOLPH.

FOUKE, Ark., Jan. 1, 1903.

My Dear Mrs. Maxson:

The school, of which I wrote you so vaguely last August, is now a reality. When I wrote before, Mr. Randolph was in the woods hewing out the sills and sleepers for the house, while I was sitting on a log writing, and wondering if anything would ever come of it.

Now we have a cozy house, a fine teacher and twenty promising pupils. The school has been in progress two months, and good work is being done. We feel that we cannot be too thankful for prayers answered and blessings bestowed.

The question of a teacher was then a serious question. Would the Lord touch the heart of some young lady to give her time to the work? We did not know. We could only trust; and we were not disappointed. Miss Carrie Nelson came to our help, and she proves to be just the right person. Knowing her modesty, I will not enlarge upon her virtues, only to say, she is thoroughly consecrated and well-fitted for the work she is doing.

We have four young girls from the Little Prairie church here for school, and we hope the years to come will see many of our scat-

tered young people gathered here for school and Sabbath privileges.

Mrs. Briggs, of Cortland, Ill., has been with us for a month, and is teaching vocal and instrumental music in the school. Although she feels that she would rather be in more active missionary work, we hope to keep her with us through the winter.

We need the prayers of all our people, that we may have wisdom, and strength, and consecration, not only for the school work, but for all the work we are attempting to do "In his name."

LUCY F. RANDOLPH.

THERE are ten things for which no one has ever yet been sorry. These are:

- For doing good to all;
- For speaking evil of none;
- For hearing before judging;
- For thinking before speaking;
- For holding an angry tongue;
- For being kind to the distressed;
- For asking pardon for all wrongs;
- For being patient toward everybody;
- For stopping the ears to a tale-bearer;
- For disbelieving most of the ill-reports.

WOMAN'S BOARD REPORT.

Receipts for December, 1902.

Nile, N. Y. Woman's Missionary Society, Home Missions	\$ 5 00
Brookfield, N. Y. Woman's Missionary Aid Society	
Tract Society	\$ 25 00
Missionary Society	50 00
Welton, Iowa, Woman's Benevolent S. Unappropriated	5 00
Albion, Wis. Proceeds Lecture of Pres. Gardner	\$ 8 40
Milton, " " Acc't of Mary F. Bailey Scholarship, Milton and Salem College	21 20
Milton, Wis. Ladies' Benevolent Society	
Board Expense	\$ 3 00
Mrs. M. G. Townsend	3 00
Scholarship Milton College	25 00—31 00
Boston, Mass. Miss Mary A. Stillman, M. F. Bailey Scholarship	1 75
Adams Centre, N. Y. Ladies' Aid Society	
Missionary Society	\$ 20 00
Educational Fund	6 00—26 00
Rock House Prairie, Wis. Ladies' Aid Society, Tract Society	10 50
Fouke, Ark. Ladies' Aid Society	
Tract Society	\$ 5 00
China Mission	5 00
Home Mission	2 00—12 00
Milton, Wis. Mrs. Witter Green	
Evangelistic Fund	\$ 1 00
Missionary Society	1 00—2 00
Missionary Society	15 00
Salem, W. Va. Ladies' Aid Society, Unappropriated	
Total	\$ 179 45

MRS. L. A. PLATTS, Treasurer.

WHEN a physician orders light diet for one who is just beginning to recover from a severe illness, it is well to know exactly what dishes "light diet" includes. Here is a list given by a careful doctor of the writer's acquaintance: Clams, chicken and mutton broth, broiled fillets of chicken, lamb chops, tenderloin steak, delicately-cooked game, soft-cooked eggs, dry and milk toast, cereal in small portions, egg-nog, koumiss, milk punch, cocoa, custards, fresh fruit, gelatine jellies and sponge cake.—Good Housekeeping.

WAYSIDE CHIMES.

Life is a work; begin it.
Life is a battle; win it.
Life is a pure heart; shield it.
Life is a sceptre; wield it.
Both are God's lesson; learn it.
Death is his good rest; earn it.
—Baltimore American.

HOW TO PRESERVE A HUSBAND.

In spite of the rapid age in which we live, the above kind of preserving is of no little moment to a great number of women who would like to learn the great mystery of how to keep husbands in the wedding-day spirit for aye and forever.

Some one who has studied the question carefully says:

"First, be careful in your selection. Do not choose one who is too young, and take only such varieties as have been reared in a good moral atmosphere. When once the selection has been made, let the past remain forever settled, and give the entire thought to the future. Some insist on keeping the husband in a pickle, while others prefer hot water. It does not seem to be generally known that even poor varieties may be made sweet, tender and good by garnishing them with patience, smiles and affection. They should then be wrapped in a mantle of charity and kept warm with a steady fire of devotion. Thus treated, they will keep for years as when first selected. Sometimes they improve with age."—St. Louis Republic.

Young People's Work.

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

How Shall We Keep The Sabbath?

There are young people who are eagerly watching for answers to the questions propounded in the RECORDER three weeks ago. But has it occurred to your mind that if all are waiting to read, and nobody writes—there will be nothing to read? We are satisfied that this profound piece of logic is correct, as it has proved true in experience. Where are our old friends "Vale" and "X"? Let H. H. B., that young man down at Plainfield, apply his scientific methods to these problems. President Kelly should take them up. Let each Association Secretary also consider them. Interview the pastors if you want to. You need not confine yourselves to the scientific questions asked three weeks ago. Take the larger one—how shall we keep the Sabbath.

The People Who Do Things.

Let me have your attention for a few minutes while I pronounce a paenegyric on the good people who do things. Not the goody-goody people, but the good-for-something people. It is not that they are smarter than others, or more capable; but they are willing and they keep on the alert for opportunities. They do not spend their time in a corner nursing their grievances, for they are not thinking of themselves. They feel responsibility without egotism; they have forethought without worry; they show enthusiasm without froth. Indeed, we could stand some irritating manifestations of rawness and conceit, if the solid qualities are present. Eneidius and Syntyche had their faults, as Paul gently hints, but he declares that their names are in the book of life when he calls to mind that they labored with him in the gospel. His "fellow-laborers"—and he loved them. He "sets lots of store by," these Philippians. When he had been in need, they were the ones who "sent once and again" to his necessity—though out of their poverty. They could be relied on. They did things. "My fellow-laborers"—many of you will read these words, "I thank the Lord upon every remembrance of you"—and I want you to know it. God bless you and reward you richly.

A Wide-Awake Chairman.

That is largely the secret of effective committee work. Let me tell you some of the good points of the chairman on the committee of which I am an humble member. I

am his pastor, of course, and in that church relationship he is as loyal to me as a Boer to his chief, but on this committee he is my commanding officer, and it is my privilege to serve in the ranks.

Now a committee is a democratic arrangement. The members can vote for any course they see fit, but, as a matter of fact, they usually wait for the initiative of the chairman. If he sits there with a lack-lustre eye, awaiting their pleasure, their pleasure may be elsewhere when the next committee meeting occurs. The chairman should have authority—not authority of office, but the authority of ideas, of convictions, of plans, of power.

But I was to tell you about my chairman. Several days ago he said to me—and the glass partition through which he looked could not dim the fact that he meant business—"I want you to be here at our committee meeting tomorrow night at exactly seven o'clock." Now, I liked that way of speaking immensely, but it would do no harm to put him to the test. "Well, I have an engagement at half past six. If I should not be able to get here, I will agree to what the rest of you do." (Doesn't that have a familiar ring?) "That won't answer," he said cheerfully, but decisively. "You must be here. Some of the members can remain only a few minutes. We will do business, and then go." I was there.

The chairman outlined his plans. We discussed them, adopted them in the main, modifying them in one or two particulars.

The regular prayer-meeting last Sabbath was put in our charge. The Chairman of the Committee presided, but he used every one of us during the meeting in accomplishing the end in view. The members who were not present at this meeting or who did respond to the appeal are to be seen personally. In my morning mail to-day comes a letter from the Chairman assigning to me certain members whom he asks me to see before the close of the week.

Now this committee happens to be the Finance Committee, and under such leadership as this our Society is paying up its debts and undertaking to pay an additional \$50 in the coming year.

DECLINE OF SALT LAKE.

According to a statement put forth from the Smithsonian Institution, the decline in the waters of Great Salt Lake, Utah, which has been in progress for the last sixteen or seventeen years, has become a matter of concern to local property owners and of much interest to scientists. In the fifteen years ending with 1900 the lake had fallen 9.9 feet, a decline more serious than at first realized, as the lake is very shallow, averaging less than twenty feet; and as the eastern and western shores slope so gradually, a fall of a foot in the level exposes many square miles of bottom. Business interests centering around the lake have so suffered from the decline that within the last twelve months a petition signed by a number of the prominent officials of Utah was sent to the United States Geological Survey, requesting an investigation of the phenomenon. Some light is thrown on the movements of the lake in the last (Twenty-Second) Annual Report of the Survey, Part IV., now in press, in which a careful comparison of the rainfall records since 1863 has been made. It is found that the low-water fluctuations of the lake, of which there have been several since that time, correspond in a remarkable degree with the periods of deficient rainfall; and it has further been discovered that one inch of rainfall per year, more or less, upon the watershed of the lake makes a difference of .26 of a foot in the water-level.

DROPS FROM A DOCTOR'S BOTTLE.

W. F. CHURCH, M. D.
NOT NEEDED.

An enterprising Christian worker, who has a boy's form and a treble voice, though past middle age, once rented a house in a Kansas town, where he was engaged in religious work. Soon after, one of those whirling zephyrs for which the state is noted came along and scattered the house over the landscape. The little laborer was picked up, carried about a block and set down badly shaken and considerably the worse off for his ride. Upon recovering from his injuries, he sought the owner of the house and at once explained his errand: "Madam, I wish to return your key, as I have no further use for the house."

AN IMPORTANT QUESTION.

Not long ago a student came to a teacher with this question, What is evolution? I know not what the explanation was, but if not given with extreme caution, it may have been the beginning of a religious crisis in that young person's life. Much depends on how a student is first led to look at evolution. If it is presented as a fact proved and accepted by scientists, previous beliefs may appear incorrect. If it is presented as a theory incapable of absolute proof, but offering the most satisfactory explanation of the development of higher from lower forms of life, previous conceptions may not appear to be shaken or overthrown. It is not necessary to give up one's religious convictions to believe in evolution, though some of them may be somewhat modified. Such a belief need subtract little, if anything, from whatever maketh for righteousness. The question is not a vital one.

Nearly all biologists believe in evolution, and the majority of scientists accept the theory. It follows that an evolutionary atmosphere will be found in the scientific department of nearly every college. How this atmosphere will affect a student will depend on previous preparation and the attitude of the instructor. If evolution has not been a tabooed subject in family or religious circles, there will be no shock to existing beliefs. Responsibility for candid and proper discussion rests on parents and pastor. It is not well to have a false awakening come in an unsympathetic atmosphere. A pastor recently told that a number of young men, members of his church and good workers, drifted away during a collegiate course. His experience is probably not an exceptional one. There may be a number of causes, but some of these may be foreseen, and proper preparation be an efficient preventative against severe soul-struggles.

The period of higher student life is one of development. The mind is unfolded to new visions. Because text-books are one of the mediums for this development, they are looked upon with more or less awe, and their statements accepted as truth. It is often forgotten that the theories and hypotheses are simply an attempt to explain what is not known and what cannot be proven. Authors of books on subjects not admitting of absolute proof, well know that the theory of today may not be that of to-morrow, and that the book of the next generation may be radically different. Some students who freely criticize the Bible never seem to distinguish fact from theory, in their text-books. They accept and believe theories on scientific sub-

jects, but demand absolute proof on questions affecting their moral and spiritual life. On this ground they are often led by their teachers. Scientists are sometimes prone to believe what they desire to be true, even if not established beyond a scientific doubt.

Some scientists declare that a few bones found in Java form the "missing link." This is really an opinion based on study and comparison. Any person, ready to accept it as a fact established beyond question, ought not to demand further proof of the Bible student or boast of scientific methods in establishing truth. If evolution is accepted as a theory, and not as a fact absolutely proved, it need not undermine one's faith or religious experience, but be used as an explanation of universal change and growth.

AN UNSAFE METHOD.

One of the December magazines contains a sketch of the life and works of George Grey Barnard, the eminent American sculptor. It is stated that he toiled for twelve long years, suffering much from hunger and cold, before the merit of his work was recognized and he received a suitable remuneration for one of his creations. The world will applaud such heroic efforts and marvel at the great love of art that faltered not when the body was clothed in rags and the system crying for nourishing food. However, the historian says: "He might have failed but for a rare perfection of physical health and strength, without which he could not have endured such extreme hardships." No doubt the story of Mr. Barnard's early struggles and later achievements will stimulate a greater or less number of ambitious young persons to live on rice and milk for several months, as he did, in order to become a great master. Ambition frequently runs away from judgment. Hard work is generally considered necessary to a high degree of attainment, but chills and hunger are factors that can safely be omitted.

No doubt, other art students have toiled as long as did Mr. Barnard, and suffered as keenly, but their works may not adorn any Museum of Art, nor will their names be chiseled on pillars in halls of fame. Had the student Barnard been less vigorous, a shattered constitution or a premature yielding to disease would likely have been the result of the exposure and starvation, and people who now admire his beautiful conceptions in the finely-chiseled marble would have sneered at such lack of judgment. It is hardly probable that this celebrated sculptor would have accomplished less had he suspended his studies a few weeks or months at a time and earned enough to have provided proper clothing, shelter and food for the necessary nourishment to brain and nerves. It is quite possible he would have accomplished more.

High marks in school and college work should often be considered marks of reproach against parents and teacher, if purchased by strained efforts, resulting in deterioration of the vital forces. Perfect marks cannot hold down one end of a balance, with imperfect rest and digestion or imperfect development in the other. When weighed in future years they will be found wanting. Degrees and medals of honor are of little comfort to the owner while serving a life-sentence for indiscretions in study.

MENTAL HEALING.

Recently there inadvertently came to my table a paper published by Helen Wilmsans

Post, who claims to be the founder of the original Mental Science System of Thought. As I remember, this woman, not more than a year ago, received a great deal of attention from the United States Postal Authorities for using the mails to obtain money contrary to law. At a time when she should have been giving absent treatment to a number of victims, it was proved that she was enjoying herself on a boating expedition. A circular letter explains to the average intelligence how she has ceased to give nothing for something, by her offer of twelve lessons for ten dollars, with or without one month's absent treatment. The only way to get absent treatment, apparently, is by taking the lessons which claim to teach how to overcome disease, anger, malice, and unjust thoughts, and how to obtain power to overcome these things in others. Such power ought to be valuable to victims of jealousy, disappointed suitors and superintendents of insane asylums. The student is furthermore shown "the true mental condition that commands obedience by overcoming fear of poverty." If the lessons can produce this result, *a la* Colonel Sellers, it might be profitable to the author to arrange with President Baer for their use among the coal miners! "The true mental condition" seems to be rather a curious one in the author, who expects and asks pay for the lessons and, in excuse, says: "Knowledge is power, and power is worth paying for." It seems that people have been willing to do this, as she is apparently not living in opulence of mind alone.

Those who have not investigated may wonder what are claimed to be the principles of this Mental Science, so called. It seems to be a branch of the New Thought cult. It is opposed to the teaching of Christianity. It does not recognize God only as a law of attraction, whatever that may mean. The foundation ideas, according to the founder, are the following: "All is good, everything being in process of development; that even the conditions termed evil are not evil, but unripeness, and that progress is endless because there is no deadness in matter; matter itself being one of the links in the endless chain of universal mind; man, therefore, being altogether a mental creature, has no obstruction to his advancement except his ignorance." The last clause seems to be rather a peculiar basic principle for a science.

Some people are looking for such doctrine if they can hypnotize themselves into believing it, so they can do what they please, and not be called to account. Any fault or sin would only be an exhibition of "unripeness."

It appears that many individuals have periods when they feel they are not fully understood or appreciated, or that they possess dormant power that if only slightly unfolded would produce astonishing effects. Such a condition of mind may readily be imposed upon by the meditations, mixed and unintelligible though they be, and promises of some person anxious for money, power or notoriety. The result is that another satellite has been won, and the non-appreciated individual glories in having something different from friends and neighbors.

A FAITHFUL SERVANT.

"Old Dr. Thompson is dead" passed from man to man, until the whole neighborhood knew. "Old Doctor Thompson is dead"

toll the bell, its brazen tones filling the heart with an indescribable feeling of loss and dread. At last he was vanquished by the enemy he had fought for half a century with unflinching courage, not for himself but for others.

His friends knew what must happen, but were not so fully prepared as not to experience a shock at the end. Thoughts came of the time when he was so well and strong, going here and there to relieve their suffering. No storm too severe, no mud so deep or night so dark but that he would respond when the summons came. They were thankful he had been long spared for service. Time might not be so lenient with them. Fresh sprouts and green blades were often cut down, but he was well ripened for harvest. He had gone into the Beyond, but the influence of a strong personality remained to be felt more keenly when threatened by disease.

It had been my privilege to meet him and hear his stories of the hardships of earlier years; of rides through woods sometimes flooded, of mud deep and sticky, that to this day is an abomination to travel, and of a narrow escape from wolves. Malaria was so prevalent that it sometimes took nearly all of his collections to pay for the much-needed quinine. During the early years of his practice the country was new and undeveloped, and he was obliged to live the life of the pioneer physician. Isolation and necessity developed courage and self-reliance.

Many were the tales I heard of his faithfulness, sympathy and generosity. The people whom he had cured, whose homes he had entered rendering valuable service, loved to dwell on his peculiarities. Some of these might be considered faults, but under their tender handling they were made to appear as accomplishments. Words of warning or of consolation needed no phonograph to preserve them so long as the hearts beat whose measure he had taken. The strength and devotion of the man appeared at its best when confronted with a severe case requiring unremitting efforts, until the mastery was won; and when the home was about to be stricken and the shadows grew deeper in the dread Valley, it was his firm manner and even gentler tones that stimulated the faltering courage and calmed the tempestuous outbursts.

It was not a light task to stand at the two gateways of life and render the needed service. The responsibility was not an easy one, when the life flame was flickering and must be steadied and sustained or be snuffed out. Yet this man had carried such burdens for fifty years. What a period of responsibility and what a period of service! He had been physician to several generations of the same family. Few men have served their country longer or more faithfully than he had served this people, and yet he received no pension and died poor. His work and fame were local, and his name will not be written in surviving history, but the labors he performed for humanity will go to increase the great amount done for the world's advancement.

SOME RELATIONSHIPS OF A CHRISTIAN MINISTER.

CHARLES A. DICKEY, D. D.

First of all, and above all, a minister should recognize the absolute mastership of Jesus Christ. There are many ministerial titles which seem more fascinating than the title of servant. The ambition to be re-

garded as learned makes the title Professor, or Doctor, seem more tempting. Even the title of preacher seems to give more dignity, and to express more of the possible power that may lodge in self. And if the temptation to lord it over God's heritage may take possession of us, then such titles as Bishop and Archbishop, and Cardinal and Pope fascinate and appeal to human pride. All such allurements turn the mind of a minister from the name that honors him above every other name—"A servant of Jesus Christ."

The recognition is the first-essential of satisfaction and success. In such a recognition a minister will find the secret of his best power and of his most persuasive influence. The minister who regards himself the servant of Christ will not fail to secure the favor of his Master.

The title of servant, or minister, best interprets the commission of a minister, and the more closely he shapes all his service by a recognition of this relationship, the more surely will his service be pleasing to his Master, and profitable to those he may minister to in the name of his Master.

The Scriptures very clearly set forth this relationship of Master and servant. Paul is the model minister, and in nothing is he more conspicuous than in this continual recognition of himself as the servant of Jesus Christ. How noble Paul seems when he speaks of Christ and declares "Whose I am, and whom I serve." And how great in humility does Paul appear when he says, "Quarrel your servants for Jesus' sake." There is nothing degrading about this relationship between the minister and his Master. The recognition of this relationship saves a minister from false conceptions of his ministry which are degrading. Such a recognition of relationship to Christ puts the minister in right relationships with his fellow-men, to whom he is sent by his Master on an errand of love and mercy. Many a minister has lost his power and failed in his ministry by fearing and serving men instead of fearing and serving Christ. It gives dignity to his holy office, and clothes the ministry with the highest honors, to acknowledge the supreme mastership of Jesus Christ, and to act and speak as though he was mindful of his high commission, and expected to render to his Master a strict account.

The recognition of the Mastership of Jesus Christ gives a minister true boldness and saves him from the humiliation of that cowardice which determines duty by the desires or opinions of men, or which shapes service by human favor. The world has far more respect for a minister who regards his Master than for a minister who shapes his service to secure the world's favor. A minister courts failure, and deserves failure, if he seeks his own comfort by pleasing men, instead of seeking the good of his fellow-men and the glory of his Master by communicating with tenderness, yet with plainness of speech, the message of his Master. A minister must likewise carefully regard his relationships with those to whom his Master sends him with his message. It helps a minister to rightly regard his relationships with his fellow-men, to keep constantly in mind his relationship with his Master, and his Master's deep interest in those to whom the minister is sent.

The minister is called out of the multitude to make known to his fellow-men the com-

mon bondage of sin and the common redemption of Christ. How tenderly Paul speaks of those whom he was trying to find, as those "for whom Christ died." A minister cannot come into close and tender relationships with his fellow-men until he has first put them in his mind into true relationships with Christ.

"Caring for souls" is the secret of ministerial success. If a minister allows himself to think of those to whom he proclaims the Gospel, as he may use them for himself, his hearers will get but little benefit from his ministry, and the minister himself will find poor comfort in his work. The minister who can look out of his study window, or go about his Master's business, with his heart burdened with the anxieties of a tender shepherd, thinking of the Good Shepherd's lost sheep, depressed by thoughts of the perils of the wilderness, and full of the desire and hope of bringing the lost sheep back to the fold, this is the minister who is in right relationships with those for whom Christ died, to whom the Master has sent him on an errand of mercy. How trifling and how disloyal to Christ seem those lower and nearer considerations which too often influence us in our ministry. The ministry is not for the minister, but for the Master, and for those for whom the Master died. The consideration should be, not what profit there may be in the ministry for the minister, but how can the ministry be made most profitable to those who are ministered unto. We are not "to be ministered unto, but to minister." Congregations are not organized, nor churches built, simply to find employment for ministers. If there was less hunting for place, more missionary zeal, and more search for the lost sheep, for whose recovery the Master calls his ministers and sends them into the world, there would be less of the heart-burning of disappointment and more of the heart-glow and joy that fidelity to our Master and to our fellow-men assures. "As thou hast sent Me into the world, even so have I also sent them into the world."

Self-seeking accounts for much failure. Servants should look after the interests of their Master, and not after their own interests in dealing with those to whom they have been sent. The trials and hardships against which ministers often complain, the slights and rejections which often discourage them, instead of embittering and disposing ministers to resent these things, should rather serve to bring them into closer sympathy with Christ, and to better qualify them for that holy calling which would have found no occasion if the Master had not sacrificed himself. Why should ministers seek their ease and their gain in a ministry that has its possibility in the humiliation and suffering of the Master whom they serve.

Paul says, with great affection, "I seek not yours, but you." Self-forgetfulness puts a minister into the most influential relationships with his fellow-men. Unselfishness is more sure to make a minister independent than self-seeking. Unselfishness gives a minister irresistible power.

The most telling power of a minister is his character. A minister will not have influence long, whatever other power he may seem to have, if he does not impress his fellow-men with the power of his character. Many mysterious successes and many mysterious failures can be accounted for by this determin-

ing factor — ministerial character. Some ministers flash up like the colored lights of a street parade, lasting for a little while, and going out in darkness. The steady lights which shine more and more unto the perfect day are ministers of character. The minister who seeks for notoriety may get it, but he will not have reputation. Abiding success can only be attained by true character. Such ministerial character depends upon the two things already considered, the minister who recognizes and regards his relationships as a faithful servant to Jesus Christ, his Master, and who recognizes and regards his true relationships with his fellow-men will be sure to impress his fellow-men with the sincerity of his ministerial character.

A minister cannot preach with much effect a higher life than he aims himself to live. The minister cannot go down into the brawls of the world, nor indulge the dispositions that contradict the spirit of the Gospel, and expect his message of peace and purity to seriously impress those whom he grieves with his inconsistency. Ministerial power depends upon devotion. Constant communion with the Master qualifies the servant for his work. Mr. Spurgeon once said that when he had little time for preparation he used it all in meditation.

No power of genius, no scholarship, no other diligence in preparation will accomplish the one great end of the ministry, namely, the salvation of men, unless the minister adds to everything else which he may possess, devoted loyalty to his Master and devoted love for his fellow-men.

PLAN FOR AGGRESSIVE DENOMINATIONAL WORK.

IRA J. ORDWAY.

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth and no man openeth: I know thy works; behold I have set before thee an open door; and no man can shut it; for thou hast a little strength and hast kept my word and hast not denied my name. Rev. 3: 7, 8.

These words were addressed to the church in Philadelphia, one of the seven churches mentioned by John the Revelator, and they have the authority of "Jesus Christ the faithful witness, the first begotten of the dead and the Prince of the kings of the earth."

Whether or not John, the only apostle who bore the three titles: apostle, evangelist and prophet, saw, by his prophetic vision, the application of these words to us as a denomination, it seems to me that they aptly describe our present condition. We have "a little strength;" we have kept Christ's word and have not denied his name. "Behold, I have set before thee an open door" are words that have gathered force as they have come down to us through the centuries.

Let us turn our attention to the finding of the key that will unlock our denominational situation! Let us commence with renewed vigor this very year to enter the open doors which God's providence has placed before us! And may we do it before the doors shall be shut and we shall not be able to open them because we neglected to use the key of our opportunity.

The situation in which John the Baptist found the Jewish world when he came to prepare it for the coming of the Lord is a most interesting study. His startling announcement, "Repent ye, for the kingdom of heaven is at hand," penetrated far beyond the Judean wilderness.

He must have been familiar with the history of God's chosen people and used the term "kingdom of heaven" to designate the new dispensation of which he was the forerunner. Repentance, not sacrifice, was henceforth to be the door into this kingdom.

That this declaration was made to the Jewish people there can be no question. That it was an innovation upon Rabbinic teaching is also clear. But the great aim of John's preaching was to rid the synagogue of a membership that had been brought into it by adherence to the traditionalism or by inherited rights alone, and was lacking in that genuine righteousness which the Old Testament so continually enjoins. He received and baptized the common people of Jerusalem and Judea who came confessing their sins, but to the Pharisees and Sadducees he said, "O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." The stern preacher proceeds to point out the fate of trees which do not bring forth such fruits. He knocks away from his hearers their prop of pride in Abrahamic descent and predicts the cleansing process to be carried out by the mightier coming One.

John could confidently proclaim that the kingdom of heaven was at hand because he had been shown the key which unlocked its door. In fact we can draw no other conclusion than that he inaugurated a new dispensation founded on repentance and witnessed to the world by baptism.

It might be interesting here to discuss the rite of baptism as formerly administered by the Jews, but we leave that to the theologians. No reliable authority on Jewish customs suggests the use of any other mode than immersion.

Following the introduction of the new dispensation by John and closely connected with it is the earthly career of Christ. That his labors were confined largely to the Jews is a stubborn fact, but his teachings were all upon the broad plane of universality, of right living in the relation of his disciples to their fellow men and of perfect loyalty to God. This broad plane of fellowship for all men did not destroy his identity with the Jewish church and he labored with even *superhuman* strength to save it, by correcting its false standards and by instilling into it the true doctrines taught by John the Baptist.

Although the mission of the Jewish Messiah to his own people met with what the world calls failure, its fruitage has been the only living and life-giving system of universal religion known as Christianity.

The relation of its doctrines and requirements to those of the old dispensation has been the study of nearly two thousand years. On this subject Dr. Edersheim writes:

"Concerning this 'kingdom of heaven' which was the great message of John, and the great work of Christ himself, we may here say, that it is the whole Old Testament sublimated and the whole New Testament realized. The idea of it did not lie hidden in the Old to be opened up in the New Testament, but this rule of heaven and kingship of Jehovah was the very substance of the Old Testament, the object of the calling and mission of Israel. It explained alike the history of the people, the dealings of God with them, and the prospects opened up by the prophets. Without it the Old Testament could not be understood. It

gave perpetuity to its teachings, and dignity to its representations. Thus the whole Old Testament was the preparatory presentation of the rule of heaven, and of the kingship of its Lord."

Although so closely allied to the true spirit of the Hebrew religion, Christianity was yet compelled to reject many national and ceremonial characteristics in order to become what it was intended, a religion for the whole human race. Many of the first Christian centuries were occupied with sharp conflicts, the different stages of which it is interesting to trace. One after another customs and practices were condemned as Jewish and dropped. It is not strange that these radical measures should result in rejecting some things universally essential. For maintaining that the Sabbath of Jehovah is such an essential unjustifiably rejected, we are regarded by the Sunday-keeping world as a small fanatical Judaizing sect. Our situation as a denomination is therefore a peculiar, not to say interesting one.

That we hold the fundamental principles laid down by John the Baptist we may rightfully acclaim. Our creed is so broad and well-defined that Christians of other denominations would willingly subscribe to it if the Sabbath idea were eradicated or changed to suit them. But this is a fundamental truth which God has entrusted to us and which cannot be modified or eradicated.

Therefore we are under the necessity of finding some key to unlock the door which the Christian world has kept so long closed against this unpopular truth. As a denomination we are organized upon the congregational plan, each church being free to administer its own affairs. Our denominational superstructure is made up of many different boards each representing different departments.

It is not my purpose to discuss any new plan of organization, for the work that I am about to urge ought to precede our next Conference. Whatever may be the readjustment of our denominational machinery the problem of our future remains the same.

But I believe there is a key that would, this very Conference year, open much wider the door of progress in every line of our work, and that it is a key worthy of the consideration of all our societies.

It is the same old key of evangelism that Christ and John the Baptist used, and it has been handed down to us as the rightful custodians. But we wish to name it that kind of evangelism which carries with it the distinctive truth for which we stand. A careful survey of our history shows that when this plan of work has been pursued our progress has been most rapid. For instance from 1818 to 1846 was a period marked by much evangelical work upon the home fields before the denomination entered upon the important work of foreign missions. In 1818 our membership was 2,143, in 1846 it had increased to 6,092. This period of 28 years shows a gain of 3,949, almost 4,000. In 1901 our membership was 9,257. Here we have a period of 56 years, just twice the previous 28 years with a gain of only 3,165 which is less than the 28 years' 784. Thus the gain for the 28 years starting upon the round numbers of 2,000 is larger than for the 56 following years with a basis of 6,000 to build on. If these figures teach anything it

is that the history of the last century demands a large increase of our home missionary work." Foreign missions have their support and perpetuity in the home work. Let me here sound the alarm that if we continue to increase the foreign work, neglecting our home fields, the figures of the 20th century will be no better than those of the last fifty years.

(Concluded in next issue.)

Children's Page.

THE following poem was contained in a reading book with which the editor of the RECORDER was familiar before he was ten years of age. The poem was committed to memory and often repeated, sometimes to a sort of improvised music. It contains some very fine moral lessons which the children of the present time will do well to learn. The closing line of the poem was deeply engraved on our childish memory, and we have seen the practical truth which it expresses illustrated in the experiences of many people.

THE ANT AND THE CRICKET.

A silly young cricket accustomed to sing
Through the warm, sunny months of gay summer and
spring,
Began to complain, when he found that at home
His cupboard was empty, and winter was come.
Not a crumb to be found
On the snow covered ground;
Not a flower could he see;
Not a leaf on a tree;

"Oh, what will become," says the cricket, "of me?"

At last, by starvation and famine made bold
All dripping with wet, and all trembling with cold,
Away he set off to a miserly ant,
To see if to keep him alive, he would grant
Him shelter from rain—
A mouthful of grain.

He wished only to borrow,—
He'd repay it tomorrow;
If not, he must die of starvation and sorrow.

Says the ant to the cricket, "I'm your servant and
friend,
But we ants never borrow, we ants never lend;
But tell me, dear sir, did you lay nothing by
When the weather was warm?"

Said the Cricket: "Not I.
My heart was so light,
That I sang day and night,
For all nature looked gay."
"You sang, sir, you say?"

Go then," says the ant, "and dance winter away."

Thus ending he hastily lifted the wicket,
And out of the door turned the poor little cricket.

Though this is a fable the moral is good;
If you live without work, you must go without food.

"MOTHER BUNCH."

Strangers who saw her for the first time used to call her Mother Bunch—she was such a round little morsel of humanity. And then her gran'mer was so afraid that the child would take cold that she piled flannels, under jackets, and fleecy petticoats upon her until one was at a loss to understand how so small a girl could carry about so much.

But Mother Bunch didn't mind. She was warm, which is a most comfortable state, and she was usually quite happy. Her chief playfellow was Dot—a small pug dog—who was devoted to his plump little mistress. The two were together at morning, at noon, and at night. Dot slept on a blanket close beside Mother Bunch's small bed. Their love for each other was close and enduring, and the joys or sorrows that came to each were shared.

One evening the little girl was restless and did not sleep well. Perhaps some warning of coming grief kept her awake. She did not disturb her grandparents, but lay close to the edge of her bed and reached a little hand down to rest it upon her dog, in order that

she might be assured of company. An occasional touch of Dot's tender tongue told the child that her loving dog friend sympathized with her.

Lying thus, this is what Mother Bunch heard: "Zwei! tollar! Dat is zu mutch! I vill not two tollar pay for de prifeelege of a dog keeping." It was the gran'ther who spoke.

"Vell, vat vill you too?" asked the gran'mer. "De child, it vill makk her sorry. She vill go mope, mope. Very like she will sick become, alretty."

The gran'ther moved his chair uneasily. "Den she shall notting about it know. I vill haf de vagon for Preventin' Cruel' to An'mals take him an' gif to him de chlor'form, so dat he dead vill become."

Then the gran'mer cried out in alarm: "De vagon! you vill here send it, where is de child, to have de heart broken! Vat you t'inks? Vat you t'inks off me to hear dat pain togedder wid das kleines Kind?"

"Ach, Brunhilde!" growled the old man, "vimmins can t'ings do dat men t'ink not off. It is for you. To-morrow comes de dog-catchers. I haf vort sent, alretty. I tell you dat zwei tollar is zu mutch! Do de matter as you vill. It is not mine." He seemed to feel that all was settled when, suddenly, a possibility presented itself to his mind. He returned quickly in his creaking chair beside the fire.

"An' I vill not haf it dat you de money shall promise. I tell you dat zwei tollar is zu mutch!"

He shook his head in warning. The gran'ther ruled his small household. There was no appeal. Of this the gran'mer was quite too conscious for her own comfort at that particular time. She continued the click, click of needles in the heavy blue woollen stocking and began to plan, sadly, an all-day visit for the little child, in order to get her away from home.

Mother Bunch, in her small bed, knew also that the gran'ther's word was law. She didn't quite know what these particular words meant, but they set her heart trembling. They certainly boded ill to her dog. She leaned over the bed's edge:

"Dot," she whispered, "Dottie."

It was enough. Without a rustle of noise Dottie broke the rule of the household, sprang up beside the child, and cuddled close. There was something wrong. His little mistress wanted him. That was enough—even though the switch that tingled so did hang beside the mantel. He didn't know what the trouble was, but he was wiser than most people, for he knew that love and silence are the best comforters.

Mother Bunch determined not to close her eyes that night. But it is one thing to determine and quite another thing to do. The Sand Man stole up and sprinkled his sand so thickly about that the eyes of the little girl and her pet soon closed.

A little later the gran'mer came to tuck up the little bed. She saw the two together. Dot's round eyes looked at her, but he made no movement to spring down—as he had always done before when found trespassing.

"Ach," said the soft-hearted old lady, "it is not what is permitted, but for de night that must be de last ve vill let it go."

When morning came Mother Bunch wakened with a sense of terror at her heart. What was this dreadful thing? She could

not think, at first. Dot lifted his head and gave his little mistress a good morning kiss upon each cheek. Then it all came back to Mother Bunch—those sharp words about the two dollars that must be paid for the license, and those other terrible words about the dogcatchers who were coming with a wagon that very day to carry Dottie away.

She caught her treasure in her arms and held so hard that, had the little fellow been less brave, he would have cried out with pain.

At breakfast—of which the child could not taste a mouthful—the gran'mer began telling of the visit to a little friend: how Mother Bunch must be dressed, at once, in her pretty blue gown and the knitted cap with its tasseled peak, and that the gran'mer would herself lead her over, and then come after her again before the evening.

"And ich vill Dottie take?" queried the child.

"No no," said the gran'mer. "Dottie must stay by de house. Ve must no de dog take a visit to pay."

Then it was that Mother Bunch made up her mind. But she said nothing. When the pretty blue gown had been buttoned and the little blue wool cap drawn down to the very tips of her ears, and the gran'mer had gone into her bedroom to make herself ready for the short journey, Mother Bunch took Dot's leather strap from its hook, fastened it to his collar, opened the door softly and led him out.

Then they both ran as fast as their little legs could carry them. Mother Bunch was very much afraid, you know, and Dottie was afraid because Mother Bunch was. He would have done his best to take care of her, but somehow this fear that possessed her seemed to be about himself—some new and awful fear that sharp teeth and fierce growls would have no power to frighten off.

They flew along as fast as a little dumpling of a girl and a plump pug dog could fly, until they were two good blocks away, when, because she heard an unusual noise, Mother Bunch crept through a long alley at the corner of a high fence and found herself, with poor little Dottie close beside, in a great empty space. She stopped to take breath. Dottie went around to stand before his little mistress and looked up into her face.

"Dey von't find us here," the little girl said.

It was a strange place to both of them—a half block of ground near the Young Men's Christian Association building, which the owners had leased to the young men for an athletic field. Baseball, football, high jumping, running, kicking, and various other sports went on daily.

FAITH is the key that unlocks the cabinet of the promises, and empties out their treasures into the soul.—Watson.

The angels are swift-winged in God's service because they love him. Love is never weary.—Watson.

MORE hopeful than all wisdom or council is one draught of simple human pity, that will not forsake us.—George Eliot.

If you woo the company of angels in your waking hours, they will be sure to come to you in your sleep.—G. D. Prentice.

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

Table with columns for date, lesson title, and scripture reference. Includes lessons for Jan. 3, 10, 17, 24, 31, Feb. 7, 14, 21, 28, Mar. 7, 14, 21, 28.

PAUL AT ATHENS.

LESSON TEXT—Acts 17: 22-34.

For Sabbath-day, January 31, 1903.

Golden Text—He preached unto them Jesus and the resurrection. Acts 17: 18.

INTRODUCTION.

We may imagine that when Paul left Thessalonica he had not made up his mind whether he should go. He may have intended upon reaching the seacoast to sail back to Philippi.

We have in this lesson an address of Paul's very different from any that we have studied. He illustrates how he could be "all things to all men."

From the meagre results of Paul's work at Athens as well as from his remarks in the First Epistle to the Corinthians to the effect that in Corinth he determined to know nothing but Jesus Christ and him crucified, we may infer that Paul concluded that the philosophic method of presenting Christian truths was not of much use with the Greeks, whose minds were taken up with false philosophies.

Paul's stay in Athens was probably no more than five or six weeks. He waited at first for the coming of Timothy, and then sent him back to Thessalonica.

TIME.—A few days after our lesson of two weeks ago. PLACE.—Athens.

PERSONS.—Paul preaching to the Athenian philosophers and others.

OUTLINE:

- 1. God's Relation to the Universe. v. 22-25.
2. God's Relation to Man. v. 26-28.
3. Man's Duty Toward God. v. 29-31.
4. The Reception of Paul's Message. v. 32-34.

NOTES.

13. The Jews of Thessalonica, etc. They were not content with driving Paul and his companions out of their city, but were also unwilling that they should gain converts any where.

14. The Brethren sent forth Paul, etc. We are to imagine that the persecution was particularly directed toward the leader of the missionary company, and that Silas and Timothy could remain in comparative safety after Paul's departure.

15. They that conducted Paul. Many have inferred from this expression that Paul was so seriously affected with ophthalmia that he was nearly blind at this time and could not escape alone as he did from Damascus; but the theory that Paul was afflicted with this disease of the eyes rests upon rather scanty evidence.

16. His spirit was provoked within him. The word translated "provoked" is a very strong word. Paul was moved as if with burning anger. We are not to understand that he was beside himself with rage; but that he was so affected by what he saw that it was impossible for him to refrain from entering his protest.

17. In the synagogue. In accordance with his custom, he spoke first to the Jews. Devout persons. Proselytes. In the marketplace every day. Many have noticed in these words a parallel between Paul and Socrates.

18. Epicurean and Stoic philosophers. The Epicureans were materialists and may perhaps be called atheists. The striking tenet of their belief was that pleasure is the chief good. We are not, however, to think of them as mere sensualists. The Stoics were pantheists and fatalists. They taught that no real evil can befall the virtuous, and no real good the vicious.

19. And they took hold of him, etc. We need not suppose any hostile intent. There are various opinions as to what sort of a council it was before which Paul was brought, whether a civil court to decide as to the innocence or guilt of this intruder, or a sort of committee of university professors to decide upon the advisability of licensing Paul to teach the Athenian youth.

20. In the midst of the Areopagus. Better than "Mars Hill" of the Authorized Version, for the probability is as above suggested that this was a council rather than a locality. It is certain that Paul saw a good opportunity to preach the Gospel and set about it. I perceive that you are very religious.

21. The objects of your worship. The altars, images, and shrines. The Athenians would be complimented to hear that he observed with attention, stopping to read inscriptions. To an unknown god. This may have been an altar erected for proprietary service in the case of some public calamity when it was unknown which of their many gods should be placated; or it may have been dedicated to some god beyond the number of those known in order that none might be omitted.

22. The God that made the world. Paul now proceeds to make known to them the "unknown" God, and in so doing shows the senselessness of their polytheism and the incomparable nature of the one true God. He being Lord of Heaven and earth. And so possessor and owner of all. Dwelleth not in temples made with hands. Thus is the true God contrasted with the local divinities of the Greeks, each associated with its particular shrine.

23. Neither is he served by men's hands. "Served" is much better than "worshiped." This is in sharp contrast with the heathen gods who were regarded as in continual need of having something done for them. He giveth life, etc. On the other hand men are utterly dependent upon the one true God.

24. And he made of one every nation of men. Turning now to speak of man, Paul asserts that the origin of the human race is from God, and incidentally contra-

dicts the polytheistic myths concerning the various beginnings of the different nations. The word "blood" is not in the best manuscripts, but it is possible that it is to be understood. At any rate we are taught the common origin of the whole race. Having determined their appointed seasons, etc. God has not only created mankind, but also rules over the affairs of men by his Providence.

25. That they should seek God. Man has been created and cared for with the express purpose that he should seek God. The works of Providence have this end in view. It is to be noted that the word "God" of the Revised Version (following the better manuscripts) makes much better sense than the word "Lord" of King James' Version, a word which would be likely to be misunderstood by the Athenians.

26. For in him, etc. Given as proof of the nearness of God. All our existence is through his care. For we are also his offspring. The quotation is probably from Aratus of Cilicia, who lived about 270 B. C. Similar expression may be found in several classical authors. Paul of course takes the words in a slightly different sense from the author from which he quotes, for in his original connection they did not refer to the one true God.

27. The time of ignorance therefore God overlooked. Through ignorance men had not been paying due regard to their duty to the one true God. For this lack they are not now to be punished, if they repent and turn unto God.

28. A day in which he will judge the world. The Apostle proceeds to speak of the reason that repentance was demanded, namely a day of general judgment, and then of the One through whom judgment was to be given, the very One through whom salvation was offered who was indeed accredited as Judge because he had been raised from the dead.

29. Now when they heard of the resurrection of the dead. Many suppose that Luke has given us only a summary of a long discourse of Paul's; but he evidently concluded in words very similar to those of verse 31; for the mention of the resurrection was the signal for the interruption of his address. Some openly ridiculed his pretensions to be a teacher, while others with seeming politeness offered to listen to him at another time.

30. Thus Paul went out from among them. That is, from the Council of the Areopagus, not immediately from the city.

31. But certain men clave unto him. His work in Athens was not altogether without results. Even when the great majority were so far from accepting the truth there were a few who could not but believe. Dionysius was a member of the Council before whom Paul had spoken.

KANSAS CITY JOURNAL ON PROHIBITION.

In the opinion of Bishop Potter the best way to handle the liquor traffic is not to prohibit it, but to hedge it about with conditions that will afford little inducement to the dealer to push sales. Bishop Potter's view on any question of public morals is entitled to most respectful consideration and doubtless he is entirely sincere in regard to the best manner of dealing with the saloon evil. But Bishop Potter's conclusions are based on observations made in New York and other large cities. If he would come out to Kansas and spend a few weeks in noting facts and conditions he might modify them.

He would see in Kansas hundreds and thousands of bright, manly young men who never drink intoxicants and never want to. The saloon has no temptation for them. A

LION COFFEE advertisement featuring an illustration of a lion and text: 'A Generation Ago coffee could only be bought in bulk. The 20th century way is the LION COFFEE way—sealed packages, always clean, fresh and retaining its rich flavor.'

very large proportion of them have never so much as seen the inside of a barroom. These young men, the hope and promise of the state, are not different in temperament or taste from young men of other states. But they have been reared where the saloon is discredited and despised. They are not moved by the requirements of good fellowship to accept invitations of companions to step in and "have something," just to be "sociable."

Whiskey or beer may be had in Kansas by those who hunt for it, but it does not hunt for them. It does not extend a cordial invitation on every street corner. Those who have acquired a thirst will take the trouble necessary to procure it, but the young men coming out of the high schools and colleges will not debase themselves by the processes that must be employed. And herein lies the chief value of prohibition; the young men are not tempted. Old drinkers may drink on, but new ones are not made, or are made only in limited number. Kansas understands this, if Bishop Potter does not.

MARRIAGES.

DOTY—GASKILL.—In the parlor of the Seventh-day Baptist church, Plainfield, N. J., Dec. 24, 1902, by the Rev. Geo. B. Shaw, Jacob F. Doty, of Dunellen, N. J., and Birdie E. Gaskill, of New Market, N. J. PRENTICE—MONROE.—At the home of the bride at Whit- ige, Kan., Jan. 1, 1903, by Rev. S. B. Odell, Wm. Asa Lee Prentice, of North Loup, Neb., and Delia Miriam, daughter of Mr. and Mrs. O. P. Monroe, of Whiting.

DEATHS.

SEVERENCE—Died Dec. 30, 1902, of membranous croup. Dana, the three year old son of R. J. and M. Severence, Gentry, Ark. CHAMPLIN.—At his home on Moss St. Westery, R. I. Jan. 1, 1903. Mr. Charles Champlin in the 79th year of his age. Mr. Champlin was born in South Kingston, R. I. Feb. 10, 1824. He lived in various portions of the state until about 1880 when he came to Westery where he has

since resided. When about 25 years of age, he was united in marriage to Miss Hannah M. Taylor, who died in 1856. Some four years later he was married to Mrs. Eliza (Cottrell) Palmer who was also called away in 1893. Two sons and one daughter with many relatives and friends survive him.

WELLS.—Hilda Barr, the infant daughter of Harold Lee and Harriot (Clark) Wells, was born in Westery, R. I., Sept. 16, 1902 and died Jan. 1, 1903, being three months and 16 days of age. The sympathy of many friends goes out to the bereaved parents.

AUSTIN.—At the home of her parents in Westery, R. I., Jan. 1, 1903, Hannah Agnes, daughter of Mr. and Mrs. John H. Austin, in the fourth year of her age.

She was born April 24, 1899, and was an only child, her baby brother having died before her birth. Bright and beautiful, she was like a beam of sunshine loaned to the home for but a little while. The pastor spoke briefly from Luke 18: 16. "But Jesus called them unto him, saying "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Baby Austin was a member of the Sabbath-school of which her father is Assistant Superintendent, and the deepest sympathy is felt for the bereaved parents throughout the church and community.

STILLMAN.—At her home in Westery, R. I., Jan. 2, 1903, Mrs. Abbie (Wilber), wife of David Gardiner Stillman, on the anniversary of her birth, being just 76 years of age.

Mrs. Stillman was born in Hopkinton, R. I., Jan. 2, 1827, and in early youth accepted Christ and united with the church. On May 13, 1849 she was married to Mr. Stillman, and on her removal to Westery, transferred her membership with her husband's to the Pawtucket Seventh-day Baptist church of this place, where her sweet Christian influence was constantly exerted and will long be felt. The funeral services were conducted by the pastor who spoke briefly from the words of Paul in his second epistle to the Thessalonians, the fourth chapter and the 14th verse: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." She is survived by her husband and two sons.

SAUNDERS.—Anson Perry Saunders, the second of the five children of Ethan and Cyrena Thomas Saunders, was born in Darien, N. Y., Nov. 9, 1831, and died in Alfred, N. Y., Jan. 8, 1903.

He was converted under the labors of Elder Lebbeus M. Cottrell, was baptized and joined the Darien and Cowlesville Seventh-day Baptist church when about twenty years of age. June 2, 1853 he was married to Mary Jane Williams. Three of their four children survive him; Rhoda Jane, widow of the late Rev. O. D. Williams, of Boulder, Col.; Prin. Earl P. Saunders, Alfred, N. Y.; Prof. De Alton Saunders, Brookings, S. D. His first wife died March 1885. On Sept. 1, 1886 he was married to Mrs. Susan Potter who survives him. With his own and his father's family he moved to Alfred in 1864 where he has since resided. For the past twenty-five years in the village. His membership was first transferred to the Second Alfred church, then to the First, of which he was a worthy member at the time of his death. He was a man of strong character and exemplary habits, honest in all his dealings, kind-hearted and generous. He was busy as highway commissioner until within four hours of his death. He was faithful in the discharge of duties entrusted to him. A year ago his fellow-citizens refused to release him from the office of Overseer of the Poor which he had held for several years. A business man says of him: "Whatever it cost him, he would do what he believed to be right." He had a passionate love for righteousness. He labored and voted for the prohibition of the liquor traffic. He had an affectionate heart and his memory will be cherished by all who were close enough to him to really know him. Services at the home, January 12, 1903. Text, Psalms 24: 3-5. L. C. R.

A Fifty-Foot Calendar. N. W. Ayer & Son, the Philadelphia advertising agents, who have a national reputation for "keeping everlastingly at it," believe in sticking to a good thing when they have one. For instance, their calendar for 1903 follows the design used for several years past, but with new coloring. And in truth it would be hard to improve upon their design; the dates are plainly readable at fifty feet, yet the calendar is not unpleasantly conspicuous; it is artistic, simple and useful and it is not surprising that it has become so popular an adjunct to business offices that the supply never equals the demand. While they last, one will be mailed to any address for 25 cents; which barely covers cost and postage.

AFTERNOON TEA. MARY F. BUTTS. Put on your bonnet, and take your doll. And come out to the maple tree; I have thimble biscuits, and raspberry shrub; And cookies for afternoon tea; Five guests are invited. I think they make A charming company. I have asked Red Squirrel, who chatters and scolds In the branch of the maple tree; I have asked Sir Robin and his sweet wife, And his neighbor Chickadee, And Mr. Crow, in his black dress suit; To come to my afternoon tea. The tea will be served in acorn cups, Pretty as they can be— A present they were from a dear good friend, The generous old oak tree. And there are lovely saucers to match My cups of afternoon tea.

Special Notices.

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

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

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOPBORO, Acting Pastor, 326 W. 33d Street.

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

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

THE Seventh-day Baptist Church of Homellsville, 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.

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.

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SETTLE in your heart that is the sum of all your business and blessedness to live to God—John Wesley.

RIGHTEOUSNESS is peace and it is peace because it is the work of God in man.—Rev. E. W. Donald.

Life is given to no one for a lasting possession; to all for use.—Lucretius.

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ONLY ONE WAY.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if in the wrong
The battle is not yet done:
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—British Weekly.

WHEN the readjustment of our denominational machinery is under consideration, the character of each individual church becomes an important factor.

In all systems of Congregationalism the individual church is the natural unit of denominational organization. In the history of Congregationalism many problems have existed touching the union of independent churches. Individuality and independence are necessarily prominent under Congregationalism. This is true of the persons who make up the churches, and equally true of the churches themselves. In our own history these peculiarities have been emphasized and accentuated because we have been so greatly in the minority, and our churches are so widely scattered over the country, singly or in small groups, each with its own peculiar surroundings and difficulties. Self-existence and self-defense have been first and ever-present problems with these churches. To secure co-operation and permanent organic unity, so that churches thus widely scattered shall be brought into a compact and successful denominational organization, is necessarily an intricate, if not a difficult, problem. History shows that in the elements of self-preservation and self-defense, our churches have been eminently successful. It is equally clear, without complaining of what has been, that the time has come when each church must consider, yet more fully, its organization and position as a part of the common whole.

Aggressive Work.
In military matters, the success of an army, as a whole, depends mainly upon the perfected organization of the individual parts. The commanding General will necessarily fail in moving the whole army toward a given

purpose if the units of organization, such as divisions, regiments and companies, are not well organized and quickly and actively responsive to the larger purposes and enterprises which the army is set to accomplish. The same general principle applies in our denominational organization. Each church must be organized, not only for self-existence and a self-defense, but for active and efficient co-operation with sister churches in the larger work and more far-reaching enterprises which enter into denominational life. Here, as elsewhere, the inner conceptions and purposes of the church and its leaders will determine the character and extent of organization for outside work. It must be remembered that thoughts and purposes are the source of organizations among men. Hence the necessity, of which the RECORDER has spoken repeatedly, that there be enlarged and clear conceptions on the part of each individual church of its relations to the other churches, and of its relations to the truth for which we stand. It is not saying too much, therefore, to insist that in all our churches there should be much instruction and much done to arouse the highest purposes and the greatest zeal for accomplishing the larger work to which the denomination is called. When this larger denominational spirit takes full possession of the individual members, and so of the church, the machinery requisite to successful denominational work is easily secured.

Specialists and Special Appeals.
It is unfortunate, in several particulars, when churches rely upon special appeals, or on the coming of specialists, to secure interest in denominational affairs. While specific forms of denominational work ought to be presented by those who have them directly in charge and are best informed concerning them, it is more important that through the ministrations of the pulpit, the columns and pages of our publications, and other similar agencies, each church should be well informed, and therefore interested in denominational work, and capable of securing the best results without relying upon specialists. It is evident that, in no small degree, lack of interest in denominational matters results from ignorance concerning what the denomination is attempting to do and what it ought to do. When one-half our families never see the RECORDER, there is little wonder that interest in Missions, Sabbath Reform, education and the like is at a low ebb, even if it exists at all. In this matter also, the local church can do much toward awakening interest and securing information. None of our denominational interests, through any agency that it is possible to set in motion, can secure such results in a given church as the church can secure through its own efforts. For example: If a representative of any of our denominational Societies or Boards were to attempt to visit all our churches as a specialist, presenting and canvassing for the interests committed to him, a half-dozen men, or more, would be required to give their whole time for the space of two years before the denomination could be canvassed once. This would involve an expense in money and in personal effort which it is impossible to attain, and which would not give such permanent results for good as can be attained through the organic work of the individual churches. This suggestion alone is enough to emphasize the fact that denominational re-

struction and successful work.

We suggest in this connection one important point, which, so far as the RECORDER knows, but few churches have yet developed, namely, a solicitor and treasurer of funds for denominational uses. It is well understood that men and women who are capable of doing such work well are usually busy, and that definite appointment, and, perhaps, definite provisions for remuneration for time and labor spent, are necessary to secure needed results. It is true in church work, as elsewhere, that "nothing will do itself." It is equally true, as a general law, that those persons who have nothing to do are likely to be incapable of doing anything well. We think that the ideal attainment in this direction would be the appointment by the church of one of its most capable, active and devoted members as solicitor and treasurer of denominational funds. Then some well-devised method of systematic giving should be adopted, and all details connected with that work

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