

THE SABBATH RECORDER.

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

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SAMBATYON.

GEORGE BENEDICT.

Roaring, and foaming, and rushing, and tearing,
On its broad bosom resistlessly bearing—
Earth-banks, and pebbles, and trees that would stem it,
And hurling huge, flinty rocks
High to the sky!
'Tis thy life's river friend—dost thou not know it?
And hast thou then need of a preacher, or poet,
To bid thee beware lest thy greed-maddened heedlessness
Trample to silence
A fellow-man's sigh?

Ah, heart—I pity thy blind, restless leaping!
So rich in its sowing so poor in its reaping:
The good e'er rejecting, the better, neglecting,
Still dreaming of seizing
The slippery, and best!
Six decades—hoping, and scheming, and bustling,
Six decades—jangling, and wrangling, and bustling—
And then comes the Sabbath calm, stilling thy water,
And—poor, troubled human heart!
Thou art at rest!

SEEN from any standpoint, 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

The Denominational Newspaper.

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.

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

yourself as only one of the great family of God, all of whom are taught by the Saviour to make this prayer their own.

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.

NO AGE has given clearer demonstration of the power of intellectual thought and inventive genius than the present age has. The man of brains, rather than the man of muscle, is the leader of to-day. Great combinations in business, great attainments in science, and great success in unraveling the mysteries of natural forces and making them subservient to man's use are brought about

Intellectual Development Not Enough.

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by thinking men. Ours is an age of materialism and intellectual power, but it is plain that the highest things in life are not gained through material and intellectual agencies alone. Intellectual forces need the uplifting and purifying presence of religious faith. Men sometimes assume, foolishly, that the intellectual man loses something of power if he be deeply religious. The exact opposite is true. Religious faith fosters intellectual vigor, clarifies mental vision, and leads men into larger fields of attainment. But more than this, it adds that indescribable quality we call manhood, which is of itself the central force of true greatness and permanent power. Here then is abundant argument in favor of Christian faith and Christian living for the sake of the intellectual and material side of life, even if nothing be said of the spiritual.

A REFERENCE to the proceedings of the Chicago Council of 1890 will be found in the address, from the Committee of the late Advisory Council, published on another page. The Library Edition of the proceedings of the Chicago Council contains 82 large sized pages in an excellent muslin binding. That edition was not a large one, and the cost of the books at the time of publication was fixed at 75 cents per volume. The history of that Council, with its proceedings, ought to be studied by those pastors who have not seen it, and re-studied by all those who have, in connection with the questions of readjustment which are now before the people. Anxious to aid in a thorough investigation of these questions, the Publishing House has decided to send a copy of the proceedings to each pastor, with the hope that if any one to whom it may come is already supplied with a copy, he will place the copy sent in the hands of some one else who will give it attention, and will work in unison with the pastor to secure consideration of the matters involved. This book will be sent without expense to the pastors, and we trust that the reception of the book will awaken new interest in the value of the publications of the Tract Society as permanent factors in our work. Churches desiring several copies to distribute among their members can secure them by sending 10 cents per copy to pay postage and cover cost of mailing. The Chicago Council was much the largest and most representative body of the kind ever convened in the interest of our work. The themes considered were closely related to the themes and questions now under consideration, and present issues will be better understood when people are thoroughly familiar with what has been done previous to the present time. The RECORDER urges pastors to whom this book may come not to lay it aside to be forgotten, but to give it and the questions involved the consideration which both privilege and duty now require.

The first number of the new magazine published by the Seventh-day Baptist Missionary Society, and dated February, 1903, is upon our table. It contains sermons by A. E. Main, A. McLearn, O. D. Sherman, and J. W. Morton. This magazine is designed, first, for use in those churches where there are no pastors. It will contain a sermon for each week in the year, together with the program

for the service, including scripture readings, etc. The magazine is creditable in every way and ought to find a favorable reception, not only in those churches that are pastorless, and in the homes of Lone Sabbath-Keepers, but on the tables of pastors, and in the homes of people generally. If you have the good fortune to listen to a sermon by your own pastor each Sabbath, you will be aided still more by reading the sermons which will appear each week in the Pulpit. The RECORDER commends the magazine to your favorable attention. The subscription price is fifty cents per year. This will secure fifty-two sermons, and it is certain that no one who reads the sermons thus published will venture to say "They are not worth one cent apiece." All business matters connected with the Pulpit will be attended to by Secretary Whitford, Westerly, R. I.

DR. THOMAS R. SLICER, of New York, has lately made some able addresses before the League for Political Education, in which he has taken a wide survey of social and political questions and of the home. Speaking of the material evils connected with the home, he suggests what must be agreed to, that one remedy for imperfect homes is to elevate the whole question of marriage. He proposes to make it more difficult for men and women to enter into that relation. It must go without saying that our system of education touching both social and scientific questions pertaining to health and happiness, should be more extensive and more efficient than it is. The Doctor speaks of the cooking-schools which are being introduced in many cities, in which children are taught, with some degree of scientific accuracy, fundamental principles connected with home life along the lines of bodily sustenance. No one can doubt that many families are at the mercy of the kitchen, through the imperfections of which, represented upon the table, great unhappiness is introduced. It is probably true that many men are driven from home, and seek companionship and stimulation in the saloon, because of the food that is placed before them, unhygienic as to its character, and not fitly prepared for the table. The question is not a commonplace one, nor one to be waived aside. There are worlds of unhappiness involved in it, and corresponding moral and social impairment and unrest.

THAT this is the Iron age of civilization is shown by the unparalleled activity in those industries of the United States in which iron and steel manufactures are required; this is seen in detail by the figures of imports and exports announced by the Treasury Bureau of Statistics, simultaneously with the figures of pig iron production announced by the American Iron and Steel Association. The figures of the Iron and Steel Association show an increase of two million tons in production of pig iron in the United States in 1902 over 1901, a gain of more than 12 per cent, yet despite this enormous growth in home production, the importations of the iron and steel manufactures in 1902 are actually double those of 1901, more than those of 1901 and 1900 combined, and are two and a half times as much as those of 1899. At the same time the exports of iron and steel manufactures

have fallen five million dollars below those of 1901, and 32 millions below those of 1900. Comparing conditions in 1902 with those of 1901, it may be said in a single sentence that home production has increased 12 per cent., imports have increased 100 per cent., and exports have decreased 5 per cent.; comparing 1902 with 1900, home production has increased 30 per cent., imports have increased 100 per cent., and exports have decreased 25 per cent. Iron and clay from under the surface of the earth, are displacing wood as building material.

THE great Nile reservoir and dam were opened on Dec. 10, 1902, in the presence of the Khedive. The opening ceremony took place in the afternoon, when the Khedive turned a key which put the electric machinery in motion, whereupon the sluice gates were open and a great body of water rushed through them. The Duchess of Connaught then laid the last stone of the dam. It is estimated by Lord Cromer, the British Agent in Egypt, that the Assouam dam, which has cost about \$12,500,000, will increase the agricultural earning power of Egypt to \$13,000,000 every year—in other words, that it will pay a percentage of over 100 every twelve months. The dam will permit the additional irrigation of 1,600,000 acres, and it is estimated that it will provide an additional revenue to the Egyptian Government of \$1,900,000 a year.

COMMUNION.

REV. S. D. DAVIS.

To the Editor of the SABBATH RECORDER:

Will you allow me space in your excellent paper to speak to our people of some of the legitimate results of the so-called "free communion theory?" About the time our people came from New Jersey to Salem, Va., now W. Va., there came from New Jersey one Thomas Maxson, a thorough Sabbath-keeper, who settled on Lambert's Run, in Harrison County. He was a prosperous farmer and soon gathered around him a fine property. He believed in the free communion theory, and soon came to have a number of friends who believed in the same theory. They formed an organization that was thoroughly Seventh-day Baptist, except in their false theory of communion. The organization soon crumbled as a result of this theory, and most of the members united with other Seventh-day Baptist churches. I do not remember Thomas Maxson, but his children, two in number, married into my mother's family, which brought me into early acquaintance with them. One of the best families of the crumbled organization, living near a First-day Baptist church, joined it, as a very natural result. That family continued to keep the Sabbath-day as long as the parents lived, but soon after their death their posterity all left the Sabbath, and most of them are Sunday Baptists.

Later there was another organization sprang up, holding to the same theory. This, too, was of short duration. Two of its leaders, ministers of the gospel, for the sake of enlarging their field of activity joined the Methodists, with the distinct understanding that they and their families were to keep the Sabbath. This they did for a time. The property these two men held at the time is,

now, as I suppose, worth at least twenty thousand dollars. They, with their families were soon keeping Sunday. One of these families moved to Pennsylvania. The men both died in poverty. The one who owned the best farm, and was a good mechanic, became a pauper and was buried by the County of Lewis. The numerous posterity of these men are to be found in West Virginia, Pennsylvania and the Far West, and as far south as Tennessee, all keeping Sunday and largely Methodists. Later there was another organization of Seventh-day people at Jackson Centre, Ohio, who called themselves "Free-Will Seventh-day Baptists." This, like the former organizations of the same kind, came up like a mushroom—flourished and withered like Jonah's gourd. Their leader saw his folly, and the noblest act of his life was to confess the wrong he had done to the Seventh-day Baptist church of Jackson Centre by getting up such an organization within its borders. Thus we see the extreme folly and damaging influence of such a theory among our people.

Is there such a thing as "open" or full communion? Reason answers, No. All denominations limit it somewhere. A Methodist minister, administering the ordinance in the vicinity of our church on Lost Creek, gave the invitation to the communion table to all who were Christians. Of course every one must judge for himself; but when a certain minister came forth to kneel at the altar, the administrator took him by the arm and said, "I didn't mean you." When West Virginia was under military rule in the time of our Civil War, two of my neighbors fell out about their partnership business; one was a Methodist minister and the other a Methodist "exhorter." The latter shot the former with evident intent to kill. It happened that one was a Union man and the other a Secessionist. The one was arrested for his murderous act and taken before a Justice of the Peace, who was a Union man. The criminal was condemned and sent to jail to await further trial; but some one telegraphed to headquarters that a good Union man had shot a Rebel and was sent by the Rebels to prison. The Commander of the Post at Weston was ordered to go to the jail and turn the prisoner out, which he did. The class leader at Jane Lew, who was also a Union man, reported the case to the minister in charge, who appointed a committee to wait on the criminal, which they refused to do, saying if they did the soldiers would be after them next. The class leader, who could not fellowship the criminal, to get out of the difficulty, left that class and joined the Episcopal Methodists. Soon after a meeting was held by the minister in charge which included a communion service. There was a large congregation of us present; at least fifty of whom were Methodists. The minister gave the sweeping invitation to all Christians to come and commune and added, that no Christian would leave the house without communing. The first man who came to the altar was the justice of the peace who tried the criminal and sent him to jail. The second one was the class leader, who could not fellowship such conduct and had left the denomination to get out of the difficulty. The third man was the criminal himself, who had shot his brother. These three men kneeled side by side to partake of what the minister called "The Lord's

Supper." It was a disgusting sight. The legitimate fruit of the false theory. But the minister, who knew all the facts, could do no other than bow with them, administer and partake with them. Not another person present would touch it. Thus from what they called the "communion" table not less than fifty persons were debarred because they could not bow at the shrine of such extreme folly.

The Methodist Episcopal Society professes to believe in free communion, but the clergy do not commune with the laity. They gather inside the altar and partake of what they call the Lord's Supper. Then the other church members are invited to come, and they kneel outside and around the altar. On one occasion when I was present the ministers of all Christian denominations were invited to come into the altar and partake of the solemn ordinance. A small number knelt down together. One of whom was a "Hellredemptionist," who believes that all men will suffer in the next world for the sins they commit here and then go to heaven. He would call himself a "final restorationist" and teaches that our late lamented Presidents who were assassinated, McKinley, Garfield and Lincoln, are now out looking after the lost sheep. These ministers partook together of bread and wine and when they arose from kneeling, the Presiding Elder, not knowing all the facts, invited the Restorationist to assist in administering the wine to those who knelt outside the altar. This he did.

May the great Head of the church who has cared for us down through the ages from the crucifixion of our dear Savior until now, whose we are and whom we serve, save us his people from such extreme folly, for which, my brethren, let us unitedly pray.

JANE LEW, W. Va., Jan. 18, 1903.

THE INFLUENCE OF GREEK PAGANISM UPON CHRISTIAN ETHICS.

(Concluded from last week.)

When the ethical system of Christianity, which was the efflorescence of all that was best in Judaism, came in contact with Greek culture, there was little preparation on the part of the Greeks for adopting such a simple, yet exalted system. They were neither trained in the consideration of problems relative to personal holiness of life, nor had they any sufficient grasp upon the idea of one God, Creator, and the Redeemer, or of a spiritual kingdom which dealt little with outward forms, and less with metaphysical dreams. The study of literature and philosophy among the Greeks had superseded the study of ethics. The Stoics, who represented the theory of right living more fully than others, are well described by one who said, "The Stoics of the time could construct ingenious fallacies and compose elegant moral discourses; but they were ceasing to regard the actual living according to nature, as the main object of their lives." The rigid *askesis* which Stoicism taught, while it rose above the almost unethical philosophy of the first and second centuries, was far below the New Testament standard. It possessed little power to lift men above themselves, and was too low to blend with New Testament Christianity without first bringing that down to its own level. The Grecian and Roman standard of ethics rested mainly in the idea that certain things were proper and right because of the relations

men sustained to each other, in the family and in the State. Between this conception and the conception of the New Testament Christianity, the distance was antipodal. Christian ethics rested on a divine command. The Theocratic basis of Judaism was the underlying idea of the gospel dispensation. Hatch states this forcibly in the following words:

"Between the current ethics of the Greek world and the ethics of the earliest forms of Christianity were many points both of difference and contact.

"The main point of difference was that Christianity rested morality on a divine command. It took over the fundamental idea of the Jewish theocracy. Its ultimate appeal was not to the reasonableness of the moral law in itself, but to the fact that God had enacted it. Greek morality, on the contrary, was "independent." The idea that the moral laws are laws of God, is no doubt found in the Stoics; but they are so in another than either the Jewish or the Christian sense; they are laws of God, not as being expressions of his personal will, but as being laws of nature, part of the whole constitution of the world. Consequent upon the conception of the moral law as a positive enactment of God, the breach of moral law was conceived as sin. Into the early Christian conception of sin several elements entered. It was probably not in the popular mind what it was in the mind of St. Paul, still less what it became in the mind of St. Augustine. But one element was constant. It was a trespass against God. As such, it was on one hand the something for which God must be appeased, and on the other hand something which he could forgive. To the Stoics it was shortcoming, failure, and loss; the chief sufferer was the man himself; amendment was possible for the future, but there was no forgiveness for the past. (Hibbert Lectures, 1888, p. 158-9.)"

It is easy to see how the influence of Greek thought degraded Christianity by noting how the New Testament, and the earliest Christian writings deal with moral conduct. This is the burden of almost every page. Not theories about life, nor creeds concerning God or Christ, or man; but divine standards for actual living, as in the sight of God. These they exalt; the ten commandments either in detail, or summarized, hold the leading place. The fulfilled, i. e., the enlarged law of God, as Christ interpreted it, holds sway with higher meaning and greater power than it ever did under the Jewish system. Take that early document, The Two Ways, which has been made familiar to our times through The Teachings of the Apostles. It opens as follows:

There are two ways; one of Life and one of Death; but there is a great difference between the two ways. Now the way of Life is this: Thou shalt love God who made thee; and thy neighbor as thyself; and all things whatsoever thou wouldst not have done unto thee, neither do thou to another. (Page 162 ff. Funk & Wagnalls edition, by Shaff.)

The reader will recall much more to the same effect.

The earliest Christian communities also gave great attention to discipline as related to moral conduct. The Acts, the Epistles, and the earlier portions of the Apostolic Constitutions are prominent examples in this di-

rection. Membership in these communities turned more upon what men did, upon moral character, than upon theological faith. It has been well said that the "qualifications which in later times were the ideal standard for church officers, were also in the earliest times the ideal standard for ordinary members."

Speaking of the changes which came over the earlier communities, Hatch says:

"Over these earliest communities and the theory which they embodied, there passed in the last half of the second century and the first half of the third an enormous change. The processes of the change and its immediate causes are obscure. The interests of contemporary writers are so absorbed with the struggles for soundness of doctrine as to leave but little room for a record of the struggles for the purity of life. In the last stages of those struggles the party which endeavored to preserve the ancient ideal was treated as schismatical. The aggregate of visible communities was no longer identical with the number of those who should be saved. The dominant party framed a new theory of the church as a *corpus permixtum*, and found support for it in the gospels themselves. Morality became subordinated to belief in Christianity by the same inevitable drift by which practice had been superseded by theory in Stoicism.

"In both the production of this change and its further developments Greece played an important part. The net result of the active forces which it brought to bear upon Christianity was that the attention of a majority of Christian men was turned to the intellectual as distinguished from the moral element in Christian life. And when the change was effected, it operated in two further ways which have survived in large and varied forms to the present day. (Hibbert Lectures, etc., p. 164.)"

When men accepted the idea of Christianity as a system of faith, i. e., a something to be believed, with nice philosophical and metaphysical distinctions, those who insisted upon the early standards of character and moral actions, by a natural law withdrew from the majority or were expelled. This left the main body less pure and gave exceeding prominence to the "orthodox idea." Right thinking was thus exalted above right doing. The ethics of Paul, John and Christ, gave place to the lower ideas of the Stoics and Philosophy. By the end of the fourth century the new standards were accepted and put forth by representative Christian writers. The chief theologian of that time, in the West, Ambrose, embodied those lower standards as the rules of the Christian church. This became the basis of the theology of the subsequent Middle Ages. It was Stoical rather than Christian. It savored more of Cicero than of Christ. Hatch says of this time:

"The victory of Greek ethics was complete. While Christianity was being transformed into a system of doctrines, the Stoical Jurists at the imperial court were slowly elaborating a system of personal rights. The ethics of the Sermon on the Mount which the earliest Christian communities endeavored to carry into practice, have been transmuted by the slow alchemy of history into the ethics of Roman law. The basis of Christian society is not Christian, but Roman and Stoical. A fusion of the Roman conception of rights with

the Stoical conception of relations involving reciprocal actions is in possession of practically the whole field of civilized society. The transmutation is so complete that the modern question is not so much whether the ethics of the Sermon on the Mount are practicable as whether, if practicable, they would be desirable. The socialistic theories which formulate in modern language and justify by modern conceptions such an exhortation as, "Sell that thou hast and give to the poor," meet with no less opposition within than without the Christian societies. The conversion of the church to Christian theory must precede the conversion of the world to Christian practice. But meanwhile there is working in Christianity the same higher morality which worked in the ancient world, and the maxim, Follow God, belongs to a plane on which Epictetus and Thomas a Kempis meet. (Lectures etc., p. 169-70.)"

PRACTICAL CONCLUSIONS.

The foregoing facts have a definite and direct bearing upon many problems which now concern us as Protestant Christians. The theological and doctrinal system wrought out under Oriental, Greek and Roman influence, developed Roman Catholic theology and the Roman Catholic Church. That church dominated Western Christianity for a thousand years, and the revolt of Protestantism included far more than religious issues. Concerning this fact the Protestant world is but imperfectly informed and slightly impressed. Roman Catholicism, against which Luther revolted, was a political, social, philosophical and ecclesiastical system, all in one. Its philosophy was largely Oriental. Its ethics were largely Grecian, while its political and social elements were the direct product of Pagan Rome. The history of Protestantism emphasizes the necessity of a clearer recognition of the Greek, Roman, Oriental and Egyptian elements in Christianity, and the equally great necessity of a full return to the ethical basis of Christ and the New Testament. It is a hopeful sign that Protestantism seems to be outgrowing the creed-making age which marked its earlier history, but we have not risen to anything like an adequate conception of the ethical nature and basis of Christianity. While the fact must not be forgotten that belief is in no small degree a source of action, it is important that Protestantism shall represent and exalt obedience of life along the ethical lines laid down in the Bible, as more important than orthodoxy of faith along philosophical and metaphysical lines. Straightness of life is of greater importance than straightness of abstract faith. Therefore it is that studies like the brief one presented here, have a direct and practical bearing upon Christian character and life, and upon the great unfinished work which the Protestant revolt initiated. If that revolt does not secure larger and better life in all things pertaining to ethics, righteousness and holiness, the best fruitage of Protestantism will be lost, and its decline or extinction, which Romanists predict, will become a fact in history. In seeking this larger life, great care must be taken lest we fall still more into the destructive anti-nomianism which casts aside the obligations of law, wanders among the dreams of philosophy, and revels in that freedom of action which is the essential poison in both modern and ancient wrongdoing. One important work of modern Protestantism is to eliminate the influence of Oriental, Grecian, and Roman thought from Christian ethics.

Prayer-Meeting Column.

Topic.—Adding to Spiritual Riches.

(Lesson Matt. 5: 3-16.)

We are yet near enough to the beginning of the year to appreciate the value of taking account of stock and of seeking to increase all good interests during the year upon which we have entered. If men would give as much attention to the increase of spiritual wealth and to the study of those means by which it is secured, as they give to similar questions in earthly matters, best results would hasten. The lesson chosen is Christ's summary of spiritual riches seen in a broad light as they appear in human life and in the intercourse of men. One reason why we are slow to appreciate such riches is because men do not consider their nature and worth as they ought. This arises from the fact that the higher interests of this life, which are at once the interests of the life to come, are crowded out of attention, or pushed beyond reach, through our selfish desires to gain the most that is possible of earthly things. The spiritual man is pure, merciful, a peacemaker; he hungers after righteousness, he seeks to be a helper to those in trouble or distress; he loves God and his fellow-man. No one can question but that the sum of human happiness would be largely increased if men sought for more spiritual capital. It is the lack of this richness in love, purity and righteousness which causes so much evil and misery in the world.

The means by which spiritual riches are attained are easily understood. As in all similar cases, there must be an earnest desire for them. Men never attain that which they do not really want. This desire results in a corresponding effort in seeking after the things needed. God never forces righteousness upon men. God cannot do this, but he does wait anxiously to add his grace and strength to the efforts which men make to secure spiritual riches. These riches are not attained by one or two resolutions quickly made and faintly carried out. Steady and persistent effort secures capital in spiritual life as in earthly things. The greatest accumulations of wealth are made through small additions. What one may call the "five-cent-plan" represents the universal law of growth, or, as the old English adage puts it, "take care of the pennies, and the pounds will take care of themselves." Spiritual attainments come little by little, and mainly through the doing of simple, common-place duties. If a man is determined that he will become spiritually rich, and seeks for the Divine guidance and help in carrying out that determination, he cannot die spiritually poor. The highest attainments a man can make for himself is in accumulating spiritual treasures, and the richest legacy he can give to the world is the permanent good which his life secures to the world, because he has in earnestness and faith sought spiritual riches for himself and others.

NEWS OF THE WEEK.

A terrible railroad accident occurred on the evening of January 27th near Westfield, N. J., about four miles distant from our office. Through a mistake not yet wholly explained, a fast express train from New York to Philadelphia made a rear-end collision with a local commuters train from New York. Three cars of this train were crushed and set on fire.

Over twenty persons were killed and several times that number were injured. The hospital at Plainfield is still crowded with victims. The majority of those injured reside in Plainfield, and on Sixth-day afternoon, January 30, by proclamations of the mayors of Plainfield and North Plainfield, business was suspended while many funerals were held. Five of those who were killed and burned almost beyond recognition were connected, directly or through immediate friends, with the Seventh-day Baptist Church and with the circle which the RECORDER represents. Miss Ernestine Smith of the RECORDER office, editor of the Sabbath Visitor, was on the train, but in a coach which was not destroyed. She was not injured. The disaster is one of those appalling cases in which a slight human error, or a bit of imperfection in human knowledge may become the cause of far-reaching sorrow and ruin. Our obituary columns will give further information next week.—On the following day a similar accident occurred at Vail's Station, near Tuscan, Arizona, on the Southern Pacific Railroad. This was a head-on collision, said to be due to failure of the dispatcher in giving orders. The number of dead now reported from there is thirty-five, and about fifty injured.

An important item of news, and a gratifying one, appeared on the 26th of January, in the announcement that a settlement of the disputed boundary of Alaska question is at hand. Since the discovery of gold, Canada has claimed that the boundary of Alaska fixed between Russia and Great Britain in 1824, was not sufficiently definite, although no question was raised when the United States purchased the interest of Russia in 1867. Six jurors are to be appointed, three by the United States, and three by Great Britain, by whom the questions involved are to be settled. Thus it appears that the only remaining question of difference between the two great English speaking nations is about to be adjusted.—Professor Herman V. Hilprecht, the famous and successful archaeologist is about returning to Babylonia to pursue his investigations under the direction of the University of Pennsylvania. Should his life be spared to add to our knowledge of Babylonian affairs in proportion to what he has already brought to light, the information thus secured will mark an important era in the knowledge of the world concerning the past.

It was reported on the 25th of January that an effort is being made by the Twentieth Century Club of Boston toward the establishment of an endowed school of "Biblical Literature and History." This movement has already begun by arranging for a series of lectures upon the Bible by famous and competent authorities during the present winter. Like a similar movement in New York, of which we spoke last week, this is worthy of high commendation.

At the annual dinner of the Confederate Veteran Camp of New York State, which occurred on the 26th of January, high praise was given to the name and memory of Abraham Lincoln by prominent representatives of the Southern States. The era of good-will and brotherhood between the North and the South increases with each year.—During the past week evidence has been given, both at Albany and Boston, in legal proceedings and investigations against various railroads

which are charged with illegal proceedings by which the public have been defrauded in the matter of transporting coal. Meanwhile, with the varying weather, the supply of coal and the price, as a whole, have been more favorable in New York than they were the week before.—The Lecture on Social Conditions in New York, at the house of Miss Helen Gould, during the past week, by Dr. William H. Tolman, Director of the American Institute of Social Service, dealt with the "problems of the tenement-house." The seriousness of that problem, and its relation to the saloon, in cities like New York, were set forth. The Doctor gave much praise to the Salvation Army, for its redemptive work in those localities.

During the week past has occurred the election of Senators in some states where sharp rivalry and difficult combinations have existed. Chester I. Long was elected in Kansas on January 27th, and the re-election of Senator Henry M. Teller from Colorado has been consummated after a severe struggle. John G. Spooner was also re-elected from the State of Wisconsin on the 27th of January.—On the 27th of January it was announced that J. D. Rockefeller "will spend \$7,000,000 to find a cure for consumption." The scheme includes a Research Hospital in connection with Chicago University. The special work of this hospital is to be original investigation in seeking a tuberculosis serum. This is a most worthy enterprise.—Early in last week it was reported that Germany and Great Britain had accepted the propositions made by Venezuela, and that an early settlement was expected. From time to time during the week, these reports were repeated, with suggestions that the blockade would be raised at once. It seems evident that the bombardment of Fort San Carlos, however unexpected and unexplainable, will not hinder prompt settlement, according to certain provisions presented to the representatives of the Powers by Minister Bowen, in behalf of Venezuela. The latest news at hand indicates a somewhat serious delay in the final settlement, because of other creditors of Venezuela coming in and asking to have their interests considered on an equality with those of Germany, Great Britain and Italy. These three powers refuse to agree to such recognition, and although it is hoped at this writing that the matter may be speedily adjusted, the settlement may be indefinitely delayed.

The fight in Congress over the admission of new states, has gone on with vigor during the past week, and the prospect of an early solution of the issues is less favorable than it seemed to be a week ago.

Fifty-two insane women perished by fire in the Jewish wing of the Colney Hatch Asylum in London, England, on the 27th of January. Nearly 600 women were in the building. Many were burned in their beds.—The Philippine Currency bill is still an unsettled feature in the work of Congress. The question involved has grown, Mexico and China having petitioned the United States to aid in securing an universal standard of currency for the silver using countries. President Roosevelt, on the 29th of January, gave his indorsement, to the appeal from Mexico and China, and asked Congress to grant him sufficient power to aid the matter as he might deem expedient. The proposition is to secure

co-operation from Great Britain, Germany, France, Russia and other powers having interests in the East, thus making the system universal. The basis is that proposed by the Philippine Currency bill, now before Congress, namely, a ratio of 32 to 1. Temporary delay in the Philippine matter will be more than compensated if this larger result can be secured.

MRS. J. V. MCHENRY.

In the usual obituary column will be found brief mention of the death of Mrs. McHenry, which occurred at her home near Dow City, Iowa, January 9, 1903. Having lived to a good old age, the greater part of her life a lone Sabbath-keeper, there are some things which seem worthy of a more extended mention. She was the daughter of Jesse and Dency Bliven Tefft, and was born in Exeter, R. I., in April 1824, and was therefore nearly 79 years of age. When she was three years of age, the family moved to Allegany county, N. Y., settling on a farm in the town of Almond. Ten years later in company with her father and mother, she was baptized and united with the First Seventh-day Baptist Church, of Alfred, of which she remained a loyal member to the day of her death.

In 1845 she was married to Mr. James Vincent McHenry, and after about ten years further residence in Almond, came to Wisconsin, where they lived ten or twelve years longer, when they moved to Crawford county in western Iowa. From that time forward, for more than thirty-five years she lived a lone Sabbath-keeper. Conscientious in the observance of her principles and convictions without offensively thrusting herself and her views upon others, she was always ready to declare her position and to defend it against all comers. Her neighbors soon learned to esteem her in love for her good work's sake, and were generally careful not to expect anything of her which involved anything like a trespass of her Sabbath principles. In the few years of her early Christian life she knew personally many of the Seventh-day Baptist ministers of that day, most of whom she outlived by many years, and although most of their successors she had never seen, she knew them by name and marked their changes of location, knew the history of new churches which had sprung up during the generation of her isolation from her people, and talked of the new ministers of our faith with all the familiarity of one who had lived among them during all the passing years. Two or three times during the later years, the writer has visited her and he has been surprised at the extent and accuracy of her information on denominational matters, and at the correctness of her estimates of men whom she had never seen. When asked how she knew so much about these things, her answer came quick; "Oh, I have the SABBATH RECORDER and read it through every week." Her last illness was comparatively brief, and was marked by the same quiet, peaceful bearing which characterized her long useful life. Surrounded by her children and grand-children, and many of her husband's kindred, she looked calmly in the face of death and awaited the summons which should call her home. Sixty-six years of such kindly, Christian living is a benediction to those among whom those years were passed, and a goodly heritage to those who shall come after her. She was a model lone Sabbath-keeper. God blesses those who, like her, stand firm to the end, for his promise is "Be thou faithful unto death and I will give thee a crown of life."

L. A. PLATTS.

MILTON, Wis., Jan. 27, 1903.

patient. The plan of this work is philanthropic and maintained by those specially interested, but to remove the idea of charity from the scheme, the small sum of one cent is charged for each diet. The South End Diet Kitchen of Boston, is doing a grand work in this line. In 1902 there were over ten thousand applicants for diets and the work is steadily increasing. Glass cans are now supplied in which to send out the milk or broths, which are a great improvement from a sanitary standpoint, over the pails or tin cans formerly brought by the applicants. The work has broadened as well as increased, as all such work usually does, and articles of clothing and other necessities of life have been furnished to needy cases. Last Christmas a tree was arranged for the poor of the locality, that contained many gifts of clothing for the older ones and toys for the children. Following the tree came the unusual feast of ice-cream and cake, which gave great pleasure to all the participants, both old and young.

FAITHFUL IN LITTLE THINGS.

BY A SHUT-IN.

"Not they who say or do the most,
Is God most pleased to see,
But they who faithful in the last
Have always tried to be."

And Christ has said, "Be ye faithful in little and I will make ye ruler over much." This beautiful promise, is just as potent today, as when it fell from the lips of the Master so many years ago.

How often do professing Christians leave neglected the small, homely duties which should make up their life, while they search for some great deed that will better show their love to the Savior.

The little things, some so trivial that they are hardly worth doing, and do not call for the energy and sacrifice that great deeds do. Yet it is just these little things done faithfully, as unto the Lord that make up a life of consecration to the Master. If love inspires us to our work, the simplest act, the most trivial duty becomes a part of our worship.

"Lord what wilt Thou have me to do?"

That should be the question of every living heart, asked in sincerity and earnestness. It is a question that will always be answered, for there is a corner in the vineyard for every willing laborer. Perhaps the work may not be just what we would choose for ourselves, nor as pleasant as some other task we would fain attempt; but if we have asked in sincerity, we will bend our best energies to the work which the Master has committed to us, be it humble or great. After all, if we are doing the Master's bidding, what does it matter whether He has called us to a high or lowly place in His kingdom?

If our ministry is as noiseless as the dew and the sunshine, what need we care if we are doing God's work in the way of His appointment.

"Still streams, oft water fairest meadows,
And the bird that flutters least is longest on the wing."

How beautiful and how true. The quiet duties faithfully performed are like the still streams, that often water finest meadows. We are too apt to think that only some religious or benevolent work, which will achieve grand results, is work for the Master.

There are but few comparatively into whose hands God has given great deeds to perform. If we do our duty just where He has placed

us to work for Him, it will make no difference whether we labor in an obscure corner of the vineyard, where no great harvest will repay our labor, or whether our works are seen and known of men.

The little things which may seem but a trifle at the time may hereafter become the "corner stone in His temple." We shall never know how much of the inspiration comes from some little word or act of ours which makes "The world to higher level move."

Every little circumstance of our daily life is but a part of God's great plan concerning us, whether our work may be a monotonous routine of every day duties, or lie in a path of such widespread usefulness, that we shall almost fear to tread therein lest we should prove inadequate to the task. But be it whichever it may, let us greet our Master's bidding with implicit and cheerful obedience, remembering always that "God knoweth best," and we will weave our life into patterns of beauty, unless we mar it by our own impatience.

"God's plans like lilies pure and white unfold;
We must not tear the close shut leaves apart—
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
Where we shall clearly know and understand
I think that we shall say "God knew the best."
ALBION, Wis.

WOMAN'S SIGN FOR A POCKET.

How dear to this heart are the old-fashioned dresses,
When fond recollection presents them to view!
In fancy I see the old wardrobe and presses
Which held the loved gowns that in girlhood I knew.
The wide-sprading mohair, the silk that hung by it;
The straw colored satin with trimmings of brown;
The ruffled foulard, the pink organdie high it;
But oh, for the pocket that hung in each gown!
The old-fashioned pocket, the obsolete pocket.
The praiseworthy pocket that hung in each gown.

The dear, roomy pocket I'd hail as a treasure
Could I but behold it in gowns of to-day;
I'd find it the source of an exquisite pleasure,
But all my modish tees sternly answer me "Nay!"
'Twould be so convenient when going out shopping,
'Twould hold my small purchases coming from town;
And always my purse or my kerchief I'm dropping—
O, me! for the pocket that hung in my gown!
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.

A gown with a pocket! how fondly I'd guard it!
Each day ere I'd don it, I'd brush it with care;
Not a full Paris costume could make me discard it,
Though trimmed with the laces an empress might wear.

But I have no hope, for the fashion is banished;
The tear of regret will my fond visions drown!
As fancy reverts to the days which have vanished,
I sigh for the pocket that hung in my gown—
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.

—Carolyn Wells.

THE BOY AND HIS FATHER.

The one inestimable thing which should be kept intact in the relations of fathers and sons is mutual reciprocal confidence, writes Margaret E. Sangster in Good Housekeeping. Where this is unbroken the boy is very safe. The father who knows that his boy trusts him may sometimes be severe, but he will never be trivial and exacting. A man once told me that his father had so borne himself to half a dozen sons that not one of them ever resented punishment, or questioned the absolute right of the parental decision. It is weakness that nags, not firmness. It is self-love, not fatherly love, that can never overlook an error, nor pardon a bit of folly. Where affection is wise and dominant, and self-control is habitual, there will be no occasion for a trembling solicitous mother to keep the peace between Jack and his father.

I have long been of the opinion that we make a fetish of obedience instead of using it simply as a vehicle for the symmetrical

growth of childhood. The principles of home government should rest on a strong foundation of responsibility to God. Because He is the great Father, and His laws are for the guidance of young and old alike, our homes are to be carried on in order and seamliness and love. No son or daughter is given to any home as a mere plaything or possession, but as a being to be trained for God's service and for humanity's helpful work. This thought followed out in home life would adjust every difference and make every conflict of authority impossible. Besides, where real confidence reigns, authority is never obtrusive and is therefore never challenged.

ADDRESS.

The undersigned were appointed by the late Advisory Council meeting at Alfred, N. Y., to present an address to Seventh-day Baptists, concerning its work.

We call attention first to the fact that the Council did not deal with theological questions. Its recommendations pertain to matters of method and execution in our denominational work, and not to theories or creeds.

The scope of the questions to be considered by the Council and reported upon, was fixed, even to details, in the appointment by the General Conference.

We also call attention to the fact that the work this Council has in hand is not new. There is a definite connection between that work and other similar movements which have appeared in the last thirty-five years. Even earlier than that, from 1850 to 1855, the same questions were considered in some of their phases, and notably in connection with the appearance of the Seventh-day Baptist Memorial. The specific efforts made to reorganize our denominational polity and work 1866-1870, a report of which appeared in the SABBATH RECORDER for December 22, 1902, and the work of the Chicago Council in 1890, naturally preceded the work of the present Council, and ought to be considered in connection with it.—Concerning the reports from the Chicago Council, see editorial in this issue.

The most important point involved, the consideration of which is hereby strongly urged upon the attention of all our readers, is found in two resolutions adopted by the Council upon the 8th of December last, the first day of its session, which are as follows:

Resolved, That it is the opinion of this Council that a closer union of denominational organization should be accomplished by some form of merging or federating all our denominational lines of work, provided legal obstacles can be overcome.

Resolved, That this Council recommend to and urge upon the Executive Boards of the Seventh-Day Baptist Missionary Society, the American Sabbath Tract Society, the Seventh-day Baptist Education Society, and the Executive Committee of the General Conference that they each shall appoint a representative or representatives, who, with three members of this Council, shall be a joint committee to take under consideration the federation or consolidation of our denominational interests as represented by them, and that they be urged to employ competent counsel to pass upon the various charters and other legal interests involved, and, if found feasible, to formulate some plan of a union or consolidation, such committee to report to this Council before the next meeting of the General Conference.

DAVID E. TITSWORTH,
BOOTHBY C. DAVIS,
ARTHUR E. MAIN, } Com.

The subordinate questions which occupied the attention of the Council for two days after the passage of the above resolutions were the natural outcome of the resolutions here

given. The full minutes of the Council have already been published in the RECORDER of December 22nd and 29th, 1902, and January 5th, 1903. We do not therefore take space to call further attention to those recommendations. The special purpose of this address is to induce the readers of the RECORDER to give the question of denominational readjustment careful and continued consideration before the meeting of the next General Conference. The chairman of the Council, Dr. George W. Post, in a recent letter to the editor of the RECORDER said: "If the people can be induced to look into this question and discuss it there is but one conclusion to which they can come, namely that our present loose methods will never accomplish great denominational work."

For the past fifty years, whenever the question of our denominational position, mission, and work have been under consideration, the truth thus expressed has been realized by thoughtful students of the subject, and since the present movement is the culmination of similar movements, referred to above, and since it is intended to carry forward a work already well begun by certain modifications in our denominational polity which have taken place since the recommendations made by the Chicago Council in 1890, there are abundant and imperative reasons why every pastor, and every one interested in our denominational life and mission should give special and continued attention to the questions in hand, at this time. The great demands which are already upon us, the rapid and radical changes which are taking place in the religious, political, social, and industrial world, cannot be waived aside. Changes will continue, and demands will increase. If we are not alive to these, and do not meet them promptly and wisely, we shall not only suffer, but the larger interests of truth and of the Kingdom of Christ committed to us, will suffer correspondingly.

PASTORS MUST LEAD IN THIS WORK.

Our denominational polity has never exalted the office of the pastor and the value of the diaconate as it ought to. It goes without saying that the pastor and the "Leading Spirits in the Church," which term includes both the official members and those whose influence in guiding the affairs of the church is equal to or greater than those who are in office, are the natural leaders and directors of the church. This is a fact in every case, whether it be recognized or not. It is also certain that want of information, and absence of discussion are a prominent cause why pastors and churches are not as interested as they ought to be in denominational affairs. While this address cannot go into details suggesting how discussions should be carried forward, it does urge that from this time until the meeting of the General Conference in August next, that investigation, discussion, and consideration of the whole question of readjustment be given a place in every church. Careful inquiry as to the history of past movements and present tendencies, form the duty of the hour, and of the current year, in every Seventh-day Baptist Church. After a half century of agitation the time is ripe and the demands are urgent for such a full understanding of our position and work as is here urged. Pastors and churches who neglect to recognize this will neglect a definite and important duty. If the churches represented in

the next Conference, are not prepared to give intelligent consideration to the report of the Advisory Council, then to be presented, any lessening of interest or weakening of forces that may result, must be charged to their neglect. Less important features of church work ought to be laid aside, temporarily, if necessary, in order to the accomplishment of this present and paramount demand. The rising tide of necessity for considering the questions presented by the Advisory Council is here. The duty of the hour is to take that tide at its flood, seek the guidance of the Divine Spirit, and expect to go forward into larger fields and higher attainments.

GEO. W. POST,
A. H. LEWIS,
GEO. B. SHAW, } Com.

A REFORM WELL COMMENCED.

Not long since, some of the W. C. T. U. and some of the church-going people, began to realize as never before the great need of trying to do something to stay the tide of intemperance and immorality that is sweeping many of our loved ones into the vortex of temporal and spiritual ruin. These good folks in searching for the cause of all this ruin, could see nothing but the result. They could not see the acorn, nor the little two-leaved oak sprout, nor the oak shrub that could be bent or pulled up roots and all, with one hand; but they could see the giant oak of "drink." They were anxious to see it fall. They called him who could fell such a tree [—in theory] a moral and oratorical hero. His portrait, fame and good deeds went into papers, and books, throughout the land. This was as it should have been; he well earned all the money and honors he received. Sometimes at large gatherings for temperance work, this noted orator at the close of his address, gave ten minutes to be used in one minute answers to the question: "What will be the best plan to do away with the drink habit?" The speaker said, "this is my plan; moral suasion for the man who drinks, and legal suasion for the man who sells." This was set down as plan number one.

A well-to-do farmer's intelligent wife said, "I present as plan number two, that between this and tomorrow night at this time, we burn or otherwise destroy every narcotic on our premises and solemnly pledge ourselves never to purchase or use another."

As she expected there was much ridicule and contempt manifested at her proposition. Many other plans were suggested. When the ten minutes were up, to get more fun out of plan number two, all who favored plan number one were requested to rise. About seven hundred out of nine hundred persons rose. For the adoption of plan number two, seven rose. Work on plan one, went on as usual. Work on plan two, moved slowly, but not one who adopted it ever lost an hour's time, a dollar in money, a pound of flesh or an ounce of strength; they never lost a friend nor a position. No such an one lost his temper, home, character, life or soul, by way of drink. No one who adopted this plan ever lost his interest in the Bible or prayer-meeting or church or the golden rule or the salvation of souls or an abiding and God-pleasing interest in the Sabbath and spiritual life, by the way of narcotics.

This reform had a very small beginning, but like a pebble dropped into the water, it sent its waves of influence, in every direction.

Being a much-needed reform, prayed for and pushed by good people, and divinely blessed, every state legislature in the United States has enacted laws requiring children of school age, when in school, to be taught the evil effects of alcohol and other narcotics upon the human system. It is not in the nature of these reformers or this reform, to stand still, while there is one that fails, "to present his body a living sacrifice, holy and acceptable unto God;" or a soul to be saved. It has visited the islands of the seas across the wide oceans, and been a number of times around the world, dispensing its benign influence to lift up fallen, stricken humanity.

Thousands of persons admit that it is wrong to eat or drink to gratify a morbid craving, but they have not the courage of their convictions, and continue the bad habit of doing so. They try to excuse themselves by saying, "I use very little and that is very weak." Does this mean that the judge at the judgment will say "your idea of the Bible and its plain teachings was too small, too weak?"

This non-narcotic reform underlies, or in some important way is allied to every other reform that has to do with the physical, financial, social, mental, moral or spiritual good of men. When we see what this reform has accomplished we must admit that it is well begun, so a ten million structure may be well begun when the corner-stone is well laid. As there is much work between the corner-stone and the cap-stone of such a structure, so there is a great deal of work between where we are in this reform and its completion. Every reformer needs to remember, and often repeat the truth, "one person and God, constitute an immovable majority."

H. P. BURDICK, M. D.

HARTSVILLE, (Alfred Station, N. Y.)

IN DARKEST AFRICA.

"The recent work by Sir Harry Johnston on the Uganda Protectorate," said an African traveler a short time ago, "has served to show the British people that this country is one of the most interesting as well as one of the most valuable of British possessions.

"The total area is 140,000 square miles, and in this vast territory may be found every aspect of negroid civilization. But its scenery is even more varied. How many people, for instance, would dream that there on the very Equator is to be found a regular Alpine range? Yet that is the fact, and in this range is to be found the great Mount Ruwenzori, rising probably 20,000 feet in the air, its summit always enveloped in clouds and covered with snow and ice.

"The kingdom of Uganda is one of the best organized and most civilized African negro kingdoms. The Baganda natives, described as 'the Japanese of Central Africa,' are tall and muscular, standing over six feet in height. They are courteous and honest, their chief vice being drunkenness. They make excellent soldiers.

"On the western slope of Mount Elgon are to be found the Masaba, degraded and simian-like negroes, who are wilder even than the Congo dwarfs. They are hostile and probably represent the most aboriginal race of negroes in Africa.

"Cannibalism is practically unknown among the different races, although some tribes devour the raw flesh of animals immediately after killing. The chiefs are worshiped as spirits, and generally are buried in the huts in which they lived. In some cases, however, the corpses are exposed and are devoured by hyenas."

Young People's Work.

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

ELEVENTH REPORT OF THE Y. P. S. C. E., PLAINFIELD, NEW JERSEY.

Today, we meet to celebrate the eleventh anniversary of our Society of Christian Endeavor. On Dec. 9, 1891, our society was organized with a membership of 31; today, we have a membership of 106 (including active, honorary, and associate members) in which number I find 22 of the constituent members. Nine years ago, a society for the children was formed, called the Junior Christian Endeavor and including children under the age of 16. Again, two years ago, this was divided into the Junior and Intermediate Societies, the former including children from 5 to 10 years of age, the latter those from 10 to 16 or 18. The usefulness of these younger organizations is readily seen, in that they prepare the members, by constant practice, to undertake with greater efficiency and enthusiasm the work of the older society.

For the Senior Endeavorers, the past year has been one of profit and blessing. We have added eight names to our active list. Early in the year, our Lookout Committee took measures to try to arouse a deeper interest in our work. The seeming indifference of some of our members, inferred from their total neglect of the consecration meetings, was a source of great discouragement to us. This committee communicated with those who had been absent for three or more consecutive consecration meetings without sending responses, asking if they would not be more regular in their attendance, or if they preferred to be transferred to the honorary list. The result was that seven requested to be dropped from the society and seven to be transferred to the honorary list, so that now our roll-call book shows fewer absences and more responses, although I regret to say that the latter are still not so numerous as they should be. Our membership now includes 70 active, 33 honorary, and 3 associate members.

As to our committees, they have, as ever, been earnest and faithful, contributing in various ways not only to our own social and other needs, but to those outside of our church and society who have had need of our aid and encouragement.

During the year, we have received into our treasury \$326.29 and paid out \$284.66. In May we gave, through the successful efforts of our Music Committee, our annual musicale, the net proceeds of which amounted to \$78.95. We have paid our pledges to the Young People's Permanent Committee for the Missionary and Tract Societies; the Westfield Fresh Air Camp; the State and County C. E. Work; and have given money for Mr. E. R. Taylor's missionary work.

In July, the matter of canvassing the church for subscriptions to The Sabbath of Christ, was referred to a special committee which raised for this purpose \$51.75, which was paid over to Mr. J. P. Mosher.

This report, though brief, will give you some idea of the work we, as a society, have been performing the past year. We are praying not only that our associate members and those who are not now members may be brought into active co-operation with us, but that we, as active members, may be more earnest, more consecrated, more filled with the spirit of Christian Endeavor.

Respectfully submitted.

MILDRED GREENE, Rec. Secy.

REPORT OF INTERMEDIATE SOCIETY.

The general work of the Intermediate Society has been much the same as last year.

The meetings have been held Sunday afternoons throughout the year, except during the summer months. From a membership of twelve there has been an average attendance of seven. Two members have been present every meeting during the year. The average attendance at church has been about eight.

The work of the society is conducted by the regular officers and two committees—Missionary and Prayer-meeting committees. The Prayer-meeting committee appoints the leaders for the meetings and from its number one is selected each month to notify the leaders of their appointment and is expected to fill the vacancy in case the leader is obliged to be absent. Often these meetings are very helpful when the members give their thoughts on the topic. Aside from this we have taken up a systematic study of the Bible. In the line of our denominational work we have listened to a talk on "The True Sabbath," and several other interesting lessons have been given us by different members of the church and denomination. On April 27th a union meeting of the three societies was held.

Under the direction of the Missionary Committee the members made bags which, at the holiday season, were sent to the Sunshine Society of New York. These bags were then filled with books and toys and distributed to the children there. We also made twenty-two tarlton bags, filled them with popped corn and sent them to the Children's Home to be used in decorating their Christmas tree. Eleven bandages were made and sent to our City Hospital. The Missionary Committee has also had charge of the meetings when a special study was made of our missions. To one family in Plainfield was sent a dinner, as a Christmas remembrance from the Society. We are planning this year, to bring some happiness outside our own members.

Special Social Committees are appointed from time to time. One social was held at the home of the Superintendent when the parents were invited. An entertainment was arranged by the committee and at this time the members presented the money which they themselves had earned in various ways, for the work of the society. At the last meeting in June the members met socially after the regular meeting.

The total receipts for the year were \$16.18. From this \$3.00 was sent to China Missions; \$2.00 to Westfield Fresh Air Camp; \$3.00 to Tract Society; \$3.00 to African Mission. Money was also used to pay for materials for bags, and for part of the Christmas dinner.

Respectfully submitted.

MRS. F. J. HUBBARD, Supt.

REPORT OF JUNIOR C. E.

The Junior Christian Endeavor Society was organized nine years ago. This month, by Mrs. H. M. Maxson, who was its superintendent for several years. Miss Ida L. Spicer has been the assistant superintendent during the greater part of this time, and to her faithfulness and loving devotion to the interests of the society, is largely due the success and growth of the organization.

During the past year, we have had four new members, making the present membership

fifteen. The collections for the year amount to \$84.1, including Children's Day collection, which was \$5.79, a donation from the Girls' Club, and the proceeds from the Junior social, which was held at Easter time in the church parlors, when a very pleasant afternoon was spent, the Juniors and their friends playing games, and rendering a musical and literary program, entirely unassisted by older ones.

At Christmas time the girls of the Society met at the home of the Superintendent and dressed several dolls, which were given to Mrs. E. R. Taylor, who was then City Missionary, and she distributed them in the homes where she works. Later, she spoke at one of our meetings, telling of the joy these gifts brought to the poor little waifs to whom they were given.

The Juniors have also made and filled salt-bags to send in boxes to Africa, and made scrap-books, and filled envelopes with short stories and clippings to send to the Children's Home in New York.

During the summer the Juniors, accompanied by several of the mothers and friends, visited the Fresh Air Camp at Westfield and carried eighteen scrap-books, which they had made, and the Matron gave them to the children there. One of our members has written an article upon our visit there, which appeared in the Junior Corner of the Sabbath Visitor.

Although the society is small, the members take great interest in the work and are ever ready to give to all worthy objects. And so, in giving, shall we receive, and in blessing others shall our own hearts be blessed.

The pledges have been paid as follows:—S. E. & I. A. \$2.00; Westfield Fresh Air Camp, \$2.00; Tract Society, \$2.00; Dr. Palmberg's salary, \$1.00.

We have taken up this year, the study of the Catechism prepared by Mrs. H. M. Maxson, and the children have become much interested in it.

Dear parents, we wish to thank you for the interest you have taken in our society, and you can be of still greater assistance by helping the children learn a scripture text for each meeting and helping them to remember to be prompt and faithful in attendance.

May God bless us all in our work for the boys and girls!

Respectfully submitted.

MRS. I. N. WEST, Supt.

GIRL EIGHT YEARS OLD IN TRADE.

The youngest merchant in this city, and perhaps in the United States, is Miss Corinne Snyder, a tot of eight years, who conducts a successful business at 1223 Fourteenth Street, says the Denver Post. Mrs. Louisa Johnson owned a little store directly across the street from Corinne's home on Fourteenth Street. It was this little place that the child longed to possess, and as Mrs. Johnson was going to retire from active business, Corinne and her indulgent mamma purchased the store, and Corinne was immediately installed as proprietress. The young lady was found serving a big policeman with fried eggs, pie and coffee. It is to policemen and firemen that Corinne is now catering. Her place of business is quite near the City Hall, and during her earlier business career the big, blue-coated city officials learned to admire the tact of their little friend and often stopped to drop a brass button into her "money till." Now that she is a real business lady, the different city departments furnish not a few customers for the little out-of-the-way lunch-room.—New York Times.

Children's Page.

THE SAND-MAN.

The Sand-man carries lint
Made of raveled thistle-down,
All powdered o'er with pollen,
From the drowsy poppies blown,
And he cures all Baby's hurts—
With his sleepy, soothing hand,
As he rubs on his salve fresh from Dreamland.

Come Whack-on-the-Forehead,
And Bump-on-the-Nose,
And Cut-on-the-Finger,
And Tiny-Stumped-Toes,
And Poor-Little-Bee-Sting,
And Stumble-and-Fall,
And Slap-Bang-and-Bruiis,
Come one, and come all,
And use the salve of the Sand-man.

Just lay your little head
In your own dear mamma's lap
And close the tear-glued lashes
As if to take a nap,
Then listen for the Sand-man,
Crooning low a slumber song,
While he rubs on the salve fresh from Dreamland.

Come Whack-on-the-Forehead,
And Bump-on-the-Nose,
And Cut-on-the-Finger,
And Tiny-Stumped-Toes,
And Poor-Little-Bee-Sting,
And Stumble-and-Fall,
And Slap-Bang-and-Bruiis,
Come one, and come all,
And use the salve of the Sand-man.

—Good Housekeeping.

THE PURE GOLDEN THIMBLE.

ALVIN AIRY.

Once upon a time George Young was in disgrace. He sat on a chair, his bootheels caught in its fore-rungs, elbows on his knees and chin on palms, a small masculine embodiment of sullen distress, and it was noticeable that his upper lip was cut and badly swollen.

And this was not all, for squarely upon the bosom of his otherwise spick and span waist, was a great, gory smear, or rather splash, of jam or jelly, much too large to have come there in any ordinary way.

There sat George in the great, half-dark parlor, silent and alone; and silence and loneliness are dreadful things when one is seven. But happily he did not have to sit alone for long, for the door was cautiously opened and Daisy Early, his five year-old friend and neighbor, came tip-toeing in, her cropped, thick, brown hair almost on end with excitement and the importance of her mission.

"Here 'tis George! Here 'tis!" she said in a hoarse whisper, "an' I runned all the way there and back! Hear me breathe!"

"Ith it the very thame one I picked out?" asked George, surily, scarcely moving a muscle. His cut lip made him lip.

"Yes, the very mortil same one. The lady in the store asked me why you didn't come and get it after she had kept it so long for you an' I said you couldn't come, but sent me."

George stretched forth his hand and took a small article from Daisy, put it in his pocket and kept his hand on it. Again he sat motionless, his gaze directed to the farthest corner of the room.

Daisy stood on one foot, half-minded to run home, though her intention had been to stay and cheer the prisoner, but George was so dreadful to-day! But as she was edging for the door, George condescended to raise a lash, and show a semi-inviting eye, so she remained.

"O George," she cried, "how long must you sit in that chair for your punishment?"

"A nour," growled George.

"A whole nour!" gasped Daisy. "A whole nour in the chair for punishment an' you didn't do it at all, did you, George?"

"No, I didn't do it. I didn't take no jelly."

"No," said Daisy sweetly, touching a pink finger-tip to the stain on George's waist and tasting it relishingly, "you didn't do it at all. I love currin jelly, don't you George?"

"Yeth—I love it, but I didn't take none ath Mena thaid I did," replied George.

"No, you didn't take none George as Mena said you did," echoed Daisy, "but anyway you must sit in the chair a whole nour."

"I wouldn't care for no nour in the chair," said George, "If I could thust be thomebody."

"Then be somebody," cried Daisy. "Why it's awful to be nobody but yourself for a whole nour. I'm always somebody. I'm somebody now."

"Who?" asked George, with little show of interest.

"To-day I'm the rich lady 'round the corner who got the pure white fur for Christmas. The lady with the teensty little dog. Don't you see eve'ything?"

She advanced to display a white turkish towel folded and laid 'boa-wise about her neck, while a little article was, with the assistance of two hat-pins, transformed into a muff, from which peeped a black fur toy dog. She laid her cheek tenderly to the muff and breathed fond words to the toy dog with a simper and a roll of her eyes intended to exactly portray the rich lady around the corner.

"Aw-a!" said George impatiently, "your a girl's thomebody. I want to be a boy's thomebody."

"Well, then, be it," cried Daisy. "Just be any mortil thing you want to be George."

"How can I thittin' in a chair? I muth-en't put even one toe to the floor. I've prom-ithed."

"Why, you can be eve'ything sittin' in a chair," said Daisy decisively, "eve'ything."

"And do things?"

"O' course. Do eve'ything. You can be George Washyngton or Lapoleon or Robson Corewzo. O George, do please be Robson Corewzo an' let me be your little girl Friday!"

"Naw I can't be any o' thoth people thust thittin' in a chair—not even I can't put one toe to the carpet."

"I know!" cried Daisy, but puttend the chair is a boat an' you be captin'."

"But boats go to towns. Mine couldn't."

"No, but I'll be all the towns an' come to the boat!" cried Daisy in glee.

"I thoudn't like that," pouted George, "it wouldn't be real enough."

"Then make it a pirate boat and I'll be the sails."

"Pirate!" said George, sitting straight up for the first time, "well, what if I thay it's a pirate boat, how can you be the thails?"

"So!" cried Daisy, moving the chair an inch this way and that.

"O George, I can sail you any mortil place you want to go."

"Well," said George, "if you can thail the boat, we'll play that, cauth I thust feel like being a pirate to-day, but if I'm a pirate I've got to have thomebody to kill."

"O' course! I'll be the sails, and I'll be Mena, the wicked person who told the story to your mother on you, too, and you can kill me with cutting swords or shooting pistoles."

"Or chopping hatchets," added George,

"yeth I'd like that, becauth I didn't do what Mena thaid I did."

"No, you didn't do what Mena said, George, and let's puttend the fireplace's a black cave, and put Mena prisoner in it."

"An' we'll puttend them green Christmas things in it is big green thnakes, an' we'll let 'em eat Mena up," said George, growing almost cheerful as the scheme advanced.

"Yes," cried Daisy, "green, bendy snakes. O' George, isn't it elgunt! Now make yourself the pirate, and we'll begin."

George immediately became a scowling, bloodthirsty villain, gripping a dagger in each hand, urging on a lagging and apparently little-thought-of crew—which was Daisy—who was also the straining sails and the wicked Mena, a protesting prisoner, as well as advisor to the far less executive and inventive George, who seemed bent on getting the ship's legs into the trough of the Smyrna-rug ocean, thus delaying progress to the black cave of green and bendy snakes.

By the time the ship had cast anchor at the cave's mouth, the sails were red, touselled and breathless, and wicked Mena, the prisoner, about shorn of all protest.

Not so the Red Pirate who lay far out over the ship's sides to thrust back the snakes and make fast his prisoner, though at no time did he touch toe to carpet, which was a matter of great concern with George, though we cannot truthfully say as much for his head or hands, for they touched the floor at various times during the encounter.

When the prisoner was tied hand—with a ribbon from the chairback—and foot—with Mrs. Young's best, tape-line—the Red Pirate brandished his daggers and cried:

"Ah, ha! You wicked old Mena. You'll tell thories on me, to my mother will you! You'll thay I thole the jelly will you! Eather up thnakes! Eat her all up!"

"Now, in real, good stories the wicked one would have been devoured instantly, but not so in this case, for the prisoner armed herself with a pair of long, green writhing snakes and tied hand and foot as she was, made some show of battle. The pirate unable to back the ship without sails, and firmly set to touch no point of a toe to carpet, parried the attach as best he could.

The prisoner's arms were yet capable of much execution and green snakes were darting from the cave and taking hold upon the pirate, despite his wild efforts to beat them off.

As Daisy remarked: "The wicked Mena was showing how awful wicked she could be," and George was beginning to wish he had made prisoner someone less strenuous in her wickedness, when a snake longer and greener and "bendier" than the rest lashed itself wildly from the cave and coiled itself above the pirate's neck. He gave a mighty yell and ship, chair, pirate, boy, snake and all, fell over with a crash.

The door opened and Mrs. Young came in.

"I didn't touch my foot to the carpet, nor haven't yet. I thust now fell over," said George.

"For pity's sake!" said Mrs. Young, "what are you children doing?"

"We're playing pirates," piped Daisy, "and pundishing the wicked Mena for telling that awful story on George."

"I didn't do what Mena thaid I did," said

George savagely, "ner I haven't put my feet on the floor neither."

"You haven't," said Mrs. Young in a doubting tone, looking about, "then how on earth did Daisy get tied in the fireplace—the chair I left you is moved across the room—and the whole place upset like this?"

"I didn't put one toe to the carpet," loudly protested George.

"No, not one single, mortil toe," added Daisy.

"You must! You must have been out of your chair to do all this," said Mrs. Young.

"You thee!" cried George, "You thee! She never no more believes nothing I thay! She didn't believe me when I thaid I didn't take the jelly and now she doesn't believe I didn't touch the floor! I won't live with such a mother any more! I'll run away! I'll kill myself!" He rolled over and lay face down, sobbing in a wild way.

"Then why don't you tell how you got the jelly on your waist?" asked Mrs. Young in a severe tone.

"O, he mustn't!" piped up Daisy, "he mustn't! That's a secret."

"What's a secret?" queried Mrs. Young.

"It's a thecret no more," sobbed George.

"Then I can tell!" cried Daisy from the fireplace in a glad tone, "if it isn't a secret any longer I can tell! He got jelly on him getting down his money to buy your present."

"Present?" echoed Mrs. Young.

"Yes, mom. You see George started way a long time ago to earn money to buy you a Christmas present. He wanted to be your Santa Claus, but when Christmas came he didn't have enough earned yet—"

"I never got no job for over a thent—" sobbed George from the carpet.

"No, he never got no job for over a cent, so he couldn't be Sandy Claus, or he couldn't be your New Year's present, so he was getting it for Washyng's birthday present!"

"Getting what?" asked Mrs. Young.

"Your gold thimble. A pure, gold thimble, an' he had the money hid in the pantry, an' he spilled the jelly and cut his lip getting it down, an' he had to sit in the chair for punishment 'cause Mena—I'm her now, being eat up by snakes—told his mother a story on him, and I had to go for the thimble—the pure gold thimble, an' it's in George's pocket!"

At this point George's feeling were so intense he fairly writhed, and seeing the realness of his anguish his mother bent with loving words to gather him in her arms.

He fought her off like a mad boy, crying out:

"Don't touch me! If I always tell thories I'm not your boy any more! Let me go! Let me go! If you don't love me you mustn't touch me."

"He feels awful," said Daisy. "He feels awful, 'cause you think he tells stories when he doesn't. All child's feel like that when their mothers don't believe 'em!"

Mrs. Young drew George to her and notwithstanding his frantic struggles, took a small pink box from his pocket, and drew forth a shining, golden thimble. At sight of it George fairly howled, but yielded himself to his mother, whose eyes were now as tearful as his own.

"O George!" she said, and you earned the money and bought me this beautiful thimble!"

"Yeth!—Yeth!—Yeth 'em," he sobbed. An'—an'—an' ith's pure gold."

"Yes!" cried Daisy, "it's pure gold, and was bought at the school store for fourteen cents."

"It wath thitteen," sobbed George, "it wath thitteen! But she took off a penny 'cause I was so long earning the money for it."

"Yes, said Daisy, unconsciously imitating George's lip, "it wath thitteen but she let George have it for fourteen, 'cause he was so long earning the money. Please Mrs. Young may I be untied now?"

"Yes," said Mrs. Young; "you poor child, you shall be, and Mena must apologize to George for her mistake, though it was a natural one."

"I climbed up to the top shelf fourteen times to put the pennies up, and once to get 'em down," said George proudly, now partially restored to good humor, "an' that was when I spilled the jelly and cut my lip, and fourteen an' one ith thitteen."

"But the pure gold thimble was only fourteen, George, don't you remember?" said Daisy, readjusting her white boa and the tiny dog in the muff, "the school-store lady took off a penny 'cause you was so long earning it, so you paid only fourteen."

"Yes, but it was thitteen!" persisted George.

"Yes, George, it was thitteen but you paid fourteen," said Daisy bestowing a tender kiss on the head of the tiny, black-fur dog.

"Well, it's worth thitteen anyhow, is'n't it mother?" said George.

"It's worth a fifteen thousand to me, George darling," said Mrs. Young pressing kisses into every available spot of the now happy George. "It is the purest gold thimble I have ever seen. It is the purest gold thimble in the world, I am sure."

"An' George earned all the money, an' it cost fourteen," said Daisy.

"Well, it's worth thitteen," said George as best he could from out the smother of his mother's kisses.

"Yes," said Daisy sweetly, "it's worth thitteen, but it cos only fourteen, but it's pure gold and it's worth thitteen."

"Yeth, it's worth thitteen," said George.

"But it cost only fourteen," said Daisy.

"But it's worth thitteen!" shouted George.

"There, there, children," said Mrs. Young, gathering the disputants in her arms, "say no more. It is worth more than we could reckon in a whole day, and I wish every mother in the world had one just like it."—The Interior.

MILTON HAPPENINGS.

Something happens in our community nearly every day—some things scarcely worth mentioning—some things possibly may be of interest to others than ourselves. The winter is slipping away with some cold days, but more wild ones. Some of us burn hard coal, (hard to get); soft coal (with a "pinch of salt"), or wood, and keep comfortable in body and mind. The College has a good registry of students, and good work is being done all around. Prof. Albert Whitford is spending the winter in Florida, but his classes are well cared for, principally by his son, Prof. A. E. Whitford; and President Daland manages to keep the Seniors busy. Prof. Shaw has engaged to supply the Rock River

church for a time, but that does not give the classes in Latin and Chemistry any extra time for play. Two classes of young ladies and two of young men have regular training in the practical science of health in the gymnasium, the former under Miss Hattie Atwood, of Albion, and the latter under Mr. L. A. Platts, Jr., of the Senior Class of the College; thus the "strenuous life" finds abundant illustrations in the College.

The free lecture course of the College was opened two weeks ago by Prof. E. H. Lewis, of the Lewis Institute, Chicago, on "A Poetic View of The Future Life," which was chiefly an interpretation of the Conceptions of Dante. The second lecture will be given tonight by Prof. A. J. Hutton, late of the State Institute for the Blind at Janesville, on the "Education of the Blind." Four more will follow at intervals of two weeks: one by a Professor from the North-Western University on some phase of the German language; two by Pres. Daland on the History of Music, and the final lecture by Prof. Lewis, on some Shakespearian subject.

The week of prayer was observed jointly by churches of the village, and the pastors have formed a *combine* for the canvas of the whole town with reference to the church going habits of those who attend anywhere, and the preferences, if any, of those who do not attend any church, and to urge attendance somewhere, according to expressed preferences. Memoranda are kept and the several pastors are informed concerning the findings of the others. The writer of this has called upon families belonging to the Congregational, Methodist, German Lutheran, Scandinavian Lutheran, Seventh-day Adventists, Roman Catholic and Seventh-day Baptist churches, and has been cordially received by all alike. Thus far he has made more than one hundred such calls and has found a few families who do not attend church at all, and a few who attend irregularly; on the whole, however, the community as he has found it, is very largely a church going people.

Our village was startled last night by a vigorous ringing of the fire-bell, which called out the fire department, in time to save the northeast corner of the town from total destruction. The old Milton House barn—one of the oldest structures of its class in this part of the county was sacrificed to the fury of the fire fiend. "And the fire shall try every mans work, of what sort it is."

L. A. PLATTS.

D. LOUIS SCHAIBLE.

D. Louis Schaible was born in Stuttgart, Wurtemberg, Germany, Feb. 7, 1832; and died in Shiloh, N. J., Oct. 16, 1902. Brother Schaible received a good practical education in his native land, under the strict discipline of German masters. After finishing his school work he became an apprentice at the printer's trade, his parents following the German custom of having their son learn some useful trade. He was not satisfied with his trade, for he most desired to learn forestry. After a few years he spent nearly two years in travel. He spent sometime in his native country, then visited France, Russia, Italy and Switzerland. Not liking Germany's rule, and longing for freedom and independence, he left his native land in 1853, and came to the United States. After spending some two years in a publishing house in Philadelphia, he decided to seek a home in the country.

Popular Science.

H. H. BAKER.

The Largest Gun in the World.

The largest rifle cannon ever made is completed and was fired three times on the proving grounds near Sandy Hook, N. Y., on the 17th inst.

We have referred to this gun twice before during its manufacture at Watervleit, near Troy, N. Y., and now we propose to put on the finishing touches by speaking of it once more.

This monster gun is forty-nine feet in length and six feet in diameter at the breech. The diameter of the bore is sixteen inches, which leaves the wall around it twenty inches in thickness. It is made of steel of such a character as to stand the greatest possible strain for its weight.

The gun weighs one hundred and thirty tons.

The projectiles used in the trial test were solid, but of the same weight as the shell designed to be used in the service; each weighed two thousand, four hundred pounds.

The charge of powder used consisted of six hundred and forty pounds and was of the smokeless variety, manufactured expressly for use in this gun. On firing, the breech pressure on the walls of the gun was thirty-eight thousand pounds on the square inch.

The velocity of the shot at the muzzle was two thousand, three hundred and six feet a second, and the recoil of the gun was six feet. It is estimated that this gun is capable of sending a shell weighing two thousand and four hundred pounds a distance of twenty-one miles.

The scientific attainments in the ordnance department are remarkable, and in this case particularly so. The muzzle velocity of the shot only varied six feet over the calculation made by the designers of the gun and the manufacturers of the smokeless powder. The striking force of the shot was a little more than eighty-eight thousand foot tons, as was calculated in advance.

The volume of flame that followed the projectile was over fifty feet in length, and the blast of gas reached fully one hundred yards. We have not yet received a report of the diameter or the size of the noise that the explosion produced.

The cost of a singleshot, in war, will average about one thousand, two hundred dollars, with an explosive shell.

This formidable engine of death and destruction, we understand, is to be placed in one of the forts at the entrance of New York Bay.

This, the greatest gun on earth, has been years in construction. It has cost the government over two hundred thousand dollars, and we ask what practical benefit can it be to us? It may inform England and Germany, and every other nation, that it would be rather risky to undertake to steam one of their war ships past Fort Hamilton without the consent of this government.

While in the midst of these tests there came the news of the death, at West Troy, of Mr. Carl A. Christiansen, from paralysis due to overwork. He was the master mechanic at Watervleit, and had special charge of building this gun.

Mr. Christiansen, who has for years been carrying his "Star Gauge," and has measured

every hoop or plate of steel that has been used in making this piece of ordinance. He has passed away, and we hope to that realm where no destruction from cannon ever occurs, and where all is harmony and peace, having been guided by the "Star of Bethlehem."

Our Reading Room.

HOPKINTON CITY, R. I.—But little aside from the common events has transpired during the part year. One death has occurred in the church membership.

The Annual Roll-call was held on the first Sabbath in November, and proved a time of interest and profit.

A Christmas concert, "The Royal Leader," was well rendered by the young people and children.

The annual church meeting for the choice of officers and pastor was held Jan. 4, 1903, at which the most noticeable change was the appointment of a musical committee with power, instead of a choirster.

At Sabbath meeting, Jan. 10, the following preamble and resolutions were unanimously adopted and requested published in the SABBATH RECORDER:

WHEREAS, Deacon B. P. Langworthy, has retired, at least for the present, from the office of choirster, therefore,

Resolved, It is with sadness that we note any failure in Deacon Langworthy's voice that seemed to make his retirement necessary; also

Resolved, That with a deep sense of our loss, we hereby extend to Deacon Langworthy our sincere thanks for the earnest, faithful and efficient service as choirster continuously for more than fifty years, and that we will ever hold in tender memory and loving regard this faithful service, and, trusting that we will for many years to come hear his voice in song and praise, and pray that what he lays off others may be blest in taking up, believing that the service of song in our church will be maintained with efficiency and acceptance as his service has been.

The efforts of the musical committee are vigorous and encouraging.

The Sabbath-school, superintended by a young man of promise, though inexperienced in such work, starts into the year's work hopefully.

We are planning to entertain our friends and delegates at the time of the Association. Come and see us.

JAN. 26, 1903.

L. F. R.

THE Chatham Courier of January 28 has an interesting description of various business interests at Berlin, N. Y., notably among which is the green-house of Cowee Brothers, who have 75 acres of gladiolus bulbs.

An incidental notice in the North Loup Loyalist indicates that "Gospel Meetings" are being held in the Seventh-day Baptist church, in North Loup, with good interest.

Employment Bureau Notes.

WANTS.

1. A Seventh-day Baptist moulder wanted in Leonardville, N. Y.

2. 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 chasing the ideal one often succeeds in catching up with the material.

N. M. MILLS.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903

FIRST QUARTER.

Table with 3 columns: Date, Lesson Title, and Scripture Reference. Includes lessons for Jan. 3, 10, 17, 24, 31, Feb. 7, 14, 21, 28, Mar. 7, 14, 21, 28.

CHRISTIAN SELF-CONTROL.

LESSON TEXT—1 Cor. 8: 4-13.

For Sabbath-day, February 14, 1903.

Golden Text—Let us therefore follow after the things which make for peace.—Rom. 14; 19. Commit to memory verses 8, 9. Study 1 Cor. 8: 1-13.

INTRODUCTION.

The First Epistle to the Corinthians was written from Ephesus, near the end of Paul's three-year's stay in that city, that is, at about the time of the eleventh lesson of this quarter, or shortly afterwards. The note at the end of the Epistle in the Authorized version is a mistake. After the departure of Paul from Corinth some of the brethren fell back into the old immoral manner of life of the heathen. Paul wrote to them a letter which has been lost, admonishing them concerning this sin. Compare 1 Cor. 5: 9. It seems that this admonition was not exactly understood. There arose also several evil practices in the church, and disorders, so that further instruction from the Apostle was called for. The church seems also to have written an official letter to Paul, asking for his advice in certain matters.

One of these matters about which they inquired was the appropriate action of Christians with respect to meat offered to idols. Many of the Christians still mingled in familiar intercourse with their heathen neighbors and friends. Meat which had been offered in sacrifice to an idol was frequently a part of the meal served for their eating, especially at festivals. Meat offered to idols sometimes found its way into the markets and might be bought by Christians. There was a division of opinion among the members of the Corinthian church as to whether one could eat this meat without participating in the worship of the idol or not. They wished to know what Paul thought about the matter.

While eating of meat offered to idols is not exactly parallel to the use of alcoholic stimulants by modern Christians, yet Paul's discussion of this problem of the early church presents to us the principle of self-control for the benefit of others in such a way as to serve as one of the best, if not the very best, temperance lesson in all the Bible.

TIME.—Probably in the early spring of the year 57. PLACE.—Ephesus.

PERSONS.—Paul writing to the Christians of Corinth. Sophteneas, mentioned in the first verse of the Epistle, probably served as Paul's amanuensis.

OUTLINE:

- 1. Idols are Nothing. v. 4-6.
2. Eating Idol Sacrifices is of No Advantage. v. 7, 8.
3. Our Liberty Should be Sacrificed for Others. v. 9-13.

NOTES.

1. We know that we all have knowledge. Paul is here probably quoting from the letter of the Corinthians to him or repeating a saying common in the discussions in the Corinthian church. In either case we are to imagine Paul is speaking with a slight tinge of irony. Theoretical knowledge, even if it be exact and accurate, is scarcely a sufficient basis for Christian conduct in a matter of importance. This quoted expression serves as a text for the parenthetical remarks of the Apostle extending to the end of verse 3. Knowledge puffeth up. Knowledge of facts or principles in regard to the Christian life without love to bring us to the proper application of them is an injury rather than a benefit. It may seem to be the means of development in the right direction; but the growth is like the swelling of a bag of wind, amounting to nothing, rather than like the orderly growth of a building, becoming at length a finished structure. He

alone who has love can properly apprehend divine truth, and apply the principles of true religion so that they may be of benefit to his fellowmen.

2. If any man thinketh that he knoweth anything, etc. The Apostle takes occasion to remark on the nature of true knowledge. Love is the condition of all true knowledge. If, without love, a man thinks that he has even begun to know, he is mistaken. His knowledge is unworthy of the name.

3. But if any man loveth God, etc. This is where the foundation of true knowledge is laid. Loving God, we cannot fail to love our fellowmen. Loving God we must be known of him; and known of him, we must know him or at least know about him, and so begin to have knowledge. The word translated "love" in these verses is that used to refer to love in its highest and noblest aspect, as in the thirteenth chapter of this Epistle, and in John 3: 16.

4. Concerning therefore the eating of things sacrificed to Idols. The Apostle now returns to the subject which he has already mentioned in verse 1. It is noticeable that he does not allude to the decree of the Jerusalem Council, Acts 15: 29. We are to infer that the decision of that Council was regarded as temporary compromise, and was intended to have effect only upon certain churches already organized at the time of that Council. Paul certainly treats the matter here as a matter of conscience and of expediency, and not one to be settled by an arbitrary decision. We know that no idol is anything in the world. Or better, that an idol is nothing. There is no reality in that which is supposed to be represented by the idol. Jupiter and Apollo and the others do not really exist. And that there is no God but one in striking contrast to the many of the heathen. (This statement serves as a good argument against those who call Christians Tritheists or believers in three Gods).

5. For though there be that are called gods. The heathen suppose the existence of certain being which they call gods. Although Paul would deny that there actually is a being who is the one named Jupiter, yet he would not deny that there are in existence certain superhuman evil beings. He says in chapter 10: 20 that the heathen worship demons.

6. Yet to us there is one God. Paul takes this occasion to speak incidentally of the doctrine of the true God. God the Father is Creator of all things. The absolute divinity of Jesus Christ is implied in the statement that he was the active agent in this work of creating all things. Compare John 1: 3. Paul is not intending to give an exposition of the relation of the first two persons of the Trinity; but rather to speak of the true God intimately concerned with our existence and the existence of all things as contrasted with the inferior evil superhuman beings whom the heathen ignorantly worship.

7. Howbeit there is not in all men that knowledge. That is, they are unable to understand clearly that an idol is nothing, and that there is only one God. Of course as they are Christians they have forsaken the service of all gods but the one true God; but they still have a lingering feeling that the gods that they once worshipped really exist. Being used till now to the idol. This is much better than the reading of the Received Text followed by King James' Version "with conscience of the idol;" for it is not a matter of conscience that is referred to, but of habit. From long association with the worship of the idol before they became Christians, they cannot escape the feeling now when they enter the idol temple that the idol really is something, and to eat of the sacrifice is to engage in worship. It is easy to understand that they might have this feeling even if they had the theoretic belief when they became Christians that no idol really is. And their conscience being weak is defiled. It is very important to notice just what Paul means by "weak." The conscience is weak in not being able to rise above a scruple from which it should be free. That is, the brother who could not realize that an idol is nothing and that meat offered in sacrifice is precisely the same as any other meat is said by Paul to be weak, or weak in conscience. Since the conscience is weak it is contaminated from the doing of that which seems to be wrong.

8. But tood will not commend us to God. The strong Christian (that is, the one who has the ability to perceive that an idol is nothing and that meat sacrificed to an idol is just the same as any other meat), might argue that it was his duty as well as privilege to eat meat without question, for otherwise he might seem to be acknowledging that the idol was something. But Paul appropriately remarks that so far as the nature of the food is concerned our eating or not eating is no merit or demerit in God's sight. Having dismissed this question as not very practical, Paul now turns to a matter of great importance.

9. This liberty of yours. That is, this right to take the bounties that this world offers and use them as we please as the gifts of God. A stumbling block to the weak. An occasion of falling as explained in the next verse. To exercise the liberty of eating meat offered to idols is of no advantage to anybody and may be a harm to some.

10. For if a man see thee who hast knowledge sitting at meat in an idol's temple, etc. Paul supposes the extreme case. A strong brother is so well satisfied of the nonentity of idols that he dares even to enter a temple and partake there of a feast which his heathen friends were celebrating in honor of the idol. They think that they are worshipping an idol, but he knows that he is not. But what about the weak brother? From his point of view he cannot avoid the conclusion that this strong Christian is also worshipping the idol. But the worst of the matter is not that the weak brother has formed an incorrect conclusion in regard to the other. Literally, he built up. By this bad example before his eyes he will be likely to be encouraged to do what he knows to be wrong.

11. For through thy knowledge he that is weak perisheth. This is not a question as rendered by King James' Version. Turning aside from the path of rectitude to that of deliberate sin, the one thus influenced goes to destruction. The brother, for whose sake Christ died. This designation of the one thus influenced adds a vivid stroke to the picture of the ruin wrought by the strong brother in the exercise of his liberty. Can it be that one will deliberately be the means of ruin of one for whom Christ died?

12. Sinning against the brethren, etc. If we would realize the true magnitude of the injury thus done by the man with the strong conscience, we are to notice that his deed is not only an injustice to the weak brother, but also a mark of disloyalty to their common Master, a sin against Christ. Some people have the idea that sin is a breach of one of the Ten Commandments or of some other explicit precept, and nothing else that a man may do is a sin. But violation of the law of love, either toward God or fellowmen, is likewise a sin.

13. Wherefore, if meat causeth my brother to stumble. This much better than "make to offend" of King James' Version; for the word "offend" was not used in 1611 precisely as it is to-day. King James' translators probably understood the passage aright, and the difficulty with their rendering is simply that the English language has changed slightly in the course of three hundred years. The word translated "meat" would be much more accurately rendered food, as also in verse 8. I will eat no flesh for evermore. In view of all these considerations, the Apostle comes to the conclusion that he is ready to avoid entirely the use of flesh as food that he may not in any way be in danger of causing a brother to sin. He shows that the sacrifice of personal liberty which he proposes for the Corinthians is slight (namely, the abstinence from one particular kind of flesh), by his own readiness to abstain from all flesh. We need not however suppose that Paul did actually become a vegetarian from this time; for he speaks only of his readiness to abstain from flesh if that course of action is necessary for the benefit of others. It is noteworthy also that Paul does not tell the strong Christians of Corinth what they must do: from the very nature of the case the act of applying the principle of love in the restriction of one's personal liberty must be purely voluntary.

Paul holds himself strictly to the point in hand and does not in this connection speak of the great personal danger to the strong Christian himself in subjecting himself to temptation in the idol's temple. For we are to bear in mind that although strong in his ability to perceive that an idol is nothing, he may not be strong to resist temptation. Paul gives further warning upon this same subject farther on—chapter 9: 23-10: 22. The paragraph that immediately follows our lesson tells how Paul denies himself for the sake of the gospel, and was very likely intended to serve as an encouragement to the Corinthians to deny themselves for their weak brethren.

TALK OF FOOD VALUES.

"I have here a pound of chicken at 50 cents and a quart of milk at eight cents," said Miss Johnson in the domestic science class at the Brooklyn Institute yesterday afternoon. "Now, if they should supply an equal amount of energy, build up an equal amount of tissue, you can see that the eight cents put in the milk would be equal to the 50

Lion Coffee advertisement with logo and text: Every pound of LION COFFEE has just the same strength and flavor. You can't rely on coffee sold in bulk. The air-tight, sealed package keeps LION COFFEE fresh and pure.

cents put in chicken. But, as a matter of fact, this is not so. The quart of milk would supply twice the tissue and twice the energy of the chicken; so you can see that the eight cents put in milk, as far as nourishment goes, is worth \$1 put in chicken.

"A calory," continued the lecturer, "represents the amount of heat necessary to raise a quart of water 4 degrees Fahrenheit. It has been ascertained that the average human being needs food enough to produce three thousand calories a day. This would include one hundred grams of proted, such as you find in meat, fish, peas, beans, lentils, eggs, whole wheat bread, cereals and so on. In addition, a certain amount of carbohydrates and fats is necessary, bringing the total required to one pound a day. A dietary is an arrangement of food which supplies the proper proportion of the different food elements. If you have an income of \$2,000 a year and spend \$1,000 on food and someone tells you that you can get just the same amount of nourishment and satisfaction out of \$500, you are apt to jump at the chance. It means \$500 a year extra to spend on fun. One could take a trip to Europe for \$500. But to save that \$500 it is not necessary to study a table of food values and set before your family cheaper substitutes for the food they are used to. Unless the substitute is rendered equally palatable and delicious it will never be adopted. There is where the art of the cook comes in. There is more energy in baked beans at five cents a pound than there is in beefsteak at 25 cents. But the baked beans must be rendered equally digestible and palatable or they will not be eaten. And even then it takes a definite purpose and a good strong will to break away from foods which we know are not necessary, for the sake of saving money for some other purpose. We get the beefsteak habit. We get other habits in eating which grapple us with hooks of steel, though they are not necessary to either health or happiness. There is nothing so cheap, in proportion to the energy it furnishes, as milk. And this refers not only to milk taken in the liquid form, but to milk used in cooking. All the custards, all the puddings made with milk are cheap when we consider the nutriment they furnish. Mrs. Richards, of the Massachusetts Institute of Technology, declares that sufficient energy may be obtained from a dietary costing nine cents a day per capita for any family living within reach of the railroad, provided that the food is properly cooked, the appetite good and the tastes simple and natural.

"I think though," said Miss Johnson, smiling, "that the tastes would have to be very simple, indeed, and the person working in the open air, to make a nine-cent dietary continuously satisfactory. From that we can go on through a 10, 15, 25, 50 cent or \$1 dietary; but for 25 cents a day per capita the domestic scientist can furnish the average city family with a menu containing sufficient variety for the entire year.

DEATHS.

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

BURDICK.—At her home in Little Genesee, N. Y., Jan. 16, 1903, Mrs. Sally Maxson Burdick, lacking one week of being 81 years of age.

She was the daughter of Zackens R. and Temperance Coon Maxson, and was born in Truxton, Courtland county, N. Y. In 1832 she, with her father's family, removed to Little Genesee, where she spent the rest of her life, excepting one year in Iowa, and a short time each in Alfred, Richburg, Dodges Creek and Main Settlement, N. Y. In 1835 she united with the First Genesee church, with which she always retained her membership, save for a brief time that she was a member of the First Alfred church. She was united in marriage to Daniel M. Burdick in 1837, and lived with him nearly 63 years, when he was called from earth. To them were born five children, two of whom are now living. She passed through the pioneer experience in Little Genesee, and knew what toil, sacrifice and suffering meant. She was a devout Christian wife and mother. She greatly rejoiced when she saw the last of her children and her grandchildren unite themselves with the church. Her life was a benediction to the church and community. Her funeral service was conducted by her pastor, Jan. 18, 1903. Text, Col. 3: 2. D. B. C.

BARBER.—At her home in Plymouth, Wis., Dec. 24, 1902, Mrs. Helen M. Barber, widow of the late Joseph Barber, aged 75 years.

She was born in Utica, N. Y., in 1827, and was married to Mr. Barber in Ohio in 1846. Soon after this marriage she removed to Sheboygan county, Wis., where she resided during the rest of her life. Her maiden name was Langworthy, and she was kin to many by that name who are Seventh-day Baptists. Her interest in the SABBATH RECORDER, and those whom it represents was life-long. Her sister, Miss Abigail Langworthy, and two of her sons were with her when the end came. L. B.

BURDICK.—In Hopkinton, R. I., Jan. 20, 1903, George H. Burdick, in the 36th year of his age.

He was born Sept. 26, 1868, in the same community where he died. On April 12, 1899, he was united in marriage to Viola Maria, second daughter of William Davis and Sarah Maria Taylor Babcock, of Westerly, R. I. One child, a son, was the fruit of this marriage. At the age of 18 he became a subject of saving grace and was baptized by Eld Joshua Clarke, and united with the Seventh-day Baptist church in Rockville April 24, 1886. He was a young man of quiet and retiring disposition, and for the last five or six years was physically indisposed, which culminated, no doubt, in his early death. He leaves a widow and little son, one brother, two sisters, aged father and many relatives and friends to mourn their loss. A. MCL.

COLGROVE.—Hannah B. Colgrove, the daughter of Dea. Saunders and Mercy Langworthy, was born at Brookfield, Madison county, N. Y., Sept. 28, 1820, and died at Farina, Ill., Jan. 16, 1903, aged 82 years, 3 months and 17 days.

She was baptized in her 17th year by Eld. Elis Bailey, and united with the Brookfield church. In 1866 she was married to Amos Colgrove and removed to Farina, transferring her membership at the same time. Her husband's death occurred seven years ago. She was always ready to help in every good work, and when compelled by old age to remain at home, many were the words of good cheer that she spoke. She was ready and waiting when the summons came. L. D. S.

McHENRY.—Near Dow City, Iowa, Jan. 9, 1903, of a complication of diseases following pneumonia, Dancy Tefft McHenry, aged 78 years, 9 months and 4 days. A fuller notice is given elsewhere in this issue. L. A. P.

SAUNDERS.—At the home of her parents in the village of Brookfield, N. Y., Miss Emma Saunders, in the 52nd year of her age.

She was the first daughter of Michael and Louisa Saunders, born Sept. 26, 1852. She was an active and consistent member of the Second Brookfield Seventh-day Baptist church, and an earnest and loyal member of the Christian Endeavor Society of which she was a charter member. A wreath of beautiful flowers laid upon her casket was the loving token of high regard in which she was held by her associates in that work. She was the comfort and strength of her parents in their old age and declining health. Her life, after a long and painful illness, went out with the closing hours of the old year.

The funeral services were conducted at the church at the regular hour for worship on Sabbath morning, Jan. 3, 1903. T. J. V.

FITCH.—At the home of her son, Elbert, in Highland Mills, N. Y., early on Sabbath morning, Jan. 10, 1903, Mrs. Hope Fitch, in the 68th year of her age.

On that Sabbath morning at 11 o'clock, at the annual roll-call service of the church, a letter was read in response to her name, written three days before, in which she expressed her longing to be with us an I her earnest desire to do some good for her Master. On returning from the church her brothers and sisters learned the sad news of her departure for the other world. Since the death of her husband, Dr. Aurelius Fitch, a little over a year ago, she had spent some time visiting with her sons and friends, always anxious to lighten the burdens others were carrying, lightly regarding her own trials. She was brought back to her old home and tenderly borne to her last resting place by her four sons, Charles, William, Elbert and Howard. She was a devoted wife and mother, a loyal member of the church, a faithful friend and a consistent Christian. "Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh." T. J. V.

Special Notices.

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

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

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

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

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

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

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

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

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

VOLUME 59. No. 6.

FEBRUARY 9, 1903.

WHOLE NO. 302.

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SABBATH MORNING AT SEA.

ELIZABETH BARRETT BROWNING.
The ship went on with solemn face:
To meet the darkness on the deep,
The solemn ship went onward.
I bowed down weary in the place;
For parting tears and present sleep
Had weighed mine eyelids downward.

The new sight, the new wondrous sight!
The waters around me, turbulent,
The skies, impassive o'er me,
Calm in a moonless, sunless light,
As glorified by even the intent
Of holding the day glory!

Love me, sweet friends, this Sabbath day.
The sea sings round me while ye roll
Afar the hymn, unaltered,
And kneel, where once I knelt to pray,
And bless me deeper in your soul,
Because your voice has faltered.

And though this Sabbath comes to me
Without the stoled minister,
And chanting congregation,
God's Spirit shall give comfort, He
Who brooded soft on waters drear,
Creator on creation.

He shall assist me to look higher,
Where keep the saints, with harp and song,
An endless Sabbath morning,
And on that sea commixed with fire,
Oft drop their eyelids raised too long
To the full Godhead's burning.

In previous discussions of this subject, one prominent question has always appeared, namely, whether adjustment can be secured without impairing the autonomy, and endangering the vested interests of existing Societies. The late Council at Alfred recommended the appointment of committees by the three Societies already incorporated, which committees, acting conjointly, shall secure competent legal counsel in the case involved. The discussions in the Advisory Council were along the following general propositions: Let the Seventh-day Baptist General Conference be incorporated, and let the existing corporations become associated with it in such a way as not to impair their vested rights, nor take the management of the affairs committed to them out of the hands of those men who are best fitted to carry them forward; the great point to be sought being closer union and concert of action. The committees to look into this matter have been appointed by the Tract Society, and the Missionary Society already, although such an announcement has not yet reached the RECORDER. The discussions concerning the adjustment which ought to go forward in the various churches may, therefore, eliminate the legal side of the question, since it is expected that the report of this Joint Committee, which is to appear at the next Conference, will give definite information as to whether such readjustment can be made

legally, without the impairment of the interest and rights of the Societies.

Doubtless the Boards, and the Committees representing them, which have this matter in charge, will be glad to receive information or suggestions from pastors or others bearing upon this question, but the discussion of the general interests involved in the matter of readjustment may well go forward in the churches, leaving this specific item of the legality of such readjustment, or the method of it, for consideration when the report of the Joint Committee shall be before the people. We call attention to this feature of the situation to aid pastors and others in consideration of the various phases of the readjustment which may come before their people, or which they may desire to present.

MEANWHILE the consideration and discussion of the effects of readjustment upon denominational life along lines of unity of thought and purpose, and of spiritual growth and development, are most important. There can be no question but that unity and concert of action must result from corresponding unity in thoughts, purposes and spirit. That our action ought to be from the highest standards and the best motives, and that our plans ought to be made with regard to the best results in spiritual life goes without saying. It is from this higher standpoint that the question of readjustment needs to be discussed. Every plan, whether in the readjustment of methods, or in determining upon lines of work, should be made in the light of the highest knowledge of duty to God and Truth, and the attainment of the richest spiritual life for every person. Therefore, the RECORDER continues to urge that specific interests and methods hitherto entertained and pursued, be considered and re-considered in the light of the highest spiritual good of the denomination. In years like these, crowded with wordliness and commercialism, the only safeguard of the Church of Christ is in a full, pure, spiritual life. This demand upon the church in general is still greater upon Seventh-day Baptists, because of their position, because they are in the minority, and because one of the great practical truths is committed to them. Only the highest and largest views concerning Christian duty and spiritual development will suffice for our needs or furnish adequate standards for our actions. We must rise above the ordinary standards which other men set, far above the popular standards, even among Christians. We all recognize the need of this, and to meet

this need, months ought to be given to its consideration, through private conversation, by silent thinking, in the ministrations of the pulpit, and in all our denominational public meetings. It is not enough to say that the situation in which we find ourselves is grave and critical. Neither is it too much to say that the demands upon us, if met, however great and trying they may be, will become the highest of blessings. The danger to be feared, and the mistake to be avoided at this time is that we shall not be sufficiently awake to the importance of our work, nor to the value of each year with its considerations and decisions.

UNDER this title, the STANDARD, of Baptist Chicago, writes somewhat at length, beginning with the following sentence:—"Baptists are notoriously weak in co-operation. Cohesion among the particles like the forces of gravitation, varies inversely as the square of the distance between them,—with this difference, however, that even at its maximum this cohesion is a small fraction." Having thus begun, the writer proceeds to indicate various points along which the Congregational system of the Baptists has hindered the progress of denominational work and denominational strength. That of which the writer complains is the natural result of the independent spirit out of which the Baptists sprung, and which has been fostered rather than overcome by extreme individualism in the churches. This much we note because of its bearing upon the same problems which the Seventh-day Baptists have in hand at this time. We have spoken from time to time of the same tendencies among Congregationalists, and seek by this reference to show the readers of the RECORDER that the general recommendations made by the Advisory Council at its late meeting at Alfred do not represent the notions or wishes of individuals so much as they represent fundamental necessities that are inherent in our history and surroundings.

THE element of selfishness as shown on the part of most men in disregarding those not of their immediate circle, is a prominent feature of human history. In the ancient world, somewhat more than in the modern, ethnic or national lines bounded human interest and sympathy. Christ taught an universal brotherhood, based upon the universal fatherhood of God, but the fullness of his teaching has never found complete representation, even in the Christian Church. The common tendency to

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