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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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W. B. MOHRER, Acting Business Manager.

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THE SABBATH RECORDER.

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

VOLUME 59. No. 4.

JANUARY 26, 1903.

WHOLE No. 3022.

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.

WE suggest in this connection one important point, which, so far as the RECORDER knows, but few churches have yet developed. A Suggestion. 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

should be put into the hands of this officer of the church, under such general directions as the church may give. All funds for denominational purposes, of whatever kind, or, at least, all funds by way of current contributions, should be looked after by this officer of the church. He should be in close touch with the pastor and other officers, so that all the forces of the church machinery will work in unison, thus securing the power and impetus of the combined church along these lines. This suggestion is thrown out, as having a definite bearing upon the entire question of reconstruction and successful work.

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-



adjustment must begin, and in no small degree must center, in the readjustment of each church along the line of denominational relations and work.

It is told of the sculptor, Phidias, that when working upon a statue of Diana, he was advised to give less care to the chiseling of the folds of hair on the back of the head. This advice was given because the head would be placed one hundred feet or more above the ordinary line of vision, and the back of the head would be toward a marble wall where the formation of the folds could not be distinguished. Phidias replied, "The gods will know." The reply was worthy a noble-souled Pagan and the principle involved ought to be prominent in all work which Christian men undertake. We urge its application in all spiritual, moral and intellectual matters, whether in the field of education and self-culture, or in the more active work of life where what we say or do goes forth to influence the lives of others. Our work should be done according to the highest and best standards, whether men appreciate it or not. God sees clearly how you fashion the folds of the back hair of your own ideal of character and attainment, and what influence your ideas, words, and actions will have upon others. All enduring work must be made with a view to God's inspection rather than to man's appreciation. In the long run the only appreciation of men which we ought to care for, is that which commends perfect work. We should have comparatively little care for transient opinions and superficial criticisms, especially the superficial condemnations of thoughtless and uninformed people. To entertain such purposes, and do such work as God will commend now, and the best people will commend a year, or a hundred years from now, is the only worthy motive or standard. Many lives are wrecked because they seek to adjust themselves to material demands, and are swerved in their work by passing criticisms. Act from the highest motives only. Do your work well whatever the cost, even if you can find satisfaction in no other fact than that you have done it well. As among books the popular novel is widely read today, and quickly forgotten, while books of real value are sought the more as centuries go by, so in view of the larger field of life, which includes eternity, models, ideals, and efforts are to be chosen and determined by highest standards. The passing opinions of men on what you are and do, are as nothing when compared with the permanent opinion which God and the Recording Angel will have, and to which you may hope to come by and by, as unto treasures in Heaven.

We reprint the article of Dr. Platts concerning the Southern Wisconsin Quarterly Meeting, in this issue, that we may again call attention to the plans which that Meeting has inaugurated, and which we commended last week. Not long since we heard a criticism upon the prevailing programs of the Associations, which was: "They have reached the final stage of fossilization." What the speaker meant was that there is slight variation in the programs from year to year, and that they involved only common-

place themes, which are of but moderate interest, and that they can be improved. Many years ago the Associations conducted missionary work. It was thought wise, as it undoubtedly was, to give all that work into the hands of the Missionary Society. Since then the meetings of the Associations have illustrated the fact that no organization is at its best unless it has definite and important work in hand. The exchange of delegates between the Associations was introduced soon after the missionary operations were discontinued. This exchange has in it many interesting and valuable features, but the demands for considering the question of readjustment, and the field of historic interest which the Centennial of our Conference has brought to the front, make it doubly opportune that the Associations turn their attention promptly and widely to the discussion of denominational themes, denominational work and denominational readjustment. We say this, not so much in criticism of the past, as to meet the issues which changing circumstances have brought. The RECORDER ventures, therefore, to urge those having the making of programs for the coming Associations to consider a broad, thorough and vigorous consideration of denominational themes at the coming sessions. So many good things will be attained through such discussions that we have not time here, neither does it seem necessary, to make a catalog of what will thus be gained. We believe these suggestions will commend themselves to those interested, and that nothing more than this, and the example of the Quarterly Meeting in Southern Wisconsin, will be needed to secure excellent results along the lines suggested.

EVERY thoughtful young man who has an adequate conception of what life means, desires to make his life count for the most and the best things. It is not in the fact that we live that God and truth are honored, but that, living, our lives become definite factors in behalf of righteousness and God. The greatest attainments in this direction are not made by those who are situated most fortunately, as the world measures fortune, but by those who give themselves most devoutly to the service of God and righteousness. Whatever may be true of the ordinary callings in life, no man can accomplish so much in the right direction as the Christian man, whether he be devoted to one or another form of work. There is a strength and strenuousness begotten in the heart by genuine conscience which enriches every calling in life, and the calling of every man, from the humblest laborer to the most prominent ruler among nations. If there were no other reason why men should become Christians, in the larger sense of that term, sufficient reason is found in the enlightening and enriching influences of faith in God and loyalty to truth.

A LETTER just at hand from a Lone Sabbath Keeper contains a passage, the like of which comes to our table not infrequently. We have not usually published such remarks since they generally appear in private communications, but the following is given with the hope that it will induce our friends who are familiar with the RECORDER to make

greater efforts, personally and otherwise, to extend its circulation among those who, like the writer of the following must depend upon it mainly for their information concerning denominational matters, and therefore for their sympathy and interest in our work.

"I take this opportunity to express our appreciation of the SABBATH RECORDER. We could not think for a moment of getting along without it. It keeps us interested in the whole denomination. The New Year editorials in the issue for December 29 were especially inspiring and encouraging to me."

The RECORDER takes this occasion to assure those who send us similar words, that such words are fully appreciated, and for them the RECORDER returns sincere thanks. We are, however, most anxious that through all possible agencies the circulation of the paper shall be increased, until many who do not now come in touch with our denominational interests shall be brought into closer relation and larger sympathy through the influence of the RECORDER.

It is said that in the great Aleutian Archipelago there are hundreds, if not thousands of islands which are an unknown land to the people of the United States, although they form a part of our territory. Thousands of these islands are practically inaccessible so far as public conveyance is concerned, and what they are is reported only by the adventurous sailor or hardy fisherman. In some of these islands new forms of industry are being developed, notably the rearing of foxes for the sake of their fur. Eight or ten such islands are now occupied by the Alaska Commercial Company, and the rearing of blue foxes is carried on with increasing vigor. A few foxes are taken to an island and given every possible chance for increase and development. The skins bring from four to eight dollars in the market. The animals are fed mainly upon fish which are caught in great abundance in the surrounding waters. It is said that some of these islands can be purchased for the mere trifle of a dollar or two in money. The islands abound in long rich grasses in the summer, and some of the inhabitants have already domesticated goats. These islands are in touch with Russia on one side, and Alaska on the other.

It is within the memory of many of our readers that various states have taken up the problem of higher education by the establishment of universities. Seen in its different phases, the educational system of the United States, considering its age, is more extensive, in some respects more simple, and in some more complex, and more interesting as to its future, than the educational system of any other country. The National Association of State Universities has been organized to promote this higher education. Through the late annual meeting of that Association we learn that there are now 44 state universities and colleges, and 32 state schools of Technology, giving a total of 76 institutions of higher learning, supported directly by the states. The students in these institutions number several thousand. While some are universities only in name, a number have become worthy of that name in every particular. One such university reports 4000 stu-

dents; two others 3,500 each; two others 2,000 each; four others more than 1,500 each; and three 1,200 each. These twelve institutions show an aggregate of over 2,600 pupils, with an average of over 2,200. In the Western states especially, these state universities have done much to raise the standard of general instruction, and to bring immediate and direct benefit to the people. The RECORDER has noted from time to time with commendation the increasing study of agriculture in these state schools. Many other features of their work touching economic questions are of value. On the other hand it is sadly true that in many things pertaining to morals and religious life, the secular influences which surround these universities are directly opposed to that higher development of manly character which is the most important feature in all education. Whatever the state universities may succeed in accomplishing, the need of the Christian college with its more wholesome surroundings, and its facilities for making men and women of the highest type, is a necessity greater than before, in view of the lack of these better elements in the far-reaching influence of the rapidly developing state universities.

AMONG the features of the transitions which are going forward in these years of rapid development and fast living, is the growth of the Socialist vote. That vote appears in twenty-nine of the forty-five states during the past year, and the candidates upon the various Socialist tickets received about 250,000 votes. In Massachusetts they elected three members of the Legislature, and in Montana five. Within the past ten years, they have also had more or less success on local issues in various cities. These groups of Socialistic parties appear under the names of "Socialist," "Socialist Labor," and "Social Democrat." The extent and character of the views expressed is varied, but they all aim toward certain changes in the general political and industrial organizations and in society, along the lines laid down by Marx and Liebknecht. Although most largely represented in the North and in the great cities, the Socialistic movement is not confined to the centers of population and to New England. Missouri has 6,000 Socialist votes, and some are found in Texas. Massachusetts leads the list with 39,000 votes; Illinois has 28,000; Pennsylvania has 27,000; Ohio 17,000; Wisconsin 16,000; California 9,500; Indiana 8,700; and Michigan and New Jersey 5,000 each. In the agricultural states Kansas has 4,000 Socialist votes; Iowa 6,000; Nebraska 3,000; South Dakota 2,700; Utah 3,000 and Oregon 5,500.

THE above facts show that Socialism is gradually gaining strength in the United States, and its history indicates that it is in some degree, world-wide. It has spread over Germany, France, and Italy, and its growth in the United States shows that it has been imported from the old world. Whatever may have been the causes which have developed Socialism, it is clearly one of the results of highly developed social organizations, crowded inhabitants, and industrial situations. That it represents some elements of justice, and that its demands ought to be met, in some

degree, no careful student will deny; but it is obvious that up to this time its spirit and mission have been so antagonistic to the highest good, and so destructive of the best interests of society at large, that it has prevented a careful and unimpassioned consideration of those things which it claims. In this country its main attack has been upon the combinations of business, which represent great wealth, as in railroads etc. by which the people in general are served. It presents one side of the great problems with which Congress is just now struggling, the Trusts. In its popular and extreme form it has been too antagonistic to good government to secure sympathy and consideration from those who seek the highest good of the nation. Its own imperfections and destructive tendencies, if continued, will still further thwart whatever good it may seek, and the evils which it induces, will be augmented until wiser and more thoughtful leadership comes to it. Its fundamental weakness is its irreligiousness and un-Godliness. No theory of reform in politics or social life can be permanent, which leaves God and fundamental truth out of account.

ON another page will be found a letter from Rev. T. G. Helm, of Summerville, Missouri. Although an old man, and for some years laid aside from active work, the simple story told in Brother Helm's letter indicates the value of quiet, persistent, and conscientious obedience. Well it is that he pleads with "Lone Sabbath Keepers" to stand firm in the faith and practice of Christ, Lord of the Sabbath.

THE efforts of the hydrographic branch of the United States Geological Survey are being directed to the discovery of sufficient water to lead to the reclamation and habitation of that area of the Great Plains lying west of the prairies and east of the Rocky Mountains, commonly known as the High Plains. The section is admirably suited to agriculture and grazing except for its inadequate water supply, which is so uncertain that great areas of fertile land lie quite uninhabited. This is especially true of the region lying between the river valleys which cross it at wide intervals. These broad intervalley plateaus are practically waterless, but it has been discovered that water may be had from underground sources by wells and windmills, and it has been demonstrated that, while the region may not be largely reclaimable by irrigation, it may be successfully used for grazing by creating stock-watering points at comparatively close intervals. It will, however, be difficult, if not impossible, for the grazers to raise anything besides fodder cane of the drought-resisting varieties, such as Kaffir corn. Vegetables and other products will, for the most part, probably have to be grown elsewhere. The river valleys, on the other hand, seem destined to be extensively cultivated by irrigation, the water for which will be pumped from the gravels of the river beds, where an underflow has been known to continue in the summer season after the rivers themselves have ceased to run. These areas will furnish garden produce for the ranches on the plateau, and in this manner make the region as a whole habitable. The

details of this investigation, with exhaustive studies of the nature of the underground waters of the High Plains, appear in the Twenty-first and Twenty-second annual Reports of the United States Geological Survey, the latter of which is now in press and will soon be issued.

HOSTILITIES between Germany and Venezuela were renewed in an unexpected way on the 18th of January, when the German war-ship, Panther, attacked Fort San Carlos, which defends the entrance to Lake Maracaibo. Reasons for this are not wholly understood, and there is much fear that it will delay peace negotiations which were well under way. It occurred just as Minister Bowen reached Washington with full powers to treat with the representatives of Germany and England for the settlement of the trouble with Venezuela. Later—On the 21st of January the bombardment of San Carlos was renewed by three German war-ships. The information now at hand is that the fort replied vigorously, that the engagement lasted several hours, that an explosion occurred, apparently in the fort, and that the village of San Carlos around and near the fort was burned. Information is also at hand indicating that Venezuela demands the raising of the blockade before negotiations of peace can be entered upon by their representative at Washington. At this writing Venezuelan affairs appear more complicated than ever. Latest—The bombardment of Fort San Carlos was resumed at daybreak on the morning of January 22d. These repeated acts of hostility on the part of the German fleet causes great regret, and may be the source of much more international difficulty. The feeling in England is said to be very much disturbed, and that Germany is looked upon as "an unmanageably ally."—On the 28th of January a course of ten lectures upon the "Literary Study of the Bible" was begun in the city of New York under the auspices of the Women's Society for Ethical Culture. Prof. Moulton's works will be used as the chief text books in connection with the lectures. Such a course, under the auspices of prominent women, is much to be commended.—Abram S. Hewitt, a man of prominence in the city of New York, died on the 18th of January. He had been Mayor of that city, a member of Congress, and as a business man and philanthropist was widely and well known. He was born in 1822, began life in poverty, and acquired a large fortune through ability, thrift and honest endeavor. He was associated in business for many years with the late Peter Cooper, and the support of Cooper Union, with its philanthropic interests, has been a special feature of Mr. Hewitt's work for many years. Mr. Hewitt's life in its many and varied relations was marked by nobility of character, and general ability as a man. Widely and well known, he will be as widely and sadly missed.—The steamer St. Louis, of whose delay in coming into port we spoke last week, came in later much disabled. It is reported that she started on the voyage in an unseaworthy condition. Suits for damages may be entered against her owners.—Wireless telegraphy between the United States and Europe is making rapid progress. On the 19th of January messages were exchanged between King Edward VII



and President Roosevelt from stations on Cape Cod and at Cornwall, England. The following is the text of the messages transmitted.

His Majesty, Edward VII. London, England.

In taking advantage of the wonderful triumph of scientific research and ingenuity which has been achieved in perfecting a system of wireless telegraphy, I extend on behalf of the American people most cordial greetings and good wishes to you and to the people of the British Empire.

THEODORE ROOSEVELT.  
Sandringham, January 19.

The President, White House, Washington, America.

I thank you most sincerely for the kind message which I have just received from you, through Marconi's transatlantic wireless telegraphy. I sincerely reciprocate in the name of the people of the British Empire the cordial greetings and friendly sentiment expressed by you on behalf of the American nation, and I heartily wish you and your country every possible prosperity.

EDWARD R. and I.

—The cold weather during the past week has given emphasis to the difficulties and suffering induced by the coal miner's strike of last summer. As the days of winter go by, these difficulties and sufferings are increased rather than lessened.—Last week this column reported the shooting of N. G. Gonzales by Lieutenant-Governor Tillman, of South Carolina. Mr. Gonzales died on the 19th of January from septic poison resulting from the wound. This outcome of the affair emphasizes both the sadness and wickedness which it involves.—The Chicago Grand Jury has found true bills of indictment against forty-five individuals and corporations engaged in the coal business. The indictments charge conspiracy against the welfare of the public, etc.—It is said that one Merritt Roberts, a farmer of East Meredith, N. Y. still preserves a quantity of hay in his barn which he cut in the year 1856 and which he refuses to sell because it recalls to him the great snow storm of 1857.—A great show of automobiles has been in progress during the week at Madison Square Garden, New York. The growth of the mobile movement has been rapid, and through it the demand for good country roads has been much increased. That demand was created in a large degree by the bicycle, and the popularity of the automobile is likely to carry the movement much farther. In this every interest of the country is advanced.—A bill has been introduced in the Legislature of New York permitting golf, amateur baseball and foot-ball games on Sunday, where no admission fee is charged. The act is to take effect September 1st, 1903.—A Trust Bill has been completed in the Lower House, and on the 21st of January it was announced that it will undoubtedly pass without much delay. Meanwhile two new bills have appeared in the Senate. Some form of trust legislation seems certain.—Several United States Senators have been elected during the past week. Among them are Thomas C. Platt, of New York, Reed Smoot, the Mormon, from Utah, General Alger, from Michigan, A. D. Kirtledge, from South Dakota, H. C. Hansbrough, from North Dakota, Fairbanks, from Indiana, W. S. Stone, from Missouri, Albert J. Hopkins, from Illinois, P. J. Clarke from Arkansas, and J. H. Gallinger, from New Hampshire.—The North German Lloyd Steamer, Lahn, sailing from Mediterranean ports to New York, grounded on a sand bar five miles east of Gibraltar on Sunday morning, January 11. She was floated off on the 20th. and proceeded on the

trip to New York.—A long petition has been presented at Washington from Aginaldo in behalf of the Philippine Islands, asking help for the people in consequence of loss and suffering through drought and other causes.—Excessive cold has visited Northern New York and other points in that latitude during the week.—Vigorous efforts are being made by the friends of children in the city of New York to lessen child-labor and thus the suffering and ignorance incident to it.—It is reported that a manuscript copy of the Pentateuch has been discovered in Syria and is now in safe keeping in Cairo, Egypt. It dates from 735 A. D. while the oldest manuscript in the British Museum dates from 1339 A. D. It is said that this newly discovered manuscript contains a passage of about fifteen lines, immediately following the ten commandments, which does not appear in the authorized version. What these lines are, we are not informed.—The American Hebrew and the Jewish Messenger, two able Jewish periodicals, have been consolidated. They are published at No. 489 Fifth Avenue, New York. If, in this form, they shall preserve the best elements of both, as the initial number indicates, Jewish interests will find an able exponent in them thus united.—On the 23rd. of January comes the announcement of further success in an electrical motor for use upon railroads, in place of steam. Extensive commercial interests have been organized to manufacture this motor and place it on the market. The probability is that the time is at hand when steam, in many places, will be superseded by the more potent force known as electricity.—The passage of a bill in the House of Representatives on the 22nd. of January, extending the American Currency Laws to the Philippine Islands, indicates the early settlement of an important factor in the business of those islands.—Skirmishing concerning the Statehood Bill has been brisk in the United States Senate during the past week.

#### HE MAY KEEP THE SABBATH.

The following item is clipped from the Chicago Record-Herald for January 15, 1903.

"W. J. Lewis of Nebraska, who recently was appointed temporarily to a position in the Post-Office Department pending the settlement of the issue raised because of his objections as a Seventh-day Adventist to working on Saturday, has received a permanent appointment. The matter has been adjusted on the basis that he will not have to work on Saturdays and his salary will be deducted for those days."

It is a matter of little interest to us who W. J. Lewis is or whether his appointment is in the Chicago Post-office, or some office in Nebraska. But the item itself is interesting for at least two reasons. In the first place the man in question had sufficient loyalty to the Sabbath to refuse to work upon it, even at the risk of not getting the position; or as the case has proved, at the loss of one sixth of the regular salary. In the second place, when employers, whether the government or private parties, find a competent man who has religious convictions and a conscience to back them, they generally give such a man a job without requiring him to do violence to his conscience. They can afford to do it. In fact the man with a good conscience in all things is not yet so common that employers can afford to turn him down on account of it.

L. A. P.

#### Prayer-Meeting Column.

Topic.—The Longer Look.

(Lesson Luke 16: 19-31.)

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. 26 And besides all this; between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 28 But Abraham saith, They have Moses and the prophets; let them hear them. 29 And he said, Nay, father Abraham; but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

The brief lesson noted here, and many similar texts in the Bible, indicate the folly of measuring life by temporary surroundings, low standards, and narrow views. The strong contrast between Lazarus and the rich man, seen in its narrowest circle, shows one the fortunate possessor of all things needful, and the other lying at the depths of misfortune and suffering, uncared for and unnoticed. Christ's words draw a sharp contrast, by pushing the veil aside, taking the longer look, and revealing unto us the final results. These results were not fortuitous, but rather a necessary part of the character of the men described. In like manner all our lives should be measured, and our interests weighed and considered in the light of this longer look. The burden of all Christ taught was to open up this longer look to men. He strives to induce us to see that the surroundings of the present are in no sense the final measure of success, character or destiny. Poverty, with godliness and suffering, when one is enfolded in the Divine love, is not a permanent misfortune. This theme is chosen with the single purpose of inducing those who may consider it to take the longer look at all times, with a reference to themselves, others, and the cause of truth. There is in this no reason why men should be unmindful of the present, but rather, every reason why each should be "diligent in business and fervent in spirit;" but this fervency and diligence must be, as the Apostle suggests, in "serving the Lord." That point being attained, every lesser consideration will be brought into right adjustment. We are so hemmed in by immediate necessities and surroundings, that it is not an easy thing always to take this longer look. Nevertheless, every question of duty and every just judgment concerning what men are and ought to be, must be considered in the light of the longer look, if we would avoid serious mistakes and corresponding failures. It cannot be said too often nor too earnestly, that the greater part of our existence and the larger problems of life lie beyond this earth. Death is

the opening, rather than the ending, of our individual history and the history of the race. Death is the opening, rather than the ending, of destiny; and the final judgment of God concerning what men are and what they are to be is based, not upon the momentary surroundings of a few years here, but upon the larger, longer, and more nearly final results that will grow from out these years as men go on through the eternities.

#### Our Reading Room.

MILTON COLLEGE.—Free lecture course in the chapel during the winter term, bi-weekly, Tuesday evenings at 8 o'clock.

Jan. 13, 1903. "Poetic Views of the Future Life." Prof. E. H. Lewis, Ph. D., Lewis Institute, Chicago.

Jan. 27, 1903. "The Education of the Blind." Supt. A. J. Hutton, Wis. School for the Blind, Janesville, Wis.

Feb. 10, 1903. "The Naturalistic Element in Modern German Literature." Prof. Geo. O. Curme, A. M., North-Western University, Evanston, Ill.

Feb. 24, 1903. "History of Music," first lecture. Pres. W. C. Daland, D. D.

March 10, 1903. "History of Music," second lecture. Pres. W. C. Daland, D. D.

March 24, 1903. "Shakepeare's Sense of Life's Reality." Prof. E. H. Lewis, Ph. D., Lewis Institute, Chicago.

MARLBORO, (Shiloh,) N. J.—Your readers may be interested to know that the church at Marlboro is in a flourishing condition. The church appointments are well attended. We observed the week of prayer, beginning Monday evening, Jan. 5, 1903, and have continued the meetings every evening since. We meet at seven in the evening, spend one half hour in praise service, then I give a short sermon. God has wonderfully blessed us here, and a number have been hopefully converted to Christ.

N. M. M.

JAN. 16, 1903.

ADAMS CENTER, N. Y.—Abstract of sermon preached by S. S. Powell on Sabbath, Jan. 10, 1903.

Text.—"What shall I do then with Jesus which is called Christ?" Mat. 27: 22.

Theme—An Enquiry into our Personal Relations toward Christ.

Pilate could not rid himself of the responsibility he was under. He could not wash his hands of guilt. Only the bath of regeneration will do that. Neither could the Jews. No more can we live or act without personal influence, for or against Christ. A comparison instituted between Christ and Tiberius, the Roman Emperor under whom he was crucified. Christ is the Master, and deserves to be.

s. s. p.

NORTH LOUP, Neb.—If we would live right, it is important that we should start right. So reasoned the wide-awake young people of the North Loup church when they arranged for a New Year's morning prayer-meeting. The bell called us at six o'clock that morning, and for over an hour, before the sun was up, we enjoyed a most profitable service of praise, prayer and testimony. There were forty-five in attendance, mostly young people.

Early in October, a quartet of singers, consisting of Roy Lewis, Byron Rood, Orell

VanHorn and Martena Landphere, accompanied by the pastor, spent four days with the Farnam church, holding meetings and visiting the membership. This was also an arrangement of the North Loup Endeavor Society. The Farnam people, without a pastor, few in numbers and widely scattered, are thoroughly united and earnest workers, maintaining Sabbath services and a mid-week prayer-meeting. They seemed to appreciate the visit very much.

Our Junior Endeavor Society, with a registered membership of sixty, often has an attendance of many more on Sabbath afternoon. At the recent State Convention of the Y. P. S. C. E., the State Banner was awarded them for "all around best work." This they will hold for the next two years. Their efficient Superintendent, W. G. Rood was elected Christian Endeavor Field Secretary for the state and Editor of the state paper, the Nebraska Endeavor News.

In December, an interesting two days' Convention of the County S. S. Association was held in our church. All the teachers of our large graded schools are Seventh-day Baptists. And yet the Seventh-day Baptist church is not the whole thing in North Loup. There are four other evangelical churches in the place, and the pastors of two outside churches reside here.

At the annual church meeting Jan. 4, which was very largely attended, by a unanimous vote, Eugene Davis and Jesse Hutchins were licensed to preach the gospel. These are not the only noble young men from the North Loup church who have entered the ministry, and we trust they will not be the last.

In material blessings the past year has been very prosperous. All crops have been bountiful, and prices good. Besides the immense crops of wheat, oats, corn, and beets for the beet-sugar factories, the production of milk and meat has been a large and profitable industry this past year. This place has become a great pop-corn emporium. About 6,000 acres of pop-corn finds a market here, in value little less than \$150,000.

A. B. P.

WEST EDMESTON, N. Y.—The Lord is blessing the church at West Edmeston. Evangelist J. G. Burdick is faithfully laboring here; a number have been converted, and four made their offerings to the church last Sabbath. Three of these were by baptism, and one a convert to the Sabbath. Others are interested. Brethren Cottrell and VanHorn have been present to assist us a number of times. The outlook for the West Edmeston church is quite hopeful. Some very loyal people here. Many others who ought to be reached. May the Lord help them to decide aright. Bro. Burdick's warm, earnest sermons are appreciated by all. One of the best things about his work is that the converts stay converted. Those who were converted three years ago, when he was here, are all in the church, earnest and active.

On the evening of January 6, the cry of fire ran through our quiet village, and it was discovered that Maxson & Maxson's hardware store was in flames. The building and contents were burned. It was a sad blow to these young men, whose business methods had won for them the esteem of the community. They have the sympathy of all. Insurance covered about two-thirds of the loss.

How about the West Edmeston church? Pray for us, brethren; and my fellow-laborers in the ministry, when you are in this community, stop over a Sabbath with us. The Lord will bless you and us in it.

JANUARY 23, 1903.

A. C. D., JR.

BERLIN, N. Y.—A letter from Berlin, New York, announces that Rev. E. H. Socwell, now of New Auburn, Minn., has accepted a call to the pastorate of the church at Berlin, and is to begin his work there April 1, 1903. The same letter makes a plea for more frequent reports in our Reading Room, in these words: "Our being so isolated from other churches of the Seventh-day Baptist order is a great detriment to us and I believe to the work here. We sometimes long for intercourse with sister churches."

SOME facts are just at hand concerning the work of the Church and Societies at Milton, Wisconsin, for the year 1902. These items include the following facts: The total money raised by the church for the year was \$2,776.16. The pastor preached sixty-seven sermons in the church, and was "absent on account of various denominational work eight Sabbaths." He attended 239 religious services, and made 350 calls, sent out 68 letters to non-resident members, and wrote about 20 articles for the public press. 38 members were received into the church during the year, 13 were dismissed by letter, 7 were lost by death. The present membership is 311.

A PRIVATE letter from Salem, W. Virginia, reports that continued meetings are being held in the Seventh-day Baptist church, the interest in which is deepening. Those who know how radically the village of Salem has been changed through the discovery of oil in that section, will appreciate the necessity of strong religious influences in that place, and will sympathize with Pastor Witter and his people in their efforts to make the church as a shining light in that community.

THE correspondent of the Alfred Sun from Little Genesee, N. Y., reports that "after a month's illness Pastor Coon is again able to be out to church."

FROM the Brookfield Courier we note the fact that "owing to the interest manifested, the revival meetings in the Seventh-day Baptist church at West Edmeston are still continued." There were four candidates for baptism on Sabbath, Jan. 17.

#### MEN AND ANIMALS.

Lord Avebury's more recent investigations have led him to the conclusion that the difference between the minds of animals and those of men is one of degree rather than of quality. On the whole, he thinks that animals certainly have some glimmerings of reason. With regard to the senses of hearing and sight, he has found that some animals can hear sounds inaudible to us, and can perceive rays of light that are invisible to the human eye. Atmospheric vibrations varying from 33 to 30,000 per second strike the human ear and produce the sense of sound. But certain animals can hear vibrations more rapid than this—that is, they can hear higher notes than we can. In the same way vibrations of the ether impinging on the human retina produce the sense of color. These measured on the ample scale of millions of millions per second, vary in number from 400 to 700. By the aid of the thermometer and of photography, respectively, we have discovered the existence of rays beyond the red at one end of the spectrum and beyond the violet at the other. It has been found that animals are sensitive to rays beyond the violet end. It is, therefore, quite possible, that the world around us is to animals "full of music which we cannot hear, of color which we cannot see and of sounds which we cannot conceive."—Golden Penny.



## Missions.

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

EVANGELIST M. B. KELLY writes: We are still here at Albion at this writing Jan. 12, and cannot tell how much longer we shall be here. Have had a good deal of hard, cold weather that has kept many away from meetings. Some cold ones have come back to active service and quite a number have expressed a desire to lead Christian lives, some of whom we have reason to believe are converted. Have had another poor spell in health. Must have a little rest somewhere. Oh, how I wish I had the strength to go right on without stopping to rest, for I love the work and there is so much to be done. Pray for the work here and for me that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel and that I may have health and strength.

EVANGELIST J. G. BURDICK writes from West Edmeston, N. Y.: We are still at it with some hopes. Three young ladies, not of our people have been seeking; two have found Christ, the other is on the way. We think there are four of the young people who are ready to go forward in baptism. One woman is ready for baptism; her husband has risen for prayers three times. Another man has stood up twice, for whom we are all very anxious. Three or four outside are seeking. We have been broken up very much by the weather, fire, and terrible storms. The changing attendance has also been unfavorable. We have organized an Advisory committee of the church for the pastor and for future work, and have also taken up the Home Department in the Sabbath-school. Roads are blocked again, now, but will be open in a day or two. Are having three afternoon meetings this week.

### LETTER FROM REV. D. H. DAVIS.

NAGASAKI, Japan, Dec. 18, '02.

As I stated in my last letter we were to leave Yokohama on Monday morning, December 15, at ten o'clock, but owing to delay in getting the clearance papers we did not get off until 11 o'clock. As we sailed away the harbor presented a most delightful picture. A wonderful change has come over Yokohama during the few short years that Japan has been open to foreign intercourse. It is today the great eastern commercial gateway of this island Empire. It was as late as 1854 that Japan, through the favorable negotiations of Commodore Perry made a treaty with America, and this isolated and conservative nation was brought into touch with the outside world, and a few years later, in 1859, Yokohama became an open port. Prior to that time I learn that it had been only a small and unimportant village, but today it has become one of the great commercial cities of the world. The immense traffic of merchandise which we saw floating on the placid bosom of its harbor, impressed one with the wonderful progress made by the Japanese during these few short years. A multitude of foreign steamers were loading and discharging their cargoes, and smaller coast steamers were briskly passing in and out.

As we steamed out of the harbor we passed very near the U. S. Battleship Oregon. It is

said that in her recent passage out from San Francisco she came near foundering at sea, at one time all of her engines were disabled, and all the crew were kept baling out the water for several hours. The mighty sea was too great a foe for this monster with all of her munitions of war to conquer.

There was also a Siam man-of-war lying at this port awaiting the arrival of the Crowned Prince of Siam who was expected on the Empress of China from Vancouver.

We had not proceeded far on our way when a dense fog shut down upon us and we were unable to go on. The shrill siren at intervals was kept constantly sounding. Fortunately the fog soon lifted again and we were able to proceed on our journey. Sweeping around a point projecting into the sea, we took a more westerly course and soon with the clearing away of the clouds, there loomed up in the distance Fujiyama, the sacred mountain of Japan. It is the pride and glory of every Japanese, and well may they be proud of it, for a grander mountain would be difficult to find in any part of the world. Its symmetrical snow capped form rises 12,365 feet above the level of the sea. At this season of the year snow covers it nearly to its base. We had a most quiet and enjoyable run from Yokohama to Kobe, a distance of 348 miles, making the run in about 24 hours. Nothing worthy of special note transpired between these two points, save that every one seemed to thoroughly appreciate having the steamer so steady and quiet. At Kobe, after going through the quarantine inspection, the passengers were allowed the privilege of going on shore, which liberty most were glad to accept, myself among the rest. The day was all that could be desired, and to me who had not been off ship for 14 days the change was most enjoyable. Our stay in Kobe was only from noon to ten o'clock in the evening. At this place we took on some over 30 new passengers all for Manila. It is truly wonderful the amount of travel that has opened up since this island became an American possession. People are anxious to know what kind of a country Uncle Sam has down there.

After leaving Kobe we enter what is known to be the Inland sea of Japan which continues to Nagasaki, a distance of 390 miles, and will require about 30 hours to run. The scenery all through this sea is an ever changing panoramic show. Ejaculations of delight and praise are on all lips. The narrow straits of Shimenosacki are especially fine.

All are on deck with their field glasses bringing the beauty of the scenery close to view. We arrive at Nagasaki at early morning and at six o'clock are called up to go through the quarantine doctors' inspection again. This is the third time since we entered Japan. Every port is cautiously guarded against the importation of disease. Here I leave our good old ship the Hongkong Maru, so trim and so true, and take the Empress of China for Shanghai. I stop in Nagasaki one night, leaving on Friday and expect to reach Shanghai on Sunday morning. I sent a cable to Mrs. Davis this morning so she might know of my safe arrival here and when to expect me. While in Nagasaki I will stop with Dr. Suganuma, an American physician who married a Japanese gentleman, a very fine man he is too. We formed their acquaintance some 12 years ago, so it is a special pleasure for me to stop with them while passing

through their city. Nagasaki is the same beautiful place that it has ever been. The grand old mountains that encircle both city and bay, or harbor, have lost none of their grandeur.

It was at this place where the Christian missionaries and the Spanish traders were expelled from the Empire in 1637, being plunged headlong from the rough, precipitous, rocky island Papembourg, situated just at the entrance of the harbor. The Japanese bazaars, the various temples, and the Tategami deck dug out of the solid rock, are some of the things that most interest the European traveler. This place is noted also for being the greatest ship building port in the Orient.

My friends here say they think my visit to the home land has greatly improved my health. I am indeed feeling well and am glad that it is so, for I know there is plenty of work awaiting me in China. I shall rejoice when the journey is completed and I am again thoroughly settled in my work.

I will try and write you again soon after I reach Shanghai. I have endeavored to improve my time in writing you from point to point, for I know I shall be very busy as soon as I am landed in Shanghai.

A POEM written on board the steamship Hongkong Maru, and sent by Bro. D. H. Davis for publication in the RECORDER:

The poem which I give you below may be of some interest to the readers of the SABBATH RECORDER, especially to the young people. What is said of me is not one of my failings only when far, far away from home, on the sea. The author is Mr. J. C. Jury, a young and prominent California lawyer, a fine fellow. It was my fortune to sit just opposite him at the same table, which gave me an opportunity of forming his acquaintance. These lines were composed for the amusement of the passengers, captain and officers, and touch upon some of the things that happened during the passage from San Francisco to Yokohama.

I think this poem would be more intelligible to the general reader if it was prefaced by a few explanations. Mr. Walter had married a young girl and clandestinely left America, or, in other words, eloped. Mr. Stuntz is a Methodist Presiding Elder on his way to Manila. Mr. Wu is the ex-Chinese Minister to America. Mr. Freeman is the Purser of the ship, who seemed to be devoted to a number of the young ladies. Mrs. Walter is the young bride, and wanted to make her escape. Miss Mason is a young lady going to marry a gentleman in Manila. Mrs. DeNoie is a writer of plays. Lucy, Hugh, Clyde and Clara are children of Rev. Mr. Stuntz. Miss Richardson is the lady who set the ship on fire by the use of a spirit lamp used for heating her curling iron, and the lamp was taken away from her. Mr. Webster is a young Englishman who is engaged in writing a novel. Mr. Burton is the Ship's Clerk, who was always smiling. Mr. Bent is the Chief Officer, who wore rubber-heeled shoes and walked the deck very stately, but he paid too much attention to some of the young ladies. Mr. Syyap is a very reticent Portuguese gentleman. What is said of the others I think needs no explanation.

Fraternally,

D. H. DAVIS.

## VOYAGE NINETEEN OF THE HONGKONG MARU.

Out from the bay we sailed one day  
On the staunch Hongkong Maru;  
'Twas the nineteenth trip of the noble ship  
Across the ocean blue.

Then here's to the good-Hongkong Maru,  
Staunch and trim and true,  
And here's to the Captain and his crew,  
And you, and you, and you, and you.

Through the Golden Gate of the Golden State  
Shone the sun through the mist and dew,  
And our hearts went out with a lusty shout,  
And anon our dinners, too.

Mr. Walter was there with his curly hair  
And bashful little look;  
He lingered beside his fair young bride,  
Alone with her and his book.

Mr. Stuntz was brave till a wee, wee wave  
Came up from the peaceful sea;  
He felt his head, then went to bed,  
For what he called his rest.

Mr. Walker walked and the Doctors talked,  
And the two Messrs. Green looked blue;  
Mr. Nordhal's heart gave an awful start,  
As did Mrs. Kennisn's, too.

Miss Forrest walked around in search of some ground,  
Whereon she could rest just a bit;  
"If my feet would but stick I'd never be sick,"  
She said to our friend, Mrs. Litt.

Mrs. Walker was strong, and thought it was long  
To twist breakfast and tiffin and tea;  
Mrs. Jury killed time and dug out a lime,  
And kindly divided with me.

Mr. Wu, though brave, clawed around for a wave  
That he thought was coming to him,  
And Mr. Yong Kwi asked the reason why  
Mr. Lenz was preparing to swim.

The Captain said, as he shook his head,  
"Pray, friends, be not alarmed;"  
Mrs. Marshall gazed and felt half-dazed,  
Although she was not harmed.

Mr. Freeman then came and looked quite game  
As he viewed the sad, sad scene;  
He soothingly cooed the half-frightened brood,  
And then we all looked serene.

And then Mr. Gould was so often fooled  
With the sea that came his way;  
He strived to frown, but he could not down  
The whole of his dismay.

Mrs. Walter went aft and asked for a raft,  
But the sailors heard not her cry;  
So weak was her neck that she flung to the deck  
Her nose, her cheek and her eye.

Miss Mason would write by day and by night  
To her loved one far away;  
Of letters I'm told, in the ship's ample hold  
There are tons for Manila Bay.

Mr. Boyd, while afloat in a tub or a boat  
Is at home, and never feels bad,  
Except when not well; and I've heard some one tell  
That he's happy except when he's sad.

On Hawaii's fair shore we took on some stores  
And four more passengers true;  
'Twas a stay of a day, and then afar and away  
And again on the Hongkong Maru.

Mr. Curtis was spied by Mr. DeNoie's guide,  
And his talent was greeted with joy;  
He could play a few things on the heart's tenderest  
strings.

Although quite an innocent boy,  
And Lucy and Hugh, and their good mamma, too,  
And Clyde and Clara, all came,  
One by one on the deck, and ran neck and neck  
In the difficult shuffle-board game.

Miss Richardson's shout brought the fire-laddies out,  
And they wet down her room with a rush;  
I've tried to guess how she curls her hair now,  
With only a comb and a brush.

Mr. Webster can sleep on the big briny deep,  
And they say he can write with much grace;  
In the cigar-lighting run that afforded such fun,  
He came in last on his face.

Miss Spiegle looked trim and thought she could swim  
To her home far away;  
But the wise Mr. Wu to her side quickly flew  
And tearfully asked her to stay.

Mrs. Langsdorf and Dunning are both very cunning,  
Though now and then they repent;  
At table they stay till the end of each day,  
Then meals to their cabins are sent.

Mr. Davis, sedate, is most always late  
At breakfast and sometimes at tea;  
He drinks Congee rice and soft-boiled ice  
When away from his home on the sea.

You never can sneer the Chief Engineer,  
For he's stalwart and brave;  
He plays when alone on the sweet graphophone  
"A Life on the Ocean Wave."

Mr. Wincoop, so tall, glides through every hall,  
And leaves a soot halo behind,

He's famed for his strength as well as his length,  
And for the great size of his mind.

Mr. Burton shows up when the meal signs are up  
With a smile he bought in Japan;  
He makes a breeze and makes us all sneeze  
When he takes out his Japanese fan.

And there's Mr. Bent who is most always bent  
On mischief's mission, they say;  
He wears rubber-heels and therefore ne'er reels  
In the stormiest kind of a day.

The Steward and Stewardess knoweth our wants,  
And early and late are our friends;  
O what shall we do when they give no more stew  
And our long, long voyage ends!

Miss Molly's here, and that's not so queer,  
And Mrs. D. Gurton's here, too;  
What stories they'll hand to their friends when they  
land.

Of life on the Hongkong Maru!

Mr. Syyap can play a sweet roundelay,  
But he has not yet learned to wink;  
For I noticed his chair was lonesome and bare,  
As he manfully struggled to blink.

There are a few others, both sisters and brothers,  
For whom I have not the space;  
Here's joy to you all, old, young, great and small,  
In life's sea-going race.

Then here's to the good Hongkong Maru,  
Staunch, and trim, and true;  
And here's to the Captain and his crew,  
And to you, and you, and you, and you.

### AN OLD POEM.

Through the kindness of A. A. Langworthy, of Ashaway, R. I., the following poem has been placed upon our table. It was written by Deacon Christopher C. Lewis, on the 5th of June, 1824, and found among the papers of his niece, the late Sarah C. Lewis Burdick, widow of Rev. A. B. Burdick. Deacon Lewis was born in Hopkinton, R. I., on September 23d, 1780, and died there November 26, 1861. He became a member of the Seventh-day Baptist church at Ashaway in 1819 and was ordained a Deacon of that church December 27th, 1835. The poem represents a literary style common in those days, and certain spiritual experiences which belong especially to the teachings of that time. But these experiences are so genuine, so full of real devotion and humility, that our readers cannot fail to find benefit in reading them. We publish them for the good they contain, and not simply as a literary curiosity.

As I walked out one Sabbath morn,  
Through fields of grass and growing corn,  
Each herb and plant seemed to rejoice  
And speak God's praise in silent voice.

The listening trees in concert join,  
The feathered songsters in their turn  
Resound his praise from tree to tree,  
And all seemed praising God, but me.

My mind on meditation bent  
I passed, I wondered at myself,  
That I, amidst a thousand lays  
Should from my God withhold his praise.

Ah! Why my soul, why thus with thee,  
Why this dull frame; how can it be?  
Why are thy Saviour's smiles withdrawn  
And thou in darkness left to mourn.

Thou once hadst hoped thy sins forgiven,  
Thy pardon sealed, an heir of heaven,  
Thy feet in life's fair path was placed,  
With joy to run the heavenly race.

Great All in All, Great fount of good,  
May not my cries reach thine abode,  
Wilt thou transmit one cheering ray  
And drive this darkness all a way?

May this cold heart endure thy search,  
May every lurking sin depart,  
And form anew this soul of mine  
Make it a residence of thine.

May I be led to plainly see  
My sins which separate from thee;  
My care to truly ascertain  
Between Religion and the name.

THE saddest road to hell is that which runs under the pulpit, past the Bible, and through the midst of warnings and invitations.—J. C. Ryle.

## Woman's Work.

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

### THE AFTERVIEW.

REV. CLARENCE E. EBERMAN.

We walk to-day, but not to see  
The path beyond: The Master leads.  
We hope to-day, but do not know.  
He loves, he guides, he knows our needs.

We smile to-day, and then the clouds  
Blot out the joy-lines of our face.  
We weep to-day, but through our tears  
He bids us see his rainbow grace.

So do not sigh or fret to-day  
Because sight carries far from you.  
The way to see, to know, to smile,  
Is, after all, The Afterview.

"CONFESSION," it is said, "is good for the soul," and now it devolves upon the Editor of the Woman's Page to make a confession. The list of members of the Woman's Board printed at the head of the Woman's Page of the RECORDER, Sept. 1, contained the name of Mrs. A. H. Booth as Secretary from the South-Western Association. Mrs. Booth had filled the position, but had asked to be retired from the work for the coming year, and Mrs. G. H. F. Randolph was by Conference appointed to fill her place. In the copy that came to us the change had not been made and the mistake was not discovered until it was brought to our notice a few days ago. We desire to set the matter right at this the earliest opportunity, and express regret that the mistake should have occurred though without any intention on our part. We can assure the women of the South-west that they will find in Mrs. Randolph an able and efficient Secretary.

THE Congregational mission world has met with a great loss in the sudden death of Miss Abbie B. Child, Nov. 9. For thirty-two years she was connected with the Board as its Secretary and also as Editor of "Life and Light for Women." This was the work to which she gave her life and heart, and her death removes one of the best-treated women in missionary societies in this country.

She had just returned from the Annual Meeting of the Board at Washington, where, by special effort on her part, \$8,000 was received to complete a fund for which she had been working, and she returned with high hopes for the future.

In 1888, in London, she was appointed Chairman of the World's Committee of Women's Missionary Societies, and was the originator of the plan for the United Study of Missions. She had been fortunate in visiting many of the mission fields in Spain, India, Turkey, Japan and China and so was enabled to bring to the work a wise, useful and clear judgment.

WHEN the work of the Woman's Page of the RECORDER came in the present hands, the former editor wrote: "One magazine you must have,—Life and Light. You will want it for yourself as well as for your paper," and we have found the suggestion a wise one.

Miss Child's death will not only be a great loss to her immediate friends and co-workers but as well to those who knew her through the pages of Life and Light.

### THE ART OF LIFE.

A New Year's Talk to the High School.

HENRY M. MAXSON.

One of the essentials for the development of mankind is a medium of expressing thought. I suppose that the most important step in



the evolution of the race was taken when man invented oral speech by which thought might be readily transferred from one man to another. The next step in importance was the invention of written speech by which the thoughts of one generation might be preserved and transmitted to those that come after. The one raised the man above the beast; the other distinguishes the civilized race from the uncivilized. These inventions have gone on developing from generation to generation until now children study in school the art of expression. Away back in the early history of the race, some men began to draw rude designs on bark or skins and so created the beginning of the art which we now call painting. At some time, a man began to form rude figures of clay or stone, and so invented the art which we now call sculpture.

I desire, this morning, to give you a thought regarding a form of expression that is older than any of these arts and surpasses them in importance to the race. The thought is this: that life itself is an art, a method of expressing great conceptions. In the Presidential chair at Washington, President Roosevelt is expressing a grand conception of human existence with the masterhand of a great genius, as Raphael drew his paintings and Michael Angelo carved his sculptures. I, in my humble sphere among you, am expressing my conception of life, while you, as you go in and out among your comrades, are learning the art of life and essaying its expression, with many a false stroke and erasure, like the child in its first attempts at drawing.

Now all arts have a certain body of principles that are accepted more or less generally as essential to the highest expression of the art. These principles vary in different countries of the world and have undergone a process of change or development from age to age in each nation.

The art of painting, in China, observes certain laws that are different from the art in Europe; Italian art differs somewhat from Dutch art; the art of to-day is not the same as the art of two centuries ago. So in the art of life, there are certain fundamental principles, and as the principles of the other arts vary in different nations and at different times, so the principles of life vary and undergo development. The conception of life in China makes it permissible for a parent to cast his child into the dead-house or the river to perish. The conception of life among the Spartans in ancient Greece took the child away from the parents to commit it to the state, conceiving that the interests of the state transcended all other human interests. Until within very recent years, the conception of life in England sent little children,—girls as well as boys,—into the coal-mines to work twelve or fifteen hours a day performing the labor of mules to satisfy the need or the greed of the parents. Here in this enlightened state, the conception of life demands that the interests of the child shall be preserved by law; his life cannot be wrecked for the interests of the parent or of the state, but must be preserved for the future man or woman into which he is to grow.

The same growth in the conception of life is shown in the history of nations. The little nations of ancient Greece, although, as it were, first cousins and near neighbors, each sought the interests of its own state regardless of the interests of others, and they could

hardly be brought together to fight in union against a common enemy. The Romans worked in greater harmony, but their conception of life led them to conquer and enslave all races, but the Latin, for the benefit of Rome. Spain sent its people out into foreign lands to form colonies and then used its colonies solely for the enrichment of Spain. England treated its colonies with more consideration, but it is an English custom by no means obsolete to take possession of any territory not claimed by a civilized nation, for the purpose of extending English power. It has remained for this nation alone to undertake a foreign war for no purpose of personal gain but solely in behalf of the colony of a foreign nation of different blood; to spend millions of money and thousands of lives to wrest the possession of that colony from the parent nation, and other millions to cleanse its cities and establish stable government in that colony, only to withdraw our forces and surrender the country bodily to its inhabitants, when this work was done.

Again, this development of principles is shown in the history of labor. In early times slavery was everywhere prevalent. As time went on, the slaves were set free, but in their place there grew up a class of laborers called serfs who were bound to the soil and compelled to give unrequited services to those above them in society, and when the serfs ceased to exist, they gave place to employes in the mines and the great manufactories working twelve and fourteen hours a day. Here and now, this too has given place to improved conception of life; the hours of the laborers have been greatly reduced; the conditions under which they worked have been vastly improved; the portion of wealth which they receive has been immensely increased; until now, on the eve of this New Year, the greatest corporation in the whole world has announced a plan whereby its employes may enter into a still larger share of the wealth they produce. You may call it business prudence, a scheme to enlist the interest of the employe, or what you will, it indicates a development and growth in the conceptions of life.

The very principle of government itself shows the same development. In all ancient countries, and in some of the despotic countries of to-day, the whole people lived for the service and interest of one man—the King. In the constitutional monarchy of England, the King lives for the people, and in this, the most progressive of all nations, the people themselves are kings.

So through all times and all ages, there has been a gradual but steady growth in the development of the conception of life toward the development of the individual and in the lines expressed by the greatest of Hebrew writers, Paul, in that famous letter on love, in the thirteenth chapter of First Corinthians, the thought that finds expression more and more strongly at the time of the Christmas holidays as the years follow each other in their succession—the expression of kinship and brotherhood with all mankind, and the spirit of devotion to the elevation and strengthening of that conception of brotherhood.

In every art there are a few who, by reason of unusual endowment or favorable circumstances, have become exemplifications of the highest and best in that field of expression; but for one master genius, there are thou-

sands who have manifested some degree of skill in their art although not attaining the position of a master, and the world has been blessed by these thousands of smaller skill no less than by the masters. So, in the art of life, some few, by special endowment of character or by favorable combination of circumstances, have become famous as masters in their conception of life, but there are hundreds of thousands, unknown to fame, who have had noble conceptions and have expressed them in their lives. One of the most attractive pictures in history is that of Sir Philip Sidney, who, when he was being carried from the field of battle, mortally wounded, asked for a drink of water; but before it reached his lips, he saw the agonized look of a wounded soldier, and the water quenched the thirst not of a knight but of a man in the lowest ranks. Yet, while this picture is attractive, there could be found among the desperately poor in the slums of every city, numberless instances of self-sacrifice no less noble than that of Sir Philip Sidney.

Two boys had found an apple in the street; the finder passed it over to his comrade for a bite, but when the apple was returned, he exclaimed, "Aw, bite bigger, Jimmie!" Did not both boys show a conception of life that is in its essence as noble as that of Sir Philip Sidney? We all admire the heroism of the man who led his soldiers up the hill in that famous charge at San Juan, but did his heroism surpass that of the man who carried the message to Garcia, and is not life full of instances of heroism that are less conspicuous but no less great?

The girl at home who resolutely turns aside all thoughts of a home of her own that she may care for her aged parents; the older brother who gives up his own college education that he may maintain the family and give an education to his brothers and sisters; these are no less self-sacrificing and heroic than the man who charged up the hill at San Juan. Almost every true mother at times shows a heroism in working or suffering for children, as great as many of the deeds enshrined in history. So I would press the thought that we are each to express our own conception of life in our own way and amid the everyday surroundings of our own homes, and though we may not have the fortune to express this conception in positions of prominence, we may still express those that are no less noble than the conceptions of the men who stand in high places.

Finally, no one gains skill in expression in any of the arts at the first attempt. Even the master-genius has to work early and late before he creates the master-piece. So it is in the art of life; experience brings the enlarged and perfected conception and the ennobled conception perfects the expression. With my more than two score years of life, I have already worked out the greater part of my conception of life; I am now putting in the final touches, that it may stand out more strongly; I am adding color and softness of outline, that it may be more attractive, and so draw others to imitate it. You young people, with your less than a score of years, have already blocked out the main outlines, but they are not yet fixed; with the next decade, the outlines will gradually harden into permanency, but while that change is taking place, there is infinite opportunity for revision and improvement. My wish for you this New Year's morning is that you may attain to the highest conception of human existence and that, by persistent practice and application, you may work out that conception in noble lives.

## Young People's Work.

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

Hand Action Better Than Foot.

You can help people more by the contact of the hand than by the impact of the foot.

I was permitted to see the other day the following letter written—never mind where or when or to whom. There is food for thought in it. Does it have a suggestion for you?

"I have long wished to express to you my appreciation of your efforts in Mary's behalf. (Mary is not the right name, but it will do as well as any.)

"Very many of our good Seventh-day friends have expressed their disapproval of her course, but you are the only one who seems to have made an effort to help her to a place where it is possible for her to keep the Sabbath.

"We are more deeply grateful to you than you can ever know."

Now, I do not abate one jot from the doctrine that our young people can keep the Sabbath and make the highest success, if they will stand the test, but listen—here is the point: While we are expecting of these young people high ideals and faithful adherence to conviction, let us do all that we can in practical ways to help them. We should let them know that we have sympathy for them and faith in them. The Christian to whom the above lines were addressed had to wait several months before he could accomplish what he desired, but he did not forget, and the burden of waiting is lighter when someone waits with us.

A Group of Noble Thoughts.

On my calendar for the first day of January I found:—"Begin right, and begin right away." For the next day I found, "Keep on as you began yesterday." It applies as well to one day as to another.

"If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord in the world as we find it; to try to make things a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian."—Theodore Roosevelt.

"There never was a man or woman born without a talent. There are millions of talents, and they all count. Their working chances are equal—and one of them belongs to you."—Lavinia Hart.

"Be strong!  
We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift;  
Shun not the struggle, face it;  
'tis God's gift."

Maltbie Davenport Babcock.

"It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. League the future to Him, and mind the present."—George Macdonald.

The above selections were made by Maria S. Stillman, of Providence, R. I. She says: "I was glad of your suggestion that such things would be welcome, because they may be as helpful to others as they have been to me. Then, too, I have been looking for some way in which to do denominational work, and this, though little, makes a beginning."

This is a good plan. Let others try it.

Parkisms From the Northwestern Field Secretary.

The replies to my letter asking material for the associational chain-letter are coming in much better than last year, which is encouraging. One writer asks what has become of the Mirror column, remarking that they had missed it very much, and adding, "Do we secretaries realize the personal responsibility resting upon us? Let us surprise the editor of the Young People's Page by reporting regularly some plan of work that proved successful in our society."

"One evening last week Father Endeavor Clark told us of his last trip, how he found C. E. societies in Turkey, Bulgaria, Russia, Finland, Sweden, Spain and Portugal. In Bulgaria he found that each Endeavorer had this motto hung in his house: 'What would Jesus say to that?'"

"Treasurer Shaw told this story: A city-born, raised and educated young minister got his first call from a small country church. Neither he nor his wife knew anything of country life. The members of his church, thinking to give him a surprise donation, made up their minds that a cow would be about the proper thing; so they descended upon him, with the aforesaid cow which was tied in the barn. They accepted the gift with great mental misgivings. Some weeks after a good deacon was short of milk and, like everyone else, went to the preacher to help him out. The pastor's cow was dry. 'Dry!' said the deacon, 'why that cow gave ten quarts to a milking.' 'Yes,' replied the pastor, 'at first she did, but wife and I talked it over and agreed to husband our resources. We needed only one quart for our own use, so we decided to milk just that much; but in a few days she failed to give even that, and now we have to buy for ourselves.' Well, you know what application he made."

"That reminds me of another in the same line. A small boy noted how much his mother put into the contribution box at church. On the way home she found all manner of fault with the sermon and the minister. 'Well, mamma,' he said, innocently, 'what could you expect for a cent?'"

## OUR MIRROR.

GENTRY, ARKANSAS—Our C. E. Society was organized in the summer of 1902, with nineteen members. It now contains over fifty; but we fully realize that members do not count for power unless there is back of them spiritual force. "Not by might nor by power; but by my Spirit." We try to keep this in mind, and as our members slowly increase we pray that with each name added to the list may also come greater spirituality and usefulness. One danger threatens us. With numbers comes the tendency on the part of so many to excuse themselves, saying "we are not needed now." They seem to forget that possibly they need the influence of the meetings more even than the meetings need their influence. On pleasant evenings a goodly number of First-day young people are in attendance, and our effort and prayer is that we may do them good.

C. C. V.

## RÉSOLUTIONS.

WHEREAS, The All-wise Father, in his infinite love and mercy, has seen fit to remove from earth to the heavenly home, Emily F. Saunders; therefore  
Resolved, That we, the Society of Christian Endeavor

of the Second Brookfield Seventh-day Baptist church, acknowledge the loss of a faithful member; and

Resolved, That while our hearts are saddened at her departure, we rejoice that she is in the presence of the Ever-Living and Ever-Loving Father, whom she trusted and served.

Resolved, That we commend her faithful attendance at our meetings, and her prompt and cheerful testimony, and that we emulate her example; so that, though her earthly life is ended, her influence shall still live.

Resolved, That a copy of these resolutions be placed upon the records of our Society and a copy be sent to the bereaved parents; also, that we request their publication in the Brookfield Courier and the SABBATH RECORDER.

ELIZABETH J. HIBBARD,  
LESLIE P. CURTIS,  
J. ARTHUR CRANDALL. } Com.

## Employment Bureau Notes.

The Employment Bureau, appointed by Conference, is anxious to extend and intensify its work. Those who have the matter in charge hope to make it something more than a name. The RECORDER sympathizes strongly with this desire, and will gladly do whatever it can to forward the work of the Bureau. Undoubtedly more attention should be paid to the question of business in its relations to Sabbath-keeping. The Employment Bureau, however, cannot be made a medium for helping the inefficient to places they are unable to fill, nor securing for the indolent remuneration which they do not earn. Neither can Seventh-day Baptist business men give employment to those who cannot do the work which they have in hand. But in spite of the difficulties connected with the question, we believe that those Seventh-day Baptists who are employers generally desire, and we know that many of them make special effort, to secure Sabbath-keepers in preference to others. Those who seek positions, claiming that they are Sabbath-keepers, cannot do so honestly unless they are genuine Sabbath-keepers, and not those who make it a matter of convenience. To forward the work of the Bureau, this Department, under the head seen above, will be continued in the RECORDER, and will be in charge of the Secretary of the Bureau, whose address is given. That Secretary writes: "We want suggestions. Let us have your ideas as to what articles can be manufactured, or manufacturing business of any kind that might be established in our college towns, to assist our young people while they are securing an education. Write us of any one who wants to employ, or to be employed. Write the Secretary any plans, ideas or thoughts, and the officers will take them up, and we are sure good will result from them."—EDITOR RECORDER.

## WANTS.

1. A farm-hand wanted in Walworth, Wis.
2. A Seventh-day Baptist type-writer needed in Chicago, Ill.
3. A Seventh-day Baptist carpenter wishes employment.
4. A Seventh-day Baptist moulder wanted in Leonardsville, N. Y.
5. Five school-teachers have written the Employment Bureau, asking for schools in Seventh-day Baptist communities.
6. A Seventh-day Baptist physician needed in Hammond, La.
7. We have an application from South Dakota for a man and wife, or a brother and sister, to assist on a South Dakota farm. Any one wishing such a position, please correspond with us at once.

If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose stamp. Address,  
W. M. DAVIS, Sec.,  
No. 511 West 63d Street,  
Chicago, Ill.



## IN MEMORIAM.

The following humble tribute is written in memory of one who was prominent in the palmy days of DeRuyter Institute as a teacher of music, and for half a century in our own and other churches was so helpful as leader of the singing in church and in evangelistic work.

Henry Clark Coon, son of Clark and Betsey Burdick Coon, was born in DeRuyter, N. Y., Nov. 19, 1820. When about three years old, his parents and a number of relatives moved to the town of German, now Lincklaen, about seven miles south of DeRuyter village. They settled on the hill, in an unbroken wilderness, following the trail by marked trees. Here they chopped the massive timber and built for themselves houses and barns, and here the children grew up hearty and happy.

When Mr. Coon was about seventeen years old the DeRuyter Institute was opened, with Eben Rollo as Principal, and he attended it some years under the tuition of Solomon Carpenter, Giles Langworthy and Prof. Badger.

In 1836, the Seventh-day Baptist church of Lincklaen was erected, under the pastorate of Elder Sebeus M. Burdick; Elder Eli S. Bailey joined with him, in revival work, with much success, so that seventeen young people, including Bro. Coon, put on Christ and joined the church. In 1842, he came to De Ruyter to work for Colonel Elmer D. Jencks, then a prosperous merchant, and continued to live in DeRuyter, until failing health compelled him to live with the children.

On Feb. 18, 1849, he was married to N. Maria, daughter of Thomas and Jane Maxson, and to them were born nine children, five having gone on before, while Willis H., Louis C. and Benjamin M., of Rochester, and Mrs. W. P. Campbell, of Seneca Falls, are left to care for and comfort their mother. Of his father's family only one sister, Mrs. Horatio Marble, survives. Bro. Coon inherited a fine talent for music which he carefully cultivated, and all through life used for the glory of God and the inspiration of others. In district singing-schools, in church choirs, in musical conventions, in scores of revival seasons, and on funeral occasions, for half a century, he was the recognized and honored leader.

In his Memoirs, written by himself ten years ago, he says: "I have led the choir in the Baptist church during the pastorates of Elders Fisher and Gage, and the choir in the Union church during the pastorates of Elders Johnson and Carver, and helped organize the M. E. choir; I have been called to sing at nearly fifteen hundred funerals, singing in joy and singing in sorrow, when the world smiled and when it wept. For fifty years leading the choir of the Seventh-day Baptist church, and organizing many quartets, so that music has, indeed, been the joy of my life."

In prayer-meetings and in revival seasons he was the accepted and inspiring leader in all our churches in Central New York.

Such a life, spent in the best and loftiest music, has been a blessing to thousands of people.

For many years he has been failing in health, and for two years his beloved children have tenderly cared for him, doing all in their power to make father and mother comfortable, till, finally, he peacefully passed into

rest at the home of his daughter, Mrs. Campbell, at Seneca Falls, Nov. 24, 1902.

The body was brought to De Ruyter, and services were held in the old church he loved so well, Nov. 28, Dr. D. W. Bull, of the Congregationalist church, preaching, the pastor being at the bedside of his wife in her critical illness.

So has passed away a great musician and a great leader in the services of the church.

L. R. S.

## REASON VS. WAR.

H. K. CARROLL, LL. D.

The strength of the cause of arbitration is the strength of human reason. The voice of reason is ever against war and in favor of peace. The right to life is in all civilized states recognized as the most sacred of rights. He who violates that right is, in the eyes of the law, a murderer. The state ventures, in isolated cases, to take it only by due process of law, and solely that society may be protected in that inalienable right. Reason, embodied in our criminal laws, says that disputes between individuals may not be settled by murder. Reason also says to the conscience of men that disputes between nations should not be settled by the wholesale killing of war. There is no room here for difference of argument.

Nobody contends that the arbitration of the sword is better than the arbitration of reason. Men excuse wars sometimes on the ground that they are preferable to dishonor; but no sane man advances the idea that the battlefield is the only place of honor. There was a time in the memory of most of us when the practice of dueling prevailed in sections of this country. Men would settle ordinary disputes in the ordinary way; but when the cause of quarrel affected their honor, as they called it, there was but one way of settling it, and that was by sword or pistol. They must fight until one or the other had fallen. The one who survived the murderous encounter held that he had vindicated his honor. Nations in the not remote past were accustomed to vindicate their honor in much the same way; but the argument which makes the duel appear irrational and brutish applies also, with modifications and exceptions, of course, to the fight to the death between nations.

When one remembers how numerous and deadly are the natural foes of life; how accident and disease dog the steps of man and seek his destruction; how the gaunt specter of famine invades India and slays its tens of thousands, and is followed by the pestilence which walketh by noonday and destroys its thousands; how Mount Pelee belches forth its hail of fire and allows no soul in a great city to escape its horrible holocaust; how fire damp chokes miners to death by the score, and tornadoes, and cyclones, fires and floods claim numberless human victims—when we recall these death harvests does it not seem insane to add to them the butcheries of war?

Death rides on every breeze,  
He lurks in every passing flower.

And men themselves become his ruthless reapers.

War is truly a sort of insanity. Passion and prejudice, lust of power, greed of wealth, raise their clamor for the moment above the still small voice of God in the soul and it is not heard. Two men differ in opinion and

fall upon each other and fight it out with fist and foot in a sort of blind rage. Everybody calls this a vulgar and brutal contest, and nobody thinks it settles the truth of either opinion. Two gentlemen disagree about a point of conduct. Personal honor, they say, is involved, and they fight with swords or pistols, according to certain ancient rules. Wounds, serious or fatal, commonly follow, and honor is satisfied. This is regarded as a more genteel way of settling personal differences than the other. It is the gentlemanly way. Two nations disagree, it may be about a matter of fact, an act, or an interpretation, and when the dispute gets beyond the province of diplomacy, they prepare to fight about it. This, in the general opinion of Christendom, accords not only with the best codes of conduct, but also with the dictates of conscience. War is not classified with vulgar brawls and deadly duels; but as a necessary though terrible method of settling international differences which diplomacy cannot compose.

Reason tells us that the moral quality of these several cases is in essence the same. War is a sort of wholesale brawl, a duel between nations, and it is absurd to suppose that it would result in a rational decision.

Fighting settles nothing except which is the stronger and better fighter. If it be said that permanent and satisfactory results are often reached at the conclusion of wars, that is only saying that defeat brings one party to a frame of mind that permits a rational settlement. But sometimes the unworthy cause wins, because it is championed by the stronger party. The questions settled with war could have been settled without war, in so far as they were settled right. Wrong had triumphed with war as well as right. War may have often been a final arbiter, but it has not always been a just arbiter.

Where justice is the end sought between nations, what offers so easy, rational, equitable and satisfactory an adjustment as impartial international arbitration?

As a method of cultivating courage, manliness, hardness, endurance, war is excelled by many of the pursuits of peace. Fortunately, it is becoming more and more costly and few nations feel that they can afford it. May it henceforth be known only as belonging, like the duel and the ordeal, to the past.

## THE INFLUENCE OF GREEK PAGANISM UPON CHRISTIAN ETHICS.

A paper read by A. H. Lewis before the Ministers' Association, of Plainfield, N. J., Jan. 12, 1903.

The scientific study of Church History has scarcely begun. Until within the century just closed no effort worth speaking of was made to develop the "philosophy of history" in connection with the study of the history of Christianity. At the present time, few men, outside the circle of specialists, are accustomed to consider the true nature of historic studies. If this be not done, men will conceive of other centuries as being essentially like their own. They will proceed upon the idea that men of the third century thought as they think, and that the issues of that century were treated as they would treat them now. Such a superficial consideration of history is misleading. It must result in serious mistakes, which confuse the field of Church History and lead men to doubt its accuracy. The failure to consider the various periods of Christian History, each in its

own light, has been no small factor in producing divisions and antagonistic views.

However variant different periods may appear, history is an organic whole. The variations are due to times and places, and the modification thus produced must be taken into account before just conception of the whole can be obtained. The student must have the power and the knowledge which will enable him to take his position at any given point along the line of history, and enter into the motives of the men who lived and acted at that time. He must also take a large view of the period under consideration, that he may realize what attitude the masses of men of a given generation sustained toward the questions of their time. The competent historian must climb to such mountain peaks as will give a complete view of the field under consideration. He must enter into the lives and thoughts of the period so as to float upon the stream of history, passing from one phase of it to another, as the current floats through the varied scenery, from the mountains where the river rises to the sands where it mingles with the waters of the ocean. Anything less than this will make an unjust critic and an unsafe guide.

A still greater task is demanded of the true historian, in that he must take into account the personal prepossessions with which he comes to his studies. With few exceptions men approach a given subject with more or less knowledge concerning it. Unhappily, they come with superficial prepossessions rather than with accurate knowledge. This is especially true in religious matters, since men begin the study of the past in the light of present beliefs and immediate surroundings. Consciously or unconsciously, we begin examination with conclusions already made. Thus one "begs the question" before examining it. Not many years since, an earnest Christian man, speaking with the writer, insisted that the Christianity of the second century was in all respects in accord with his personal faith, and with the practices of his denomination; whereas the denomination to which he belonged had just celebrated its one hundredth anniversary. He had no conception of the wide differences which stretched over sixteen or seventeen centuries. It is the more difficult to induce an accurate consideration of Church History, because men bring to all religious questions the happy associations and sacred memories which have grown up around individual Christian experiences. Every religious question will be colored by these, more or less; and without a broad knowledge, and great self-control, we shall think that men have always been influenced by similar associations and memories. We unconsciously define words and interpret ceremonies and symbols which have come down to us, by our present standards, regardless of the centuries which stretch between.

It is equally important that the student take into account the under-currents of thought which shape each period in history. The heritage of the present generation, and the unconscious influences which mold it, are so entirely unlike the under-current which fashioned the history of Christianity in the third and fourth centuries, that any attempt to judge those centuries by this must result in countless errors and endless confusion. Such an attempt to explain history would find its counterpart in an attempt to deter-

mine the relative position, and the course of an ocean steamer, without taking observation between New York and Liverpool. There is an historic and religious latitude and longitude which demand recognition in all investigations touching Church History. A late English writer has given an illustration of this point in the following words:

"We take with us in our travels into the past the underlying conception of religion as a personal bond between God and the individual soul. We cannot believe that there is any virtue in an act of worship in which the conscience has no place. We can understand however much we may deplore such persecutions of those of the sixteenth century, because they ultimately rest upon the same conception; men were profoundly convinced of the truth of their own personal beliefs as to deem it of supreme importance that other men should hold those beliefs also. But we find it difficult to understand why, in the second century of our era, a great emperor who was also a great philosopher, should have deliberately persecuted Christianity. The difficulty arises from our overlooking the entirely different aspect under which religion presented itself to a Roman mind. It was a matter which lay, not between the soul and God, but between the individual and the state. Conscience had no place in it. Worship was an ancestral usage which the state sanctified and enforced. It was one of the ordinary duties of life. The neglect of it, and still more the disavowal of it, was a crime. An emperor might pity the offender for his obstinacy, but he must necessarily either compel him to obey, or punish him for disobedience. It is not until we have thus realized the fact that the study of history requires as diligent and as constant an exercise of the mental powers as any of the physical sciences, until we have made what may be called the "personal equation," disentangling ourselves as far as we can from the theories which we have inherited or formed, and recognizing the existence of under-currents of thought in past ages widely different from those which flow in our own, that we shall be likely to investigate with success the great problem that lies before us. I lay stress upon these points, because this interest of the subject tends to obscure its difficulties. Literature is full of fancy sketches of early Christianity: they are written, for the most part, by enthusiasts whose imagination soars by an easy flight to the mountain tops which the historian can only reach by a long and rugged road; they are read for the most part by those who give them only the attention which they would give to a shilling hand-book, or to an article in a review. I have no desire, and I am sure that you have no desire, to add one more to such fancy sketches. The time has come for a precise study. The materials for such a study are available. The method of such a study is determined by canons which have been established in analogous fields of research. The difficulties of such a study come almost entirely from ourselves, and it is a duty to begin by recognizing them." (Edwin Hatch, Professor Christian History, Oxford, Influences of Greek Ideas and Usage upon the Christian Church. Hibbert Lectures, for 1888, p. 21, ff.)

The effect of Grecian Philosophy upon the formation of early Christianity appears most vividly when one compares the ethical teachings of Christ with the statements of doctrine as they appear in the third century. The Christianity of the New Testament refers almost wholly to conduct. The Sermon on the Mount promulgates a new spiritual law of action. It does not formulate beliefs, it rather assumes them. Whatever theological conceptions are involved in Christ's words belong to the realm of ethics, and not to speculative theology. This is true of the New Testament as a whole, eminently so of the Gospels. On the other hand, the early symbols of faith, like the Nicene Creed, are mainly the crystallization of dogmatic inferences. Its metaphysical concepts were unknown to the early disciples. It would be wholly out of place were one to interpolate it at any point in the Sermon on the Mount. The Nicene Creed is the product of Greek Philosophy applied to Christianity. The situation cannot be understood unless the history of the period between the giving of the Sermon on the Mount and the Nicene period be carefully investigated. Such investigation has not been carefully made hitherto, except by a few, the result of whose investigations is little known, and less valued.

The average student of Church History is likely to overlook the fact that the religion of any people or period cannot be separated from the other elements of the period. Religious life is so complex, influencing and being influenced by other lines of thought to such an extent that these other lines must be patiently considered before just conclusions can be reached. The roots of religion strike deep in the underlying soil of human life. New Testament Christianity was rooted in Judaism, and Christ came to enlarge, uplift, clarify, and intensify the fundamental truths of Judaism, thus making it the world's religion. He presented the idea of God as the world's Father, not simply the Jewish Jehovah. He gave a new interpretation, a new meaning, and new application to the fundamental truths embodied in the ten commandments. The theology of the fourth century could never have been produced in such a soil. On the other hand, the Nicene Creed and its attendant theology could not have been produced without Greek philosophy, Greek metaphysics, and the absence of much that was ethical in New Testament Christianity.

## GREEK CULTURE.

The Greek world, as it appeared at the time of Christ, and in the second and third centuries, was, par excellence, an educated world. It had inherited the results of centuries of culture. This culture found its highest expression in language, and in art. The simpler early life of the Greeks had passed away. In the development of Grecian culture the one absorbing aim was to become proficient in "wisdom." *Sophos* was at first applied to all forms of skill. In the latter time which we are considering, he was deemed most worthy to be called "wise" who knew not only the thoughts and sayings of the men who had gone before, but who was an adept in the regions of speculation and metaphysics. The dreamy Oriental philosophies which may be fairly classed under the general name of Gnosticism, had been sharply defined and vigorously set forth by Greek thought. These philosophies dealt mainly with the "unknown," with the methods of existence

The effect of Grecian Philosophy upon the formation of early Christianity appears most



and action on the part of the gods. They gave especial attention to Cosmological problems. The central thought in all these was that the "first great cause" was the Unknown, if not the Unknowable. In all such discussions much depends upon shades of thought, and definition. The culture of the Greeks in language had developed the analytical tendency, and special ability to formulate theories concerning things metaphysical. The Greek language had reached such perfection that it still remains the model for accuracy and beauty. The Greeks were a talking people. Oratory and conversation were national traits. When no great theme was at hand, such a people instinctively created them. It thus came about that the cultured Greeks found their highest delight in chopping logic, splitting hairs, and reveling in delicate distinctions of thought.

(Concluded in next issue.)

#### 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 relating 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. 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.

#### PLAN FOR AGGRESSIVE DENOMINATIONAL WORK.

IRA J. ORDVAY.

(Concluded from week.)

Let us see for a moment how the different lines of our denominational work depend upon this evangelizing force.

The Missionary Society is directly responsible for mission work at home as well as in foreign lands. The comparative neglect of the home work is sapping the vitals out of the foreign. A radical change is needed in this regard and let us hope it will soon come.

The history of the Tract Society is full of lessons which support this same fact.

It has always attained the most marked success in gaining converts when the living teacher has been employed. To this line of work we are indebted for our Holland churches. To this line of work public favor, a very important factor in financial support, is largely due. The sooner it shall be increased, the more hopefully we may look for marked progress.

Our schools should be, and are to a satisfactory degree, promoters of evangelistic work. They are themselves benefited in turn both in an increased attendance and by the inspiration which the quartets have given them. Even our Theological Seminary is dependent upon this kind of work. The question of its resuscitation and reorganization has been settled and it is now the duty of Seventh-day Baptists to give it moral and financial support. There must be a revolution among our young people to furnish the students. Twenty or thirty should, in the near future, enter that department of learning.

During the last ten years there has been an increased tendency to crowd other professions to the neglect of the ministry. In this respect we have suffered no more than other denominations.

You will have concluded by this time that I am to offer *concentrated evangelism* as the practical key to unlock the denominational situation and expect me to recommend it as the panacea for all our ills. Let us begin this year by sending 20 or 30 groups of workers into West Virginia for two months or more before the Conference. Let us have as some of the leaders of these quartets such men as the Corresponding Secretaries of the Tract and Missionary Societies, the Dean and professors of the Theological Seminary and the Presidents and some of the Professors of our schools. I would also include several of our pastors. Let us seek to bring about a reformation. What an inspiration to our young people would Dr. Lewis and Dr. Main and others of our leaders be in this practical work. Their examples would be of priceless value to those who shall come under their instruction. Being reformers themselves they can better educate reformers.

Last year my mind was divided between Gentry, Ark. and West Virginia, for the summer quartet work. This year the Conference is to be held at Salem, W. Va. Salem College and a strong church make this place a grand central point. It is surrounded by Seventh-day Baptist communities which would be individually strengthened by such work. There is plenty of room, however, in the state of West Virginia, for spreading the gospel of Christ and the Sabbath outside our own borders. During the campaign we should publish a paper at some central point, say Salem, once or twice each week, giving the news of the work on the different fields, and distribute it freely in the different localities. Also an abundance of Sabbath literature should be scattered over the entire field covered by the different groups of workers. Evangelistic work upon this field, as well as upon all others, should be followed up by something permanent in the line of organizations, and by the establishment of centers for a continuous distribution of the Tract Society's publications.

The reason for choosing this field is apparent from the stronghold we already have in

West Virginia. We have lost much in the past by not caring for what we have gained as well as by leaving a field too soon.

I have no desire to discuss in detail the particular methods of evangelism to be used by the quartets and other workers. Each group ought to be at liberty to pursue the course which their judgment approves, for they have a practical knowledge of the local situation. Some general principles may be well defined.

Before the Morgan Park students went out these general principles were formulated by our late lamented brother, George H. Babcock. Let me here recall them with emphasis, "Go into the field as Seventh-day Baptists. Preach the broad gospel of Christ. Work for the salvation of all men. The time will come when our position on the Sabbath will be asked for. Then in love proclaim the truth."

This plan precludes the idea of union-revival efforts. If the co-operation of other denominations is asked it must always be done with the implied promise that Sabbath truth shall not be referred to in the union meetings. When the converts come to the question of choosing the church which they will join the lesson to our people, especially the young people, is that the truth which is our sacred trust is not important, that it makes no difference which day is observed.

This is largely the position of the Sunday world today. Dr. Lewis has so effectually killed the change of day theory and other arguments of fifty years ago that our opponents are compelled to take this new tack. They say in substance, "You have the truth. It is not practical and therefore of no consequence. It makes no difference which day is observed (provided you keep Sunday)." Have we not criminally yielded to the demand of the religious world not to agitate this question?

How can we continue to compromise it by silence? We must come to the difficult task of treating as sinners those who continue to disobey the truth of which the Holy Spirit has convinced them. The indications are very clear that there is a large number of ministers as well as laymen in the Sunday churches who must be included in this list. If a vote could be correctly taken upon the question:—"Which day of the week do you believe to be the Bible Sabbath?" the world as well as ourselves would be surprised at the number of votes for the seventh day of the week.

I believe our future history will show that the progress of Sabbath truth during the last decade has been more rapid and important than we now deem it. Does not this knowledge demand of us greater activity? In Chicago we have a pastor who once intended to become an actor but has developed into an active minister. Some preachers have turned into actors which may be better than to remain inactive preachers. We need ministers who will act with great activity, who can bring the people to understand that Seventh-day Baptists have a wonderful mission. They should come to believe and teach that our truth is destined to produce a reformation and that it is their duty to lead it. They cannot do this by compromise or silence.

They must maintain this corner stone of our foundation and enlarge the superstructure. They must cross the mountain range of division that lies between us and the rest of

the Protestant world. May they go forward in this great work and let us as a people hold up their hands both morally and financially.

Let us arise from our lethargy. Let us realize the force of the Prophet's words:—"Behold I have set before thee an open door." Let us seize upon our present opportunity and the *little strength* we now have shall be multiplied a hundred fold. We must largely increase the use of this key of evangelism, with which John the Baptist and Christ opened up the New Dispensation, and which has been our most vital force. It is not enough to keep Christ's word and not deny his name. The obligation is upon us to save souls and champion truth.

In 1895 it was my privilege to advocate before the Tract Society the plan of massing our forces in some given locality. My study of this question for the last seven years has confirmed this view and I offer this paper as a most solemn duty. Then and now my condition of mind is paralleled by the loss of a companion, which brings not only a feeling of sadness but the reminder of the uncertainty of life, and I feel that I must present these thoughts for your consideration.

Let us unite upon this plan for next summer's campaign and give it a fair trial. If it fails (of which I have no fear) turn it down with our other failures. If it succeeds it will afford inspiration for the future. It should lead to a great reformation.

#### FROM SUMMERVILLE, MO.

If it will not intrude on the rights of communications of more importance than this, I wish to inform the readers of your columns that a great change appears to be manifest among the people in and around the village of Summerville. A few years ago the people would meet in large companies, and engage in dancing, drinking, quarreling and fighting, during Christmas times. But the Holidays just passed have been the most quiet time I have known for upwards of thirty years, but few people drinking, and no dancing. When I located in this portion of the country, a great deal of rioting was carried on, which was continued until about two years ago when it was somewhat abandoned, and now appears to be dropped. It is also true that when I embraced the Sabbath of the Bible I was opposed by all denominations around me, and ministers would challenge me to debate the Sabbath question, they affirming Sunday to be the New Testament Sabbath. I, of course, declined to debate, but received all sorts of abuse. I stood steadfast on the Seventh-day Sabbath, and was locked out of our district school-house, although I had donated the land on which the house stands. This lock-out was done by First-day Baptist ministers. All ministers there claimed Sunday to be the Christian Sabbath by order of Christ and his apostles. But lo! at this date I do not know the minister nor prominent church member who will say that Sunday is a Sabbath at all; but only that they observe Sunday as a memorial, or as a custom. It is further observed that some who strenuously advocated Sunday a few years ago, now perform manual labor on that day, and no protest is offered by their brethren in the church.

Why this change? Has the good Lord sent his Holy Spirit to "open the eyes of the blind?" Has he unstopped the deaf ears? Has the hard heart been softened?

Is this field ripe to be harvested? Is the wheat ready for the sickle? Where are the reapers? Oh, that the good Lord would send reapers of his own choosing into this field. O, my Soul, look thou to the Lord of the Harvest and plead with him to send reapers into this field that they may "crowd the garner well with the sheaves all bright." You servants of God, commonly known as "Lone Sabbath Keepers," be admonished to stand firm on the "Rock of Ages" and the floods of persecution will not demolish your house because it is founded on the rock.

Our district school closed on Christmas Day, and the day was celebrated as the close of school and a birth-day of Christ. An appropriate program was arranged, beginning with a sermon on the purpose of the celebration, followed by distribution of the many gifts. The most beautiful Christmas tree I ever saw was literally covered with presents suitable to make glad the old and young. The cost of the presents amounted to nearly one hundred dollars.

Yours for the cause of Christ,  
F. G. HELM.

JANUARY 8, 1902.

### Children's Page.

#### HOW THE WOODPECKER KNOWS.

How does he know where to dig his hole,  
The woodpecker there on the elm-tree hole?  
How does he know what kind of a limb  
To use for a drum, or to burrow in?  
How does he find where the young grubs grow—  
I'd like to know?

The woodpecker flew to a maple limb,  
And drummed a tattoo that was fun for him,  
"No breakfast here! It's too hard for that,"  
He said, as down on his tail he sat.  
"Just listen to this: rrrrr rat-tat-tat!"

Away to the pear-tree out of sight,  
With a cheery call and a jumping flight!  
He hopped around till he found a stub  
Ah, here's the place to look for a grub!  
"Tis moist and dead—rrrrr rub-dub-dub."

To a branch of the apple-tree Downy hied  
And hung by his toes on the under side,  
"Twill be sunny here in this hollow trunk,  
It's dry and soft, with a heart of punk.  
Just the place for a nest!—rrrrr rnk-tnk-tnk."

"I see," said the boy, "just a tap or two,  
Then listen, as any bright boy might do.  
You can tell ripe melons and garden stuff  
In the very same way—it's easy enough."

—Youth's Companion.

#### SOME QUEER CHINESE CUSTOMS.

The style for Chinamen to wear their hair in queues was introduced only two hundred and fifty years ago. Before that time the Chinese wore full heads of hair. When the Tatars fought against them and took the throne of China, they compelled the men to shave their heads and wear queues to show that they had been conquered.

If a man in China wears a moustache, it shows that he is a grandfather.

Chinese lepers are compelled to live in boats and they beg by holding out little bags on the end of bamboo poles.

Our tailors draw the needle inward; Chinese tailors stitch outward.

Chinese soldiers wear their swords on the right side while ours wear theirs on the left.

We use our own names when engaged in business; in China fancy names are taken.

An American man wears one watch hidden in his pocket; a Chinaman sometimes wears two outside his clothes with the faces exposed.

We think it impolite to ask a person's age,

in China it is a high compliment, and there a man is congratulated if he is old.

A Chinaman has no pockets, but uses his stockings for his papers and carries his folded fan stuck in the back of his neck.

The Chinese begin dinner with desert and end with soup and fish.

The spoken language of China is never written, and the written language is never spoken.

A Chinese visiting card is eight inches long, three inches wide and bright red in color. Besides the name, sometimes is added, "Your stupid younger brother bows his head in salutation."

A Chinaman never shakes hands with you, but shakes his own hand instead. We cut our finger-nails short; they let theirs grow long. Long finger-nails denote the lady and gentleman in China. Ladies sometimes have silver shields, which they put over their nails to keep them from breaking.

The Chinese do not kiss. They seldom embrace, and, in bowing to one another, they bend down almost to the ground; men and boys in our land remove their hats when they enter the house; in China they keep them on.

The women and girls do not receive visitors in company with their husbands, sons and brothers. When a Chinese doctor is called to attend a woman or girl he generally sees only her wrist.

We wear black when we go into mourning. The Chinese wear white, and they send out white mourning-cards. They put on light blue for half-mourning. When the days of sorrowing are ended, they give a feast to their friends.

Officers of the Chinese army wear buttons on their caps instead of epaulettes on their shoulders, to indicate their rank.

They begin their books at the back instead of the front; and in dating the letters they put the year first, then the month, and then the day.

They boil the bread instead of baking it. Peddlers go about the streets selling boiled biscuits. They eat eggs, but never serve them soft-boiled. They pickle the eggs in lime; and the older such eggs are the better they like them. They never drink cold water, and their wine is served boiling hot.

They do not wash their hands before dinner. After the meal a servant brings a hot, wet cloth, and the guests use it to rub off their hands and faces, passing it from one to the other. They eat from the table as we do. They use chop-sticks instead of knives and forks. The food is served in small porcelain bowls, the meats being cut into little cubes; and the tea is served in cups, with the saucers on top.

Shoes are made principally of straw and of cloth. We black our shoes all over; but a Chinaman whitens his, and then only the sides of the soles. When a baby begins to walk, it is given a pair of knit shoes with a cat's face on the toes, this being supposed to render it as sure footed as the cat.

At Chinese weddings old women act as bridesmaids.—Biblical Record.

THE world will freely agree to be Christians to-morrow, if Christ will permit them to be worldly to-day.—Arnott.

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



Sabbath School.

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

INTERNATIONAL LESSONS, 1903

Table with 3 columns: Date, Lesson Title, and Bible Reference. Includes lessons for Jan. 8, 10, 17, 24, Feb. 7, 14, 21, 28, Mar. 7, 14, 21, 28.

THE CHURCH AT CORINTH FOUNDED.

LESSON TEXT—Acts 18: 1-11.

For Sabbath-day, February 7, 1903.

Golden Text—Other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3: 11.

INTRODUCTION.

Paul was not the man to stay in one city when duty plainly called him to another. We are not told that he was definitely directed by the Holy Spirit to go to Corinth.

Corinth was at this time one of the most prosperous and most wicked cities of the world. Athens was the center of educational interests for Greek speaking people; but Corinth was the center of commercial enterprise and was the capital of the Roman province of Achaia.

From the fact that Paul remained in Corinth for a year and six months, we may infer that his labors here met with greater success than in any city that he had before visited upon his missionary journeys.

TIME.—Probably in the fall of the year 52. Some think in the year 51. While we are very sure of the dates of this period within a year or two, it is impossible to be precise.

PLACE.—Corinth, the chief city of Achaia.

PERSONS.—Paul and Silas and Timothy; Aquila and Priscilla; the Jews and Gentiles of the city; Titus Justus and Crispus as representative converts from these two classes.

OUTLINE:

- 1. Paul Begins his work at Corinth. v. 1-4.
2. The Opposition of the Jews. v. 5, 6.
3. The Great Success of the Gospel. v. 7-11.

NOTES.

1. He departed from Athens and came to Corinth. In some manuscripts the name "Paul" is inserted instead of the pronoun "he." This insertion was no doubt occasioned by the fact that with this verse began one of the church lessons.

2. A certain Jew named Aquila. The name is a Latin name. Many Jews scattered from Palestine took for themselves names that would not sound strange in the ears of their heathen neighbors.

11. A year and six months. This period is probably the total length of Paul's first sojourn in Corinth. It seems very likely that during this time he made short trips out of the city and founded churches in some of

tioned by profane writers, but its exact date is a matter of doubt. It seems never to have been put into full effect. In view of their great numbers it would be practically impossible to drive out all of the Jews, just as their attempted expulsion from Russia a few years ago was a failure.

3. By their trade they were tentmakers. It was customary for the Jewish Rabbis to learn a trade. Paul's ability to make tents now proves of great advantage to him.

4. And he reasoned in the Synagogue every Sabbath. As usual elsewhere he began his work in the synagogue. From the first he met with good success, and not only obtained Jewish converts, but also some Greeks who attended the Synagogue service.

5. Paul was constrained by the word. That is, wholly taken hold of by the word, filled with new zeal in proclaiming his message. The coming of his two companions with news from Thessalonica doubtless relieved him of most of his anxiety for the Christians in that city.

6. He shook out his raiment. A gesture expressing contempt. He will no longer be contaminated by the dust of those who so willfully neglect the plain truth that has been presented to them.

7. And Crispus, the ruler of the synagogue. Our author mentions a notable exception to the prevailing disbelief of the Jews. See a mention of this man in 1 Cor. 1: 14. We are probably to understand that the synagogue at Corinth had but one ruler, and that Sosthenes was elected to take the place of Crispus when the latter became a Christian.

8. And the Lord said unto Paul, etc. The Apostle is thus especially encouraged in his work by a vision of the Lord Jesus. Compare ch. 22: 17 and other passages. It is possible that the Apostle was becoming downcast in view of some circumstances unknown to us, and that he feared bodily injury.

9. And they were baptized. What greater encouragement could he expect? Compare Matt. 18: 20. The pronoun "I" is very emphatic in the original. To harm thee. He might be attacked, but he was to be preserved from harm.

10. A year and six months. This period is probably the total length of Paul's first sojourn in Corinth. It seems very likely that during this time he made short trips out of the city and founded churches in some of

the smaller cities of Achaia. Compare the reference to Christians of Achaia in 2 Cor. 1: 1 and elsewhere.

12. Gallo. A brother of the celebrated philosopher Seneca. Rose up against Paul. Much better than "made insurrection" of King James' Version.

13. Contrary to the law. They doubtless intended the proconsul to infer that they meant contrary to the Roman law.

14. But when Paul was about to open his mouth. Gallo at once perceived what was the true reason of their accusation, and would not take time to listen to Paul's defence. Since to his mind it was no matter of injustice with which the accused was charged or of immorality, he did not consider that his court had jurisdiction.

15. About words and names. Whether the Jews spoke of their God by one name or another was a matter of small moment to him.

16. He drove them from the judgment seat. He dismissed the case and commanded his lictors to clear away the crowd.

17. And they all laid hold on Sosthenes. There has been a considerable misunderstanding in regard to this verse. Some have supposed that Sosthenes is the same as the one mentioned in 1 Cor. 1: 1, and that having denied the Jews in their request to condemn Paul, Gallo allowed them to compensate themselves for this disappointment by inflicting irregular punishment upon one of the Christian brethren; but this is altogether improbable.

THE CAUSE OF THUNDER.

At the risk of advancing a theory which may have been already proven by meteorologists, I wish to make a suggestion in regard to the cause of thunder:

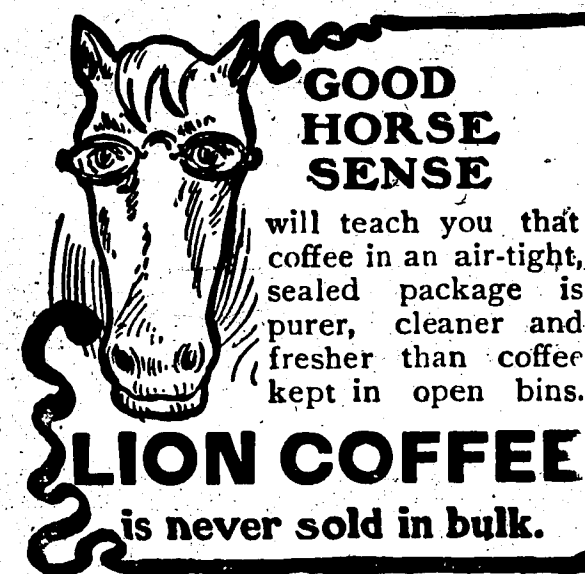
Upon inquiry among the men with whom I am associated, I find that our various colleges have given us all practically the same instruction on this point, namely, that thunder is due to the closing up of a vacuum formed in the air by the passage of the lightning, supposedly owing to the violent mutual repulsion of similarly electrified molecules.

Furthermore, it is taught that the report of a gun is due to the concussion of the air rushing into the bore after being expelled by the explosion of the cartridge.

Would it not be more reasonable to suppose that thunder is due to intense heating of the gases along the line of the electric discharge, and the consequent conversion of any suspended moisture which may be present into steam at enormous pressure, the effect being that of a violent detonation or blow upon the surrounding air?

In the case of the gun, is it not easier to believe that the gases which escape from the muzzle at a pressure of from 5 to 15 tons to the square inch have more part in causing the loud report by the blow they strike on the air than the subsequent recoil of air into the bore at the insignificant pressure of 15 pounds.

Since the density of the air is nearly uniform, the teaching of the schools would seemingly render no explanation of the great variation in quality and volume of sound noticeable in almost every peal of thunder. Frequently there are three phases, the first a sharp crackle sometimes prolonged for nearly a



second, the next a heavy rumble punctuated by periodic louder reports, and third, though not always, a single earth shaking explosion. Following my line of thought the crackling noise would be due to steam explosions on a small scale caused by slight electric discharges (possibly induced) which precede the main bolt.

THE TAILOR BIRD.

This wonderful bird lives in India. It has a beak shaped very much like a shoemaker's awl. The little bird is entirely yellow in color and is only three inches long. It derives its name from the way in which it makes its nest—it selects a large leaf, hanging from the end of a twig, then it pierces a number of holes along the edge of it with its awl-like beak, and then gets the long fibres of plants, which make excellent thread, and carefully sews the edges together like a purse or bag, using its bill for a needle to carry the thread through.

MARRIAGES.

SICKLER—LYNN.—At the parsonage in Shiloh, N. J., by Rev. E. B. Saunders, Dec. 30, 1902, Mr. Howard B. Sickler, of Salem, N. J., and Miss Amy Lynn, of Bridgeton, N. J.

PEDDIE—WILSON.—In Dunellen, N. J., Jan. 19, 1903, at the home of the bride's father, J. Y. Wilson, by Rev. L. E. Livermore. Mr. John Wayland Peddie, of New York City, and Miss Edith Colegrove Wilson.

REYNOLDS—GASKILL.—In Dunellen, N. J., Dec. 4, 1902, by Rev. L. E. Livermore, Mr. Frank Reynolds and Mrs. Josephine Gaskill, all of Dunellen.

DEATHS.

Not upon us or ours the solemn angels Have evil wrought. The funeral anthem is a glad evangel. The good die not. God calls our loved ones, but we lose not wholly What He has given. They live on earth in thought and deed as truly As in His heaven.

RANDOLPH—Miss Emily F. Randolph was born at Nile, N. Y., Feb. 9, 1831, and died at Nortonville, Kan., Jan. 5, 1903.

In early life she manifested a great fondness for books, which led her into studious habits. School-work was her delight. In 1860 she graduated with honors from Alfred University, with the degree of A. M. For several years she taught in the schools of Covington, Ky. She not only possessed literary tastes, but artistic as well, and greatly enjoyed the beauties of nature.

BABCOCK—Oscar Babcock was born at Jackson Centre, Ohio, March 13, 1853, and died at his home near Nortonville, Kan., Jan. 7, 1903, as a result of injuries received from a runaway team, three days before.

His father, with his family, settled at Humboldt, Nebraska, in 1857, where the subject of this sketch remained until 1895, when he, with his family, located five miles northeast from Nortonville. On July 5, 1880, he was married to Miss Martha Babcock, who, with a large family of children and a wide circle of other relatives and friends, are in bereavement.

PALMITER.—Desire Lavina Messenger Palmiter was born in Chenango county, N. Y., Sept. 14, 1810, and died in Woodward, Iowa, Jan. 7, 1903.

On Feb. 6, 1840, she was married to O. M. Palmiter, who died Oct. 4, 1887. Their home until November, 1853, was at Alfred, N. Y. Thence they moved to Albion, Wis. After her husband's death Mrs. Palmiter lived with her son, A. H. Palmiter, in Albion, and afterwards went to the home of her daughter, Mrs. M. A. Cottrell, where she ended her days. In 1861 she was baptized by Elder Jas. Summerbell, and united with the Albion Seventh-day Baptist church, of which she continued a faithful member until her death.

RANDOLPH.—At Shiloh, N. J., Jan. 2, 1903, Mrs. Naomi D. Sheppard Randolph, in the 83d year of her age. She was born in Greenwich Township, Cumberland county, N. J., Aug. 27, 1820, and was the oldest of three children born to Caleb and Ami Davis Sheppard. In early life Mrs. Randolph prepared herself as a public school-teacher, and taught at Shiloh and Greenwich, among other places. March 20, 1846, she was married

to David A. F. Randolph, of Bridgeton, N. J., a prominent contractor and builder. They commenced house-keeping in the same house where she died, though they lived most of their lives in the city of Bridgeton. One child, Eleanor S., was born to them. In 1864, March 2, Mr. Randolph died, since which time Mrs. Randolph has lived alone, mostly caring for her large estate, estimated at her death at a hundred thousand dollars, a portion of which was received from her father, but which was gained largely by thrift, economy and industry. This remarkable woman kept the Sabbath, notwithstanding she lived among First-day people, and saved this large fortune against the wiles which so few escape. Failing in mind and body, she delayed until too late in contributing a portion of her estate to our schools and her church, as she, no doubt, intended to do. During the last five years she has made her home in the family of her nephew, Irving M. Sheppard, being about the house, able to ride out, until the last few weeks. The end came quietly, as her life had been. She was a woman of remarkable decision of character. When eighteen years of age she became a member of the Marlboro Seventh-day Baptist church, where she remained until death. The funeral services were conducted by the writer, assisted by Rev. N. M. Mills; they were largely attended by sympathizing friends and relatives.

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.

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

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.

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

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

VOLUME 59, No. 5.

FEBRUARY 2, 1903.

WHOLE No. 3023.

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Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund. Proposed Centennial Fund. \$100,000.00 Amount needed, June 1, 1902. \$97,371.00 Fayette Lester Rockwell, H. Knollville, N. Y. Philip Case Rockwell. Mrs. J. Prentice Maxson, Charlottesville, Va. Amount needed to complete fund. \$ 6,810.00

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may fulfill these aims it does contribute large and prominent factors to our denominational life. In proportion as pastors and others make use of its columns for the expression of ideas, the reporting of work, and the like, is its usefulness increased and its power for unifying denominational thought and purpose intensified. A FAVORITE text is this, "Now is the value of the accepted time," many such expressions are needful to teach us the value of the present moment. In that famous story of Don Quixote the author pictures a youth who lived in a house named "To-morrow" which stood on the street "Bye and Bye," in the city of "Never." The sarcasm is biting with which that great humorist describes young men who drift along in the present and talk of the future as the time when they will begin to do and to be what they ought. From the time of Don Quixote to the present the world has been too full of such drifting ones. From their ranks the company of those who fail is constantly increased. The student who is to do good work tomorrow rather than to-day, never does good work. The business man who is to mature plans for next week is likely to be always seeking, but never accomplishing such maturity. Whether in these lower walks of life or in the higher experiences touching spiritual things, it is pre-eminently true that now is the accepted time. Begin that which you ought to do, at once, no matter how far away its final completion may be. Compel yourself to act in accordance with the best standards, whatever it costs. In a word: to-day is not only the accepted time but "it is the day of salvation" in all things wherein we seek to escape failure and ruin. Not to do this is to cultivate indolence, to invite delay, to insure loss. Delay and loss are increased many fold, as the experiences of life go forward. If you have hitherto lived in the house of to-morrow, move out before dark to-night. Choose your new abode as far away from the street of Bye and Bye as it is possible for you to go. In no other way will you be able to avoid that deepest of failures, the failure to accomplish the things for which you faintly hope, and indolently wish. Better to die with work half completed than not begun.

As frequently as we repeat the Lord's Prayer, probably we do not often appreciate that it excludes individualism and emphasizes the idea that all men belong to one great family under the Fatherhood of God. In this respect it is a revelation of our relationship with God, which relationship was but dimly understood when Christ appeared. Christ's teachings are full of the thought that the Kingdom of Heaven casts out national lines and distinctions, and that in it, and under his reign, men are recognized as belonging to one family only. If you analyze the prayer you will see that there is not a first person pronoun in it. It talks of "our" Father, not "my" Father, and prays that he will give "us" "our" daily bread. The prayer for forgiveness and deliverance is also in the plural. These expressions pre-suppose that the one praying is conscious that he is one member of the great family, and that his petition is in behalf of all the family. Note further that the prayer is that "Thy" Kingdom, not "our" Kingdom, come, and "Thy" will, the will of the Father in Heaven, and not the choices of the individual praying, nor of the combined family, is to be sought; the whole family is to do the will of God, the Father. This prayer turns our attention to something higher and better than the best which earth furnishes. It talks of a kingdom more just as to its rule, more hopeful and helpful as to its claims, than anything earthly. It is the prayer of a child already conscious of blessings, but looking forward to still greater blessings for himself and his fellows. There is deep meaning in the phrase; "Thy will be done on earth, as it is in heaven." This contrasts the perfection of the Kingdom of Heaven with the imperfections of all earthly kingdoms. It sets forth the eternalness of the Kingdom of Heaven in contrast with the brevity of earthly kingdoms. It awakens hope which no conception any less in extent can awaken, the hope and the expectation that this Kingdom in its glory and purity can be, and will be, established among men. When you repeat the Lord's Prayer again, seek to enter into the unselfishness it teaches, and to think of

the denominational newspaper, if it approach in any degree the standard it ought, is a great unifying force. It brings the various members of the denomination into intelligent relations with each other and into that touch of soul and harmony of action which are the essence of unity. Imperfect knowledge, occasional meetings, and infrequent co-operation, promote disunion more than they secure unity. The members of a denomination need to be in close touch with each other, as the members of a regiment do in the army. There is a world of meaning in the military rule that when men are drawn up in line they must be within elbow touch of each other. The strength which comes from such unification is absolutely essential to denominational success. The inspiration that comes from knowing what others are doing is an important feature of strength and success. Such unification presupposes harmony, and it certainly cultivates harmony. The information which the denominational paper conveys, the inspiration which it awakens, and the suggestions which it gives, are a very large factor toward harmony of action and consensus of thought. This is quite as true along the spiritual side of experience as it is in matters of action pertaining to missions, church work, or reforms. These facts, and many similar ones, make an eloquent plea with the friends of the SABBATH RECORDER for earnest efforts to enlarge its subscription list, and to secure for it the strongest appreciation possible. It aims to do all that is suggested above, and more, and however imperfectly it

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