












 ANY man who plays solitaire
and cheats is beyond all hope o retormation.
WITH the po
With the possible exception o,
the repairs in a new house there' an repairs in a new ho things.
The Sabbath Recorder


 No paper alacontungo antle aumarage a








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ALFRED UNIVERSITY One Hundrat Thuousana Doluar



Seventh-day Baptist Bureau




 Business Directory $\frac{\text { Plainfeld }, N: I .}{A_{i}}$









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$\stackrel{\text { st. Pauil Bulding, }}{\text { C. } . \text { cirpmaN, }}$

 $\xlongequal{\mathrm{A}^{\text {LPRED CARLLEE PRENTIEE, M. D., }}}$
















Winter Term

 courses, as ollows: The Ancient Class
ical. the Modern

Claesieal. | Milton Academy is the preparatores |
| :---: |
| school to Milton College, and has three |
| gimilar courses leading to those in the |



 in Engisotu, in, oind and china Painting
tary Training.




## Salem <br> College



## 















Milton Wis.











## THE SABBATH RECORDER. <br> 

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FEBRUARY $9,1903$.


cogize the need of this, and to






 Without the stoted minisister.



$\qquad$
No adjustment can be
limit sympathy and regard to those of our.
own circle, is more or less at war with the
broadest Gbristian prịipeles of brotherhood. broadest Ghristian principles of brotheriood
Nevertheless, the general influenco of Chris
tianity has been farorable to the develiop ment of the spirit of brotherbood, and many organizations which ignore, and sometimes
oppose the Christian church, are the product oppose the Christian church, are the product
of the Christian spirit. In the matter of for eign missions, that is. missions of countries
partly or wholly heathen; we see the finest and partly or wholly heathen; we see the finest and
callest example of Christian brotherhood. In the time yet, too far away, when men shall
come to something like a complete undercome to something like a complete under
standing of the fact that all men are breth-
ren, lesser brotherhoods and organizations which are supported in alarge degree through
self interest because of beneitits received, will self interest because of beneetits received, will
give way, or rise to the higher plane which
the spirit of Crrist indicates. In so far as the divisions in the church of Christ are not based upon some fundamental necessity for the
sake of truth, such divisions are opposed to the true Christian spirit and ought to yield
at once, and bury the lesser interests for the sake of universal good. A fair view of the
progress of the doctrines of brotherboo
takes into account all he developments takes into account all the developments oe
that spirit, even though they be imperfect and hedged about in their unfolding by local
or personal interests. Seen in its best light, or personal interests. Seen in itt best light
this age is one of increasing brotherhood, al though the perfect ideal that Clirist's teachings outline, makes us impatient for tha
fuller development which is yet to be one of the greater glories of our Christian faith.

## ***

Make no apologies. If you have
the Lord's message, deliver it; if prefaces and introductions. Say your best
get prosy prefaces sand introductions. Say
things frst, and stop before you
Do no spoil the eppetite for your best.
get prosy.
ner by too m ch thin soup. Leave apeetite for ner by too much thin soup. Leave self out
of the pulpit. Defend the gospel and let the
Lord deend you and your character. If you Lord defend you and your character. If you are lied about, thank the devil for putting
you on your guard, and take care that the you on your never come true. Let your beard
story shall
grow. Throw away your cravat. If you do grow. Throw away your "ranake your shir
not want to "brake down make
collar an inch larger, and give your blood a chance to flow back to the heart. Do not get exsited too soon. Do not run away from
your hearers. Engine driving-wheels fly fast your hearers. Engine driving-wheels fiy fast
with no load, but when they draw anything,
they go slower. It takes a cold hammer to they go slower. It takes a cold hammer to
bend a hot iron. Heat up the people, but
keep the bammer cool. Do not brawl and keep the Lammer cosels ring the loudest.
seream. Empty versel
Powder isn't ehot. Thunder isn't lightning
 chunder out of in empty eloud.
Do not scold the people. Do not abuse the
faithful souls who. come to meeting rainy faithful souls who come to meeting raing
days, because of the others who dolnot come days, because of the others who donot come
Preach the best to smallest assemblies. Jesui
preached to one omman at the well, and she preached to one woman at the well, and she
got all Samaria out to hear him next time
Ventilate your meeting room. Sleeping in got all samaria outcting-room. Sleeping in
Ventilate your meeter
church is due to bad air oftener than to bad church is due to bad air oftener than to bad
mannerg. Do not repeat, saying " as I I said
before." If you said it before, say something else atter. Leave out words you cannot de
fine. Stop your declamation and talk to else
fine. Stop your declamation and talk to
folks. Come down from sitited and sacreed
tonea, and become a little child. Change the
ubject if it goes hard. Do not tire yourself
nd everyone olse out. Do not preach till
the middle of your sermon buries the beginhe middle of your sermon buries the begin
ning and is buried by the end. Look people
in the face, and live so that you are not in the face, and live so that you are not Lugs and keep them full. Stop to breailhe bet fre
the air is exhausted. Then ou will not fin-
ish off each sentence:ah, with a terrible gaspah, as if you were dying for air-ah, as some
preachers do and so straiu their lungs preachers do and so straiu their lungs
and never find it out, because their friends
dare not tell them, and dare not tell them, and so leave them to
make sport for the Philistines ! Inflate make sport for the Philistines : Inflat
your lungs. It is easier to run a mill with a
full pond than an empty one.: Be moderate all pond than an empty one. Be moderate
at frst. Hoist the gate a little way, when
you are half through, raise a little more; you are half through, raise a little more,
when nearly done, put on a full head of water.
dim at the mark. Hit it. Stop and see Aim at the mark. Hit it. Stop and see
where the shot struck, and then tire another where the shot struck, atd then tire anothe
broadside. Pack your sermons. Make your words like bullets:
***
 mintroad.
ished in the West field disaster.
and who were closely associated and who were closely associated
with the Seventh-day Baptist church of Plain-
field, N. J., directly or throuh the field, N. N., , directly, or through their family
friends. Probably these met death so sud friends. Probably these met death so sud-
denly that there was little or no physical
sufiering, although they, with many others, were burnend almost beyond identification
Twenty-three victims of this accident bew Twenty-three victims of this accident have
been buried already, and at least one more
lies in a precariouis condition in the hospital lies in a precarious condition in the hospital
at Plainfield. An investigation by the Cor oner's Jury is now in progress. We have
listened to the testimony already given, and must necessarily form opinions and conclu-
sions at this time; but, until the official report of that jury is made, it is not wise fo
the public progss to do more than state the general facts. As in similar cases, it will
probably be impossible to secure absolute probably be imposible to secure absolute
information on all points, even though the
ante-mortem statement of the engineer, who ante-mortem statement of the engineer, who
aived two or three days, in in the possession
fin of the jury. The fireman is living and likely
to reavir, and statements from him are to
be made to the jury on the day upon which be made to the jury on the day upon which
this is written. Whatever the final conclut sions may be, the ascident illustrates the
fact that silight causes, and perhaps uncon-
scious mental actions on the part of men, even though momentary, may eventuate in
terrible results. Why this should be in the economy of a wise Father, we can but par-
tially understand. It is enough to believe that if the whole field were open before uns we
should be bhl shoud ee abe to ser tat law sthat govern onr
imperfections, the great laws
lives and actions are the best possible, both for us as individuals, and for the world in
which we live. Those laws of nature and of mental and physical action which contribute most to success and happiness are the ones
through which disaster may come through slight causes, known or manknown. throug
sut if
such a thing were not possible, the large silight causes, known or ankiown. . .
cach a thing were not possible, the larger
and universal good that results from the proper co-ordination of forcese and action
could not be attained. In the presence of
such calamities and myteries, we are like such calamities and mysteries, we are like
little children, whonoalthough unable ounder
stand why things connected with their live
are thus and thus, tide explow stand why things connected with their livee
are thus and thus, find explanations in after
ears; so we must rest assured that in the
coming time we shiall be able to understaind yhatis som
as

## **

 NatioTar high priee of meats which has
ruled for a year or two past, has ben the subject of much discus-
sion. Meanwhile the Provisioner, Johw to have made a study of the demand for
dible animals, and of the pole dible animals, and of the prospectivesupply
His calculations recognize Asiatic is chiefly a veget fact that the aaucasian is a meat eater. Mr. Hobbs con Hungary there is less agitation concerning meat supply, than in Great Britain and Germany, in which countries the ratio of the
meat supply to the population is much less than in the former countries. There has beeu
a wideuing gap between the increase of popu a wideuing gap between the increase of popu-
lation and live stock in European countries, ation and live stock in European countries,
as well asin the United Statee, which has a as wild efict upon the world's supply of
definite In the United State the population
food. In the Un food. In the United States the population
has been increasing much faster than the
natural supply of animals fit for food, and has been increasing much faster than the
natural supply of animale fit for food, and
although our herds and flocks are larger
than they were, they are by than they were, they are by uo means equal
to the increasing demand. And yet we are to the increasing demand. And yet we are
killing animals with a sort of vandalism.
There are nearly 1.2100 public and private There are nearly 1.2010 public and private
abattoirs in the country, beeides thousands
of farmers and butchers who kiil a less num. of of animals for food each year. During
ber
the year of 1900 theffigures show a killing of the year of 1900 theffiguress ghow a killing of
$11,000,000$ cattle and calves; $41,000,000$ $11,000,000$ cattle and calves; $41,000,000$
hogg; and $42,000,000$ sbeep, making an
aggregate of $8,000,000,000$ moun aggregate of $8,000,000,000$ pounds of beef,
$6,000,000,000$ pounds of pork, and 2,000 ,
00 pounds of $6,000,000,000$ pounds of pork, and 2,000 ,
000 pounds of mutton. This, with the by
products from these 000 pounds of mutton. This, with the by
products from these aninmals, gives an
agregate of 210 pounds of tresh aggregate of 210 pounds of fresh meat for
every man, woman and child in the United every man, woman and child in the United
States, while the annual output of eggs and
butter amounts to $500,000,000$ of dollars. -
 Primer. $\begin{aligned} & \text { Primer, which was a popular } \\ & \text { book in its day. It is reported }\end{aligned}$
that a copy which was purd that a copy which was purchased for twelve
cents was sold the other day for $\$ 2.500$ cents was sold the other day for $\$ 2.500$. It
was found in Lobachsville, was found in Lobachsville, Pa., a village
founded by David Lobach, a scholarly man who came to A America nearly, 200 years ago.
Mr. M. D. High, a teacher in Johnstown Pa Mr. M. D. High, a teacher in Johnstown, Pa.,
bought a copy of the New 'Englañd Primer bought a copy of the New Englaind Prime
from Mr. Lobach's collection for 12 c and sold
it to Dodd. Mead E Co it to Dodd, Mead \& Co., a, asteportede, for $\$ \$, 500$
The book contains 104 paces, and is bound The book contains 104 pages, and is bound
in ook and leather. It is 3 inches long and
3 ind 3 inches wide.. On the cover is printed: "New
England Primer Enlarged for the England Primer; Enlarged for the more easy
attaining the true reading of English, to attaining the true reading of English, to
which is added Milk for Boston Babes. Boston: Printed by S. Kreeland and T. Green, in
Queen Street, 1727." In this instance age - added value to literature.

SETrLe it in your heart that it is the sum
all your businees and bleesednees to liveto all your buxinees
od.-John Weelley.
If it is true that knowledge is power, it is ual power.-Rev. J. Hudson Taylor.

Prayer-Meeting Column. Topic.-Preparation of Heart for the Prayer-
(Memory Text Revelation 3: 15, 16.
The common practice concerning the prep.
ration of heart and mind for the prayer aration of hart and mind for the. prayer-
meeting if by far too inadequate. For this reason, the average prayer-meeting is one of
the most difficult services in the church; that is, it is the most difficult from the stand point
of the pastor who conducts it. He is pener of the pastor who conducts it. He in pener
ally held responsible for the succeess of th praser-meeting. White there is good ground for this, to a a certain extent, it is also true
that the want of preparation on the part of that the want of preparation on the part of
the people presents an element over which the pastor can have ot ittle or no control. I I
his own preparation of heart ts what it ought his own preparation of heart is what it ought to be, and he is especially wise and abbe in
awakening interest on the part of those who are not interested, he can overcome in oome degree the evils which arise from unpreprar
edness on the part of the people. It is often edness on the part of the people. It it ofter
sid that the prayer-meeting is a "delicate
thin"" thing."- Such meetings soometimes open weall
but go to pieces, or fall into listleesaness as but go to piecess, or fall into listlessness, as
though covered with a "wet blanket." Any though covered with a wet blanket." Any
thing like controversy betwen those who
take part, although it be indirect, is fatal. take part, although it be indirect, is fatal
Drowsiness and indifference soon insure the "sleep of death." Almost equally deleteriou is a prayer or a testimony which, in military,
phrase, has "neither aim nor ammunition." While prayer-meetings are largely emotional
they must also be rational. Such emotion as ought to exist springs from deep convic on and earnest faith, rather than from su perficial notions and " gilibness of tongue.
Some one has said, "Pity the prayer-met.
ing leader who must shape cold iron." That is too nearly the experienceco of m
in conducting such meetings.
Conducting such meetings.
of a remember going into the waiting.roon hastening to a large stove which stood in
vitingly in the center of the room, to find viting Iy in the center of the room, to find
that the stove was fireless and that chilled
fingerse held toward it tingers- held toward it 'were yet colder. T T average ateendant at prayer-meetiogs is to
likely to come in with dormant emotions, if
not with a chilled siritual being. Hence the ffficult problem of warming, awakening an vivifying him awaits the leader. Silent ongues are as deleterious as noisy one so deep, and meditations are so sacred, that may be a blessing to all present, but the more common form of silence is that which comes om emptinessof heart and absence of spirit
al glow. Against all those influences which ual glow. Against all those influences which
deaden the prayer-meeting and lessen its value and make it unattractive, proper prep especially of those who are looked upon "workers in the prayer-meeting," is neces Thry. That preparation should run through
al the days of the week. Every child of God al the days of the week. Every ehild of God
should gather from out his experiences in thinking, writing and conversing during the week something fit for the prayer-meeting,
That habit should be cultivated. Thus the power to get help and secure enjoyment from the prager-meeting will be breatily increased
We put in a plea for such preparation on the We put in a plea for such preparation on the
arat of the people, ind an equal plea with part of the poople and an equall plea wit
them to hold themelves, and not the leader
the meeting, reesponsible if theservices drag of the n
heavily
ing:
n.


Whenever such a stanza is an appropria description of a prayer meeting, many other
beside the leader are respousible for the situ ation:

TTE WISCONSIN QUARTERLY MEETING.
 the Southern Wisconsin and Chicago churches
was held with the church at Milton from Jan. as held with the church at Milton from Ja
30 to Feb. ...; and the eneneal topic for the
ontire session was the Sabbath. Believine that the readers of the Reconowe are interest-
ed in this subject, and hoping that some ac-
cunt of this meeting may be heipful in som count of this meeting may be heipful in some
degree to them, as it was encouraging and nspiring
The frrst meeting held on Sixth.day after.
noon was for the most part an informal dii
Non was for the most part an informal dis-
cossion of the reasons why we should his subject such a prominent hearing. These were, mainly: 1st, That we ourselves, and es-
pecially our young people, should be thoroughy grounded in the fundamental principles of
Sabbath truth; 2nd, That genuine Sabbathkeeping being vital to holy living, it must
rest tupon a tender, sensitive conscience, and since the word of God is the only authorit
that can touch the conscience, this subject needs to be trudied in the light of Bible teach-
ing. 3d,That the peoplo of this country ece ng. 3d,That the people of this country, even
Christian people, are rapily drifting, away
from any conception of the sacerdneess of any from any conception of the sacredness of ayy
Sobbath and, therefore, that Seventh-day
Baptists should reis Saptists should raise, in no uncertain or falte
ing voice, the warning đry; and 4 th, That in
Sme quarters at least, there are signs ome quarters at least, there are signs of
awakening to the dangers of the popular drift
nd some readiness to listen to the claims nd some readiness to listen to the claims on
God's sord, and, therefore Seventh-day Bap.
ists should be ready at the first opportunit tists should beready at the first opportunity
and at every opportunity, in fearlessness, but and at every opportunity, in fearlessness, bu
in love and power, to deliver the message. I
cannot mention even the names of all who poke, much less give in detail what was said
bro. W. D Wilco Bro. W. D. Wilcox, of Chicago, and Mrs. M.G.
Townsend, of Milton, by previous appoint-
ment, led in the discusgion. Townsend, of Milton, ,y previous appoint-
mentt led in the discussion.
On Sixth-ay evening , regular weekly
prayer-meeting of the church was led by the prayer-meeting of the church was led by the
pastor, the topic being "Sabbath Blessings."
A busy business man spoke of the blessing of pastor, he topic being soas on the blessing of
A busy buiness man popke of
rest from the hurrying, vexing cares of the eek; another emphasized the spiritual com-
orts-of the fellowship of Sabbath worship; forts or the fellowship.or Sabbath worship;
another told how temptations had come to
him to leave the Sabbath for business, and him to leave the Sabbath for business, and
how now looking back, he could see what a ow now looking back, he could see what a
mirtake, even from the business point of view, it would have been to have yielded. Prayers,
tender and grateful for blessings received,
went up to God for wisdom to disceriu and went up to God for wisdom to disceriu and
grace to do all his holy will. Thus the hour
assed sweetly and sitty passed sweetly and swiftly away, and the
arge meeting was dismissed with a Sabbath large meeting was dismissed with a Sabbath
blessing resting calmly, gloriously, on every heart.
On Sabbath-day, the regular Sabbath-
school lesson-Paul at Athens-was tought in the mosnong, aunl at athens-was taught
one afternoon the
tinuation of the theme of the previousevening.
Besides these exercises, three sermons, includ:
 preached. In the morning, Bro. M. G. Still-
noan, of Wal worth, preached on the Sabbath the Old Testament, which he presented nder six heads with a text for each head,
quoting corroborative texts as each point
required ; 1. The Sabbath is a a anctified
 or, Ex. 16: 22-24. Sabath must be prepared is the heart of God's
oly law, Ex. $20: 8-11$. 4 .It oly law, Ex, 20: 8-11. 4. It is a Perpetual
sign betwen Goa and his people, Ex. $31: 14-$
7 5. Its desecration brip 17. 5. Its deseeration brings the wrath of
God, Neh. 18: 18. 6. Careful observance of
he Sabbath brip the Sabhath brings perpetual blessing, Jor.
$7: 24-26$. In the afternoon Bro. G. J. Crandall, of MilNew Testament. The subject was treated nder two general divisions: Chriat and the hese again were each divided intó Teachings and Eximple. Christ kept the Sabbath
Luke $4: 16$ ) he law of which the Sabbath is a part (Matt : $17-20$ ), the design of the Sabbath (Mark
27 Luke 13, and the proper uses of the sabbath
brogation or che he nowhere taught its brogation or change. The Apoostlesel likikwise
were Sabbath-keepers, Acts 18: 4,$11 ; 16: 13$ etc., 25: 8. Paul taught Greeek as well as
Jews on the Sabuath, by their own requen preaching Jesus and the reesurrection (Acts
$3: 42-4$ ) 10:42-44), but he did not teach the change In theevenin or any cause.
preached on the law and the Gospel. Lion
nay be may be fundamental or administrative. principlesen and law is canot grounded in eternal law is a device for enforcing obedience to he changedal ow ond mang be changing conditiong with It necessary, or it many cease altogether whe the occasion for it has passed. The Decalogue
in the midst of which the Sabber in tha midet of thich the Sabbath is placed,
is fundal. The laws providing for the
punishment of Sabat admishment of Sabbath-breakers, etc., are
adminitrative. The Gospel is the good news ishivation through Jesus Christ, thus fusbedience to the fundamental law of God.
Do we Do we.then make void the law through fait
God forbid! Yea, we establish the law." On First-day morring Bpe. M. B. K. Kelly, of
Milton, preached answering Obiections and Arguments of First-day People. The principal
bjection bjections considered were those relating to
worldy inconvenience, the Which shanll preveraince, the world against God!
of the customs and laws
ond We out than men." "We ought to obey God rather be wrong. The Soriptures and all history
declare that reliopious ref and eclare that religious reforms are wrought by
the minorities. Under arg all of a change of day, the arguments, the theory ime theory, antinomianism, etce., were ans-
wered by a careful annalgi, texts of Scripture usually relied upon for these In the afternoon of First-day a miscell neous program, arranged principally by the
presideut of the Young People's Union of the Quarterly Meeting, was presented. A A paper
on the Isolated Brother, written by Prof. A. the Isolated Brother, written by Prof. A. A.
B. West, of Lake Mills, wasread; Bro. Wilcox
if Chicago, and Pregidet

Milton College, gave interesting accounte of
their experienees in coming to the Sabbath;
Mrs. W. C. Daland gave the outline ob Mrs. W. C. Daland gave the outline of a plan
which is being tried in some Sabbath-keeping which is being tried in some sabbatt-keeping
homes for making the closing hours of the
Sabbath quietly pleasant and profitable to the younger childrren of those homes, and Mr. C. B. Hull of Chicago, read a paper clearly
setting forth some of the conditions which seem to make the reorganization of our de-
nominational life imperative and some of the nominational life imperative and some of the
problemi involved in such reorganization.
The services throughout were quickened and ahideer by excellent music furnished by the the
musical talent of Milton, Miltoǹ Junction and Albioni, all combining to make the occasion a pleasanat tand proftiable one.
The discourses and dise
The discourres and discussions of the meet-
ing so deeply impressed the people with the ing so deeply impressed the people with the
vital importance of the Sabbath truth and the consequēnt necessity for more earnest and
wide-spread effort on our part.to proclaim it, Quarterly Meeting was closed, to - consider the question of doing something about it. At an unfa vorable time for such a meeting, near
ly one handred persons came together,
and ly one handred persons came together,' and
the questions: What can we do? What will
we do? What can Ido? With God's help, te do? What can I do? Wio? What will
we dod's help,
what will I do to move this cause forward? what will I do to move this cause forward?
were earnestly and prayerfull considered.
Without formulating plans in detail, the conviction was universal that the summer evan yelistic work of former years ought to be
broadened so as to include more variety of work, and consequently greater variety of
workers, and that the amount of such work
ought to be preatly increased. ought to be greatly incressed. To further
test the spirit of those present, the question was asked: Supposing that all necessary details are arranged for thus enlarging and ex-
tending this कorr, how many of thosepresent
would be willing to engage in the work in any would be willigg to engage in the work in any
capacity in whith they could serve? where, upon about forty persons, principally young
people, were instantly upoo their feet. Alittle later nearly as many more arose to say that
while they, had no reason to think their circumstances would be such as to justify the
expectation of entering the field they were expectation on entering he dela, they were
deeply interested, and would do all they could,
as home.stayers, to help forward any work as home-stayers, to help forward any work
it might seem best to undertake. Thisht seem best to undertake. end of the mid-winters ression of the tha at the
Meeting of the Southern Wisconsin and Meeting of the Southern Wisconsin and
Chicago churches: The truth is plain, it is Chicago churches: The truth is plain, it is
vital, it ought to be proclaimed, the times and conditions seem ripening for the enlarg-
ing work, and the workers are within call ing work, and the workers are within call.
Shaill the plans be made soon? Shall the Shall the plans be made soon? Shall the
work be done? Mıron, Wis., Feb. 2, 1903.
L. A. P

> NEWS OF THE WEEK.

It. is 'said that one local company in the
city of New York furnibhes typewriters in city of New York furnishes typewriters in
twenty-fix different languages. The latest
patent is an Arabie typewriter with patent is an Arabie typewriter, with a key-
board no larger than the one used on Americoard no larger than the one used on Ameri-
can machines, although Arabic text-books
have 638 different charactera. The Japanese language is said to be the only गrominent
one which now does not have its own type one which now does not have its own type-
writer. The Chinese, slow as we think them, are supplied.
The sudden The sudden illness of King Edward VII. was
announced on the 2d of February. The symp-

Feb. 9, 1903.]
toms a waken fears of a new attack of ap
pendicitis. LLatest reports \&how an improve.
ment, and pive less fear of serious returt ment, and give less fear of serious results.
Various religióus bodies in the city of Phil adelphias during the past week have sent out petitions to the Legislature against the pro-
posed repeal of the Sunday Law of Pennsyl vania:
During
During the week it has been reported that
Westipn rairoads are refusing to accept Irieigh for transmission to the East, because
of thezinability of Eastern roads to care for
the traffic offied to them. This refusal if continued, must biave a marked eftect upon
he supply of food for Eastern cities, the supply of food for Eastern cities, espec-
ially meats and flour.
Various efforts have been made during the Vorious efiortrs have been made during the
weak to secure an adjustment of the Veneza-
lan elan question. The allied governments have
offered new terms, which are that they shall ofifered new terms, which are that they shall
reeive two-third, of the reeeipts for them-
eives, one-third going to other eredit eiven, one-third going to other creditors.
on the 2 d of February this was promptly On the ed of February this was promptly
refused by Minister Bowen, on behalf of Venezuela, and the probabilities were thus infor settlement. Final decisi
reached as we go to press.
On the 2d of February
On the 2d of February a Coroner's Jury,
made up of able men from Plainfield, N. J.,
began the worl of inver began the work of inquiry as to the respon-
sibility for the terrible railroad acident of which we spoke last week.
Comparatively mild
Comparatively mild weather and the efforts
of the railroads to hasten coal to Eastern of the railroads to hasten coal to Lastern
markets have conspired to bring the price
down during the week, both in New York and Boston.
Serious Serious riots in connection with the street
car strike at Weterbury, Conn., have oc
curred during the week. Strong military curred during the week.
force has been present.
On Feb. 3 it was announc.
Vermont, by a vote of 30,358 as against 28, 869, has adopted the new Local Optign Law.
This result has come after Vermont This result has come after Vermont
prohibitory law for over fifty years. result presents a significant chap
history of tem perance legisiation. Rev. Francis P. Bachelor has resigned the
pastorate of the South Congregational church of Hockanum, Conn., because of the attitude of that church on the question of
tobacco raising. He insisted that those of tobacco raising. He insisted that those or
his congregation whose farms were large
enough to supply the needs of their families with out raising tobaceo. should cease from
is culture Becanse they would not do this, its culture. Because they would not do this,
he has reigened. Seen in the light of public
opinion this is an extreme action, but wo opinion this is an extreme action, but we are
of the opinion that such testimony is important at this time when oboth public opinion
and general practice combine to support to and general practice combine to support to-
bacco raising, one of the grave evils of our civilization.
On the
On the 4th of February it was an-
nounced that $n$ compromise had been ar-
anged which islikely ranged which is likely toend the fight over the
Statehood Bill. This will admit Oklahoma, and another state composed of Arizona and New Mexioo com-
bined. We apprehend that there is more of bined. We apprehend that there is more of
politise in the Statehood fight than is desira-
ble for the best interests of oll politics in the Statehood-tight than is desira-
ble for the best interests of all concerned.
On the 3 rd and 4 th of Februery Chicel On the 3rd and 4th of February, Chicago and
other points in the WWest were visited by a
severe blizard including rain alt other points in the West were, visited by a
everee blizzard including rain, slet, and
rem,

and street car traftic were demoralized, tele-
graph and telephone wires were broken down, and much sufferingig wand iuconveñenience downed,
On the same evening a severe storm of thunOn the same evening a severe storm of thun-
der and lightning visited northern New Jersey. and a large fire at Rahway, resulting from a stroke of lightning, brought a lofs of at
least $\$ 30,000$. least $\$ 30,000$.
IFur ocean
sour ocean steamers were prevented from
sailing on their regular dates, the the of Febi-
niary, because they could not eecure coal uary, because they could not secure coal for
the voyage. the voyage
The Elkins Senate during the week, and it itis expected that
it will pass the it will pass the House and become a .law
Probably that will be the ooly anti-trust episilation during the present Congress. It
is in the nature of an inter-state commerce

 Dawes was a prominent figure in national
matt erse. He retired from the United States
Senat in 1893 after serving three long
Serms.
tRact SOCIETY.





Toonn

a searching question.
 for publication in the Reconobr.
"Simon on of Jonas lovest thou me? ${ }^{\prime \prime}$ A
searching question indeed; and, although searching question indeed; and, although
directed by his Master to theimpetuous Peter it comes ringing down the ages with equal
orce to us of the twentieth century. force to us of the twentieth century.
Then let us make it a peraonal question.
Do llove my Savior? Pause a moment beDo Ilove my Savior? Pause a moment be-
fore you answer and reflect. fore you answer and reflect.
Truly, now, do you love him
Truly, now, do you love him, who, for your
sake suffered untold agonies in the garden
ind was cruelly put to dest akd was cruelly put to death on the cross.
I am sure we do love him, I am sure we do love him, some more, some
leesis ; but suppose we ask. ourselves a few less; but suppose we ask ourselves a few
questions, the answers to which will determine
the depth of love we cherish for the depth, of love we cherish for our Master.
If we are following Christ as closely as we If we are following Christ as closely as we
should these questions are unnecessary; if we areuld these questions are unneceessary; if we
are not, perhaps they will help us to gain' a
loser walk with him. loser walk with him.
How do we regard
ing of God's Holy Day? Do we look upon it
astour meeting and feel that Jesus is ther
withe blesing for each of us and is rieved
With a blessing for each of us and is prieved if
we fail to meet him? Are we so anxious that
we fail to meet him? Are we so anxious that
we will make a sacrifice in order to be in our places at the appointed time ? Is it a burden
for us to prepare for church on Sabbath morning, or is it our delight, and are we-in the sanctuary ready with happy voicee and
thankful hearts to sing praises to God, from whom all blessings flow?
How is it in the Sabbath-school, do w
know where the lesson is, and have westüdie know where the lesson is, and have westidied
it carefully and prayerfully during the week,
so that instead of sitting with the so that instead of sitting with a blank e
pression on our faces we can enter intelli pression on our faces we can enter intelli
gently into the discussion of the different
points of interest? points of interest? Do we realize that it is
God speaking to us through his word, and God speaking to us through his word, an
that indifference on our part is very tryin that indiiference on our part is very trying
and diseouraging to the teacher and superin
tendent? tendent?
When the hoir for C. E. meeting arrives,
Where are we at." Do we know about the lesson and are ready to take our places and aid the leader in making the meeting inter
esting and helpful, not only to our own mem esting and helpful, not only to our own mem-
berse, but to visitors who may be present?
When the meeting closes and we return to our homes are we satisfied with our efforts have we tried to do our parte dia you notice the leaders face when you and so many other
failed to show any interest in the meeting? failed to show any interest in the meeting?
If Jesus should ask you these questions
what would you answer him? Have you le If Jesus should ask you these questio
what would you answer him? Have you led
a meeting and at its close felt that you coul a meeting and at
never do it again?
Meeting dead; members dull and indifferent
music committee absent order; no organist; poor lights; and tho who should be in their places on time drop
ping in, in groups of two to six, breaking up ping in, in groups of two to six, breaking up
what little interest had been created. I say did you ever leadd a meeting under such try
ing circumstances?

- Where do you sit when you go into a C. E rows of seats, giving the leader room to in fer that you do not intend to do much? Are we keeping our pledge
Jesus and our leaider thus?
Is a Christian Endeavor society conducted
in this way, doing its best work; accomplishing all it was calle
Are these questions searching enough ? I there a point mentioned that does not touch
our oociety and our lives ? our society and our lives?
What qualities
strongest of all?
Promptness and despatch mingled with the
love and tenderneess and meenges love and tenderness and meekneese, of Jesuus
Promptness that will set aside everything a selfish nature and put us in our places at the appointed time for service. Despatch
with a purpose to do our part and do it now. with a purpose to do our part and do it how
Time wasted is an opportunity lost. Love
tenderness and meekness shine out beauti funlly in the life of Christ. They will make our lives beautiful. Let use cultivate them.

ANOTHER LETTER.
To those interested in our work, Gospel
work, our interest in which is measured by
love for Christ in its verio
love, for Christerest in it whichous is manieasured by
The orphan is the especial object of Gods.
The orphan is the especial object of God's
love. Love reaches out a helping hand and
saves the orphan from poverty and crime and
 Dessing to homes and grateful to God for
heir salvation. What great possibilities we
see in every boy and girl placed in agood
ome. It was a sweet lot of child ren we had ome. It was a semeet lot of children we had
t Chat field, Minn., the . 8 th of January t. Chatfield, Minn., the 8th of January
Every fresh company from the eest makee
childhood look more beautiful. Withou homos and not knowing, where they were
hoomes, they were cheerful, truthtul, hopeful,
goine
 quiry as to what, was to become of them
ent a thrill of joy to the heart that Jesus is
it all and will care for his own. it all and will care for his own.
The next start was for Iowa again. Sab
bath, the 24 th of January, found us a
Marion, with the Church of God, to which arion, with the Church of God, to which
people we preached on that day. Here is ople we preached on that day. Here is
chirch, not of our denomination, and yet.
aithul
in faithful in spreading the Sabbath, truth that
it outdoes the majority of our own churches in outdoos the majority of ourown churches in
securing our publications. $A$ large list for
bbath of Chirist is paid for by this church We hope the coming readjustment will help us to be reformers in more ways than one
By, the way, would it not be a good thing $t$
readjust Seventh-day Baptist political sentireadjust Seventh-day Baptist political sentit
nents so that we wash our hands of the callots say to the goovernment: "I am an sati allots say to the government: "I am sati
At Cedar Rapids, on Sunday evening, we
eard in the Presbyterian church the Rev. Mr Card in the Presbyterian church the Rev. Mr lans. He was west on some mission. Irow. was
a very simple, modest, but grand and powervery simple, modest, but grand and power
ful gospel sermon. It went to the hearts of gospel sermon. lovent message from the
men hugry for a loving mer. We could not help wondering wh elight of Sabbath truth did not come to uch great preachers, and when
At Corydon, Iowa, in the southern part of
the State, we arranged for a company of oys and girls to comee, Fobruary, 12 th , with
H. B. W. Tice, Superintendent of Boys' Home, Nem York. -Mr. Tice is ripe in this experience and has a heart full of love for
these children. Visiting orphaus on the Bur these children. Gisiting orphans on the Bur
lington Routeas far as Des Moines, we went to
the Iowa Sanitarium, conducted by our Sev thday Advent brethren. Situated one block large patronage. We were kindly shown hroughont the building and for an experiment tested one of the baths. It is undoubtedly
doing great good. We visited the new Army
. Post upon which the government is expend og vast sums of money. Prohibitionists o will yield to the demands of the brewers' nondepartment henchm
een. God forbid.
The next Sabbath found us near Adel, where Ne, This is a nephew of the late late Reve Max
sonwin E. Maxson of blessed memory, and though they are not Seventh-day Baptists, we found
the SABBATH Reconokr in the hoome, loved
and reead. In their church near by, the buildand read. In their church near by, the buid
ng lot of an acre being the gift of Mr. Max
n, we were invited to preach on Sunday,
'ebruary 1st. This we did and enjoged very uch the close attention given.

Again on our journey for visitation and to
attend to any want the orphans may have,
we shall chauge some, encourage others
we shall chauge some, encourage others,
answer their loving letters and pray for them
every day. "Home and foreign missionary
work." Such a mixturel Ittlian. Irish Ger Work." Such a mixturel Italian,I,Irish, German
Swede, English, Hungarian, everything, and Sede, English, Hungarian, everything, and
their little lives as susceptiole to the influence of love and kind treatment as are your chil en. The other day, it wasan Armenian boy.
Gis father was massacred by Turks. With His father was massacred by Turks. With
his mother and sister he was brought to this ountry. Soon the mother wanted too marry
gain and the boy was "turned off:" He is again and the boy was "turned off." He is a
rimht, ken fellow with an A rmenian eye to
business.
H. D. CLARE.

The vicissitudes of languages.
Posisibly I may be in error, but Ithink it is Posibly I may be in error, but I think it is
ndoubtedly the fact that. languages are enerally studied, esteemed, admired and jifused largely in proportion to the prestige
nojoged by the countries to which they beenjoye.
long.
To To take first the case of French. Since the
ay when, after Sedan, Bismarck first put own his mailed hoof, and bluntly announcea hat he would no longer employ French a te medium of diplomatic communication,
hat tongue seems gradually being ousted om its onee proud place in European usage, d, despite the fact that it still lingers as the language of the cordon bea, the number
dialy waxes of the Amphitryons who cause
heir menas to be written in their native ongue.
In marked contrast with the fate of French, see English diftusing itself ever more and
nore. Already the pred ominant language o mmerce and navigation, it may be said l-a thing which is not to become unive eived-Eng whish would be that tongue.
Then, again, we see Then, again, we see Germany, slowly per-
haps, but surely, pushing her speech in new aps, but surely, pushing her speech in ne
iriections, while the study of German has of
te years made proding Ente years made prodigious strides not only England, but also in most of the countries
of Europe, although it may be safely raid
hat the cumberousand grotesque forms of it ructure-so comically caricatured by Mark wain-will perhaps forever prevent it fro Italian, despite its exquisite beauty and its vil Servicature, is little studied now. Th vil Service Commissioners ignore it as
test for admission to the public service. A
enthusiasts still wrestle with Dante an enthusiasts still wrestle with Dante, and
few imposters pretend to do so, but th arming tongue is practically out of the ning. A couple of generations back y younniably ydies atter French, bute it has long
nce been superseded by German As for Spanish, notwithstanding its majes ty and prace, -notwithstanding the treasures
of its literature, its name is seldom heard, ad the tongue of Cervantes and of Lope de desuetude.
Nevertheless, by virtue of the principle
bove assumed, if we could imagine Ital nd Spain resuming premier places in the e日 mation of the world and the foremost rank
influence and power, while England and Germany sank to secondary positions, it
vould, I think, be safe to predict that the nituages of the former would rise alon me a leadiug place in the estimation of the

[^0]ge.e, and

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## Missions.

$\frac{\text { By o. ©. Wurtponi, Cor. Secretarv, Westerly, R. I. }}{\text { THE evangelistic meetings held with the }}$ Albion church by Evangelist M. B. Kelly
closed the last of Januar. TTirteen were
baptized and united with the chureh, and the nembership of the church were reviyed and
trengthened. Mr. Kelly holds meetivg with strengthened. Mr. Kelly holds meet
the Milton church during February.
EvANGELST J. G. BURICK writes from
West Edmeston, N. Y., Jan. 24th; -"Praise
the Lord. The victoryl is coming though it West Edmeston, N. Y., Jan. 24th.; - "Praise
the Lord, TTe . .ictory i is coming though it
may be slow, none the less good for that. It was a fearfully cold day. A good congrega.
tion. One more offered for baptism; would tion. One more offiered for baptism; would
have ben too, but the eister did not come.
She is sixty years old and is to be baptized She is sixty years old and is to be baptized
and I think will unite with the church. There
is another Sabbath convert. The meeting is another Sabbath convert. The meeting
last night was full of interest, fourteen came
forward. Shall be here one more week."
a denomination is a body of Christian people who have separated themselves from oth-
ers because of some special doctrine or set of ers because of some special doctrine or set of
doctrines which they hold in common, nd
regard as essential. We as Seventh-day Bapregard as essential. We as Seventh-day Bap-
tists are a denomination, a distinct house-
tion hold of faith. Have we a right to be? This
is the question we wish to consider in this number. We are a distinct and separate peo-
ple in virtue of certain truths which we love and thoroughly believe to be bible truths,
spipitually vital, hence essential and important. No religious people, we believe, have a right to be separatists, except for the sake of
vital truth, the truth of God. If we are not a denomination of people because of such bible
truth which other Cbristians or the world deny; which they will not accept and prac
tice, then we have no right to be a separate religious people, and should disband at once.
If we do believe and practice certain vital
truth truths, essent Cristian character, and obedi-
ual life and Chrit ence to these truths is required by Jehovah, hour duty to be a distinct organized Christian our duty to be a distinct organized Christian
body to maintain these truths and teach them to others.. We have no right to keep
the truth to ourselves. It is not our own, it the truth to ourselves. It is not our own, it
belongs to God and humanity. If God has made us the receptacle of these important
truths, he has made us such to bear them to all people. No people of a common faith have
the right to organize on the oneness of their belief simply to maintain an existence, to enjoy one another's company, and build up
themselves. The only right a religious people of a common faith have to organize them-
selves into a seaparate denomination is that selves into a separate denomination is that
they may thereby promote the salvation of they may thereby promote the salvation
men, growth in grace, and the advancement
of bible truth. Such a poople will be from the very nature and purpose of their organization a live people. A live people will be more
than a defensive people, they will be aggressive. They cannot be otherwise, for .the truths
which distinguish them and which distinguish them and make them sep-
arate, are in their nature and operation, aparate, are in their. nature and oper
gressive and uncompromising.
fROM R. S. WILSNN.
The new year has found usall very well and
with some bright proispects before us. Our Sabbathe school and preactang berore usrices are
well attended. $I$ believe the Sabbath schoo
is in better working order than it has been for
sometime. We are having a big boom
here here. There is a big steel plant gong
up between Gadsden and Attalla, about two
and a half miles from Attalla. It and a half miles from Attalla. It is बiaid it
will cost five milions of dollars to put it in
operation and hose operation, and hoüse rent is going up mighty
himb and II had the promise of the house Illive
in at the sad prie in at the same price, ${ }^{\text {sit }}$ t per month cash, and
one dollar of owork on the place, butt the man whoowns the place lives in intlanta, Gaza, and
we has given orders to Mr. Nicholson to sell it he has given orders to Mr. Nicholson to sell
so we cannot rent by the year tow at pres-
ont. If it selle we will have to pay $\$ 8$ epr nont for shis place,all cash. There are some
nont small two room houses here renting for $\$ 5$
per month, and wages are still low, and the
aboring-man who has to aboring, man who has to pay high, rents and
buys his coal and stove wood does not much to tive on, so you see the poor people
must have hard times. The average wages is
one dollar per. day and one dollar per day and working about 18
to 20 days pro month through the winter,
will bring hard times to many a poor family We trought of moving mack ho hoor on to to the
farm but we had rented farm but we had rented our place before the
boom came and we will have to try to stand boom came and we will have to try to stand
it, and besides there was hardy anything
made on our place last year it was so dry: Well, I held a weeks' meeting at Heald's
school house in October, and had about 14 chooerts, and in about 20 more came forward
cor prayer. There were not any of them that
or Cr prayer. There were not any ove there are
came to the Sabbath, but I blieve the
ome people there who will some people there who will come to us yet.
There are a few who are reading our tracts
and who say we are right on the Sabath and who say we are right on the Sabbath
question. One man read the 12 tracts by Dr question. One man read the 12 tracts by Dr.
Lewie, in one week and loaned them out to
his neighbors and wanted more and I sent them. I hare organized a C. E. society there
now with about 25 members. It is in pood wow win about 25 members. It is ng good
working order. I will not preach any more
ot the Lookout church this winter, it is 20 miles south of here and the house very small and open and no heater and we cannot do
any good in that kind of a house. I hare agreed to take our tent down there when
spring opens, and I will let it remain there
till the people get through with their crops; till the people get through with their crops;
and they say they will buila a good house,
they want me to preach to them right on. they want me to preach to them right on.
I have given away some good tracts there
and the people are reand and the peopple are reading then. I have been
to Bullman three times the last quarter. Our meeting Siave been well attended there. The
last trip I made there I reached there on Fri-
day and that nimht I went to hear a Campbel diay and that night 1 went to hear acampbel
lite preach. He preached $a$ very able sermon
on the re on the reformation. He showed where the
chucrh went under, what it lostin whe the dark
ages at the hands of the Catholics, and then ages at the hands of the Catholics, and then
showed what part of the true doctrine had
been restored, and that the been restored, and that the only thing that
had not been fully restored was baptism. He had not been fully restored was baptisim. He
declared that every thing that the Catholics
lad ever changed or interfered with wis. had ever changed or interfered with was all
restored but baptism and that they were the inly people that
plete reformation.
When he got through I stepeped forward
and introduced myself to him and announced that I would review his serron on Suninday
night. So when Sunday right came I went night. So when Sunday night came I wen
to the school-house and found about 300
people there. I tried to show how the law of people there. I tried to show how the law on
God had been broken, how the Sabbath had
been lost to so many people and how it was
being restored, how Sunday was losing
ground, what Sunday laws had done to help in its own destruction. When I was through the Campbellites asked a good many questions
which I Ithink I answered satisfactorily:
Then when Ihad dismissed the people, a young which T-think 1 answered satisfactorily.
Then when Ihad dismised the peoppe,a young
man, a very bright young man too, caume
and around and said:".". Well, if we can't find some
seripure in the New Testament to tell us plainly that the Sabbath was changed we are
all wrong and we might just as well shell
ald down the corn,", so I was invited to preach to
them again on the same nubiect some time in them again on the same subject.
the future, and 1 agreed to do it.
I have had several calls to go to new filds
and I will answer these calls just as soon as I
can. Of course we cannot do as much preachand I will answer these calls just as soon as I
can. Of ocurse we cannot do as much preach-
ing in towe winter on acount of such bad
reads to roads to go out at night, and poor houses to
hold night meetings in. But we can scatter hold night meetings in. But we can scatter
tract and preach by the wayside. My expen-
see have been rather heavy this lasi quarter ses have been rather heovy this last quarter
because my buggy is worn out and my horse
too; and $I$ have luad to bire convegance and will have to continue to do so so until I can buy
which I want to which I want to do as early as possibft.
Sometimes it is hard to get a horse just when
I want it, but I will have to buy where I can buy on installments.
I have traveled 392 miles this quarter.
Bro. David Green is here with uis again in somewhat poor health. Pray for us that the
Lord may bless the work here. Lord may blefs the work here
ATraLLA, Ala, Jan. 1900 .

FROM W. L. DAVIS.
The meetings were not very well attended,
on the account mainly of the whooping. on the account mainly of the whooping.
cough sweeping the country at that time.
Notwithstanding, the little church was enNot withstanding, the little church was en-
couraged and strengthened by Bro. Seager's couraged and strengte
twoweeks labor with us.
We are having continuous winter. It has
stormed every Sabbath for five weeks stormed every Sabbath for five weeks.
On December 7 a church mêting was called at whicember 7 a church meeting was called ness were transacted. II am called for six
months the church being infor wanted to start to sehool at the expiration wanted to
of that time

E, Pa., January, 1903. A Penny measure.
In Jersey City, a week ago, the pastor of a
church said that he had noticed a great num ber of pennies in the contributions during the ber of peninies in the contributions during the
Iagt few months, too many for the financial
welare of the welfare of the paribs. Then he added: "IF
jou cannot afford to give more than a penny you cannot afford to give more than a penny
in the Sunday collection, keep. your money.
You need it more than the church does," A You nuedit it more than the church do does." A
similar remark was made not long since by similar remark was made not long since by
an eminent N New York clerrgmana, though in
different an eminent New York clerygman, though yn
different words. In each case the story of
the widow's mite was told to illustrate that the widow's mite was told to illustrate that
the geivers of to.day are not doing what they can, therefore need
turn for their pivint
The present is au
The present is an age of accumulating, no
of givin. some persons may dent the of piving. Some persons macty deny that, nand
marshal to sustain the denial the numerous marshal to sustain the denial the numerou
illustrations of the great gifts which have
been made to colleges and ben made to colleges and hospitalas by men
and women of great wealth. It such cases and women of great wealth. It such cases
were to furnish the only facts on which judgment was to be rendered, it onould not
be gaid that the time was not one of piving be said that the time was not one of giving
But such illustrations are not a fair index o But such illustrations are not a fair index of
the general condition. It is true that there
has never been a time in the world's histor,
when such princely gifte have been made fo the betterment of the people as have been
made during the past twenty years. Great fortunes have been bestowed upon
institutions. But is also admitted by who etudy this matter that there has be a great falling off in the smaller gifts, th
gitts which come from those of comparativel. gmall means or even of on on oeans at atal, and
which express a devotion to a cause which
whe which express a devotion to a cause which
many times the larger amounts do not signimany times the larger amounts do not signi-
fy. Real interest is attested by the sacrifice, not by the gift itself; and there is reasonable ground for doubting whether the givers. of
the great gifts referred to have many times been obliged to sacrifice much in consequence
of their gifts. The widow's mite was all that she possessed, and because she gave it to the
cause which was dear to her heart she wa cause which, was dear to her heart she was
obliged to sacrifice her personal comfort. It was this sacrifice, not the gift, that won her
the honor which the Master then and there the honor whi
acknowledged.
The pennies in the contribution box may
be rightit they are only a pift to the suppor
be right if they are only a pift to the support
of a church or of a minister or of some cause of a church or of a minister or of some cause
or other; in they are eimply piven for such
support, that is ane end of it. And we do not see what right any man has to say whether
they had better be kept or better be contrithey had better be kept or better be contri-
buted. That is for the giver alone to decide.
Perhaps in the opinion of the piver that Perhaps, in the opinion of the giver, that is
all the church convenience or priviege or the all the church convenience or privilege or the
minister is worth to him. And if so, who ha a right to tell him that he should pay more?
Because a man buys a $\$ 20$ overcoat is no buy a w40 overcoar. His own
afiairs are his own private But then, what are the churches and minis-
ters and benevolent inetitutions to do? Shal ters and benevolent institutions to do? shal
they go out of business? Maybe. If a baker does not receive sufficient patronage he goes
out of business. If a merchant cannot meet his expenses he closes up. Why not the
churches? There's the rub with this giving question. There is no doubt that there has
been lost very largely in our rush to aceumu qeen lost vers largely in our rush to accumu-
bate the bessing of piving. As a Christian late the blessing of giving. As a christian
grace giving has not been sunficiently culti-
vated. We have been solicited to give for the relief of the missionary or the support o
the church, when we should bave been inspired the church, when we should bave been inspired
to give as an expression of our interest in the
missionary's work or the chureb work missionary's work or the church work. The
widow gaye and made a sacrifice, and her widow gave and made a sacrifice, and her
freasures went where her heart was. When our hearts are similarly located our contri-
butions will po the same way: Did you ere butions will go the same way: Did you eve
know a man who was unable to buy what know a man who was unable to buy what he
wanted sufficiently to make the sacrifce
necessary to obtain it? Hardly. We surely necessary to obtain it? Hardy. We surely
want a lot of things that we do not get, but it is because we like our ease or our some
thing else more than that which we profess to want. Just so with this penny in the contri-
bution box matter. When people want. the bution box matter. When poople want the the
services of the ehurch a quarter's worth they
-will find the quarter. The penny may not will find the quarter. The penny may not
measure the real value, of the privilege afford ed by the church or the minister, but it is
fair estimate of the giver's valuation. -Th Westerly Daily Sun.
God estimates us not by the position we
are in, but by the way in which we fill it.-

## Woman's Work.



 dind


The Annual Report of the Christian Wom
's Board of Missions is of a most encour ging nature. They have 240 missionary aging nature. They have 240 missionary
pastors, evangelists and teachers in difieren
parte of the United States, parts of the United States, Jamaice, India,
Mexico and Porto Rico. They, support 32
ission schools, and are doing a great work owards educating orphans in the countries where their missions are located. They
pened the first Protestant Orphanage in pened the first Protestant Orphenage in
Porto Rico, and are to open another in tha Ountry this year. Theoenaviave arranged for
systematic teaching of the Bible in three systematic teaching of the Bible in thre
tate Universities in America. Several pur tate Unversities in America. Several pur
hases of real estate have been made, and
nany building for schoos, homes, and hurches have been erected. Since the las
report 23 new members have been added to he force.
Tue February number of Women's Work
Or Women is a China number, and beside telling of the condition of the work, speak articilarily of the great amount of bis oing on there. Churches, missions and hool buildings, that were destroyed during e-Boxer Rebellion are now being rebuilt on
better and larger scale. Great stress i better and larger scale. Great stress is
aid on the good work done by the Medical
lissions in reaching women and children Missions in reaching women and children he woman who goes out as a medical mis nissionaries do ont have of entering the
omes and talking with the women, who have homes and talling with the women, whe
never known the love of a Saviour. entered into life.





 S number Whose robes have be
hite in the hoodot ot thamb.
Resolved. That we tender


Norrovilur, Kan. LowbiL.



 goo's PERFECT DAY.



MANSIONS.
I would like to relate an anecdote I heard a ort time ago, hoping that. it may be an
spiration to some one to do more faithful ork for the Master, or be an encouragement
those who are giving of their time and neans to promulgate the Gospel of Christ. It was said that a lady of wealth and influon a pleasureexxcursion to heaven. Of course,
e wanted to see all the sights. So, upon en ring the pearly gates, she; was furnished
ith a guide to show her the beauties of the place. What interested her most were the mansions; and, as she was led from one to
another, she noticed that there was quite a nother, she noticed that there was quite a
difference in their construction. While some were magnificent, others were very meagre in
onstruction. The guide paused before lendid mansion, saying, "This one is for ur gardener." She exclaimed, with sur-
rise : "Why, down in the other world, he
ves in a little hut it cannot be his." But e guide assured her it was the truth. So vel, unfit for ang to inhabit. "This," he
id, "is yours." She replied, with id, "is yours." She replied, with conster
ation : "'There must be some mistake, for
the lower we
 urely cannot be mine." "Nevertheless,", the
uide replied, "it is true. I am sorry for ou, but it is the very best,
Now this is only a dream; but may we not,
as co-workers in the Master's vineyard, take co-workers in the Master's vineyard, take
houghts from it that will inspire us to reater usefulness in the cause of Christ while we are passing along life's journey. Not so
nuch that it may make a difference in the uch that it may make a difiference in the in piving of our means and doing acts of kind-
ness for him, we may be drawn nearer to
him. May we not be more thoughtel for im. May we not be more thoughtful fo
the comfort of others; more ready to speal vords of cheer to the sorrowing; more read.
lend a helping hand to the needry; to lend a helping hand to the needy; to b
less engrosped in meif and worldy pleasures
nore ready to turn into the byway ore ready to turn into the by ways of life and
seef foropportunitiesto do oood to our fellow-






## Our Reading Room.

Lost CREEK, W. Va.-Our church is yot
without a pastor. Rev. E. A. Witcer, pastor
at Salem, and Brethren Ahvah Bond, Orestes at Salem, and Brethren Ahvah Bond, Orestes
Bond and Austin Bond are supplying the
Bur Bond and Austin Boad are
pulpit. Prenident Gardiner,
occupies the desk occasionally
SALEM, W. Va.-The month of January
1903, was entirely occupied by religious ser 1903, was entirely occupied by religious ser-
vices at the church iu Salem. We observed the Week of Prayer, beginning January 1,
after which revival meetings were held in the church each evening under the direction the pastor. A prayer-meeting was also hel
in Chapel Hall from 4 to 5 in the afterne in Chapel Hall from 4 to 5 in the afternion
during $m$ most of the month. Much hard and
earnest work his be done before the people earnest. work hit c be done before the people
entered into the epirit of the work, but God's
pirit has moved deeply, and gradually spirit has moved deeply, and gradually th
influence of the meetings widened, until times the church was filled to overflowing.
The number of those who have made public The number of those who have made. public
confession is not large, but they have all confession moved. Two wanderers have
been deeply moven
been reclaimed, and several students have been converted who will go boick to thei
homes rejoicing as Christians. Such bless ings have been granted to us in spite of the
fact, that during all this time our village has fact, that during all this time our village has
been in one of the warmest political struggles been in one of the warmest politital struggles
it has ever known, and the sessions of the Court have taken many of our working Chris-
tians from the meetings, so that the pastor tians from the meetings, so that the pastor
was left without the help of President Gardiner and other pastors in the village most of
the time. It is certain that the Divine favor has been especially manifested. The meet-
ings closed on the evening of January 21 , at ngs closed on the evening of January 21, at
which time two young men went forward in
he ordinance of baptisfll. Others will take the ordinance of baptisw.. Others will take
this step soon. Similar meetings will be con-
tinued in the First Baptist church. nued in the First Baptist church ture of West Virginia over a city charter for results. If the proposed charter is passed in its present form, it gives to the people a perand is being pushed by a Brewing Company and is being pushed by a Brewing Company
and its agents. May the dear Lord give to his people victory for home and purity.
The Recorver learns that during the meet
nge spoken of above, printed slips were scat tered through the village, on which were printed passages of Scripture and the invita-
tion: "Come to the Church To-night." One of those slipp was as follows:
"Hope for the esinner. : When my father
and mother forsake me then the Lord will ta mother forsake me then the Lord will
take me up.' God is a father 'touched with the feeling of our intirmities. Christ is a
brother, aequainted with all of our griefs and brother, atquainted with all of our griefs and
temptations. Heaven is the home to which we are invited. A warm welcome awaits all. Come to the Church To-night."
While no rule can be given as to the meth-
ods which are best in securing the attention of the indifferent, we can apprehend that because of the distribution of these slips in a
town like Salem, and under circumstances town like Salem, and under circumstances
like thoses deberibed above, many persons
would pive the question of relipion more than
 how far the influence of that which it
ingly slight may go in awakening ther and
and determining the destiny of men.

WyNNe, Arkansas.-A private letter from
Rev. W. H. Godsey, of Wynne, Alk.., speaks
of the interration of the interruption of his labors upon that
field, ant he ereutl of a severe and probably feld, as the result of a severe and probablt
fatal illuess of a d duachter, and the ill health
of other members of his family, The Ieter reports the eslow, but certain progress
of Sabobet truth of Sabbath truth upon the field he has oo
cupied, and his earnest desire to continue
such labor. His labors have extended to the State of Tennessee, during the summer
monthy for two years past, and there are
several points in Tennessee and Arkansas several points in Tennessee and Arkansas
where his labors are sought in behalf of the wause of Christ and of Sabbath truth,
which he is unabe to respond, in part be-
ause of the illness of his family, and becaus he receives no peeuniary aid in that work. and if the treasuries of the denominational ocieties would warrant, many laborers would
find abundant opportunity upon that field. The prayer of our people ought not to be
for laborers alone, but for willingness on the part of people to contribute more fully for
the extension of the cause of Christ and Sab the extension
bath truth.
 hree months an unusual amount On ice aged
has prevailed in our community. One
sister, Mrs. D. M. Burdick, has been called. to the better life.
Pastor Coon
Pastor Coon speaks words of grateful ap-
preiation for the month's vaacation which his
people felt that the state of his health demanded. As he is not yet strong, it may not
be safe to say he is again able to fill his place pe sal enat, although he has done so for
in the pulpithe This improved
three Sabbaths. three Sabbaths. This improved health
cause for thanksiving in many hearts.
The . E. Society is domang The C. E. Society is doing good work.
C. . choir was organized several month ago, which has proved very helpful, not only
in their own meeting, but also in the church prayer-meeting\%. W. W. Greene, Association-
al Sec. of the Y. P. S. C. E., visited our so-
 He society is endeavoring to carry out; and we feel grateful for his visit," is the report o
one endeanorer. one endeavorer.
A standard gu
Atret railway, are in operation between Bol
ivar and Olean, and it is no longer said of ivar and Olean, and it is no longer said of
our highway ""How much travel there is of this road."
Tpresume I shall be "taken to task,", if 1
fail to mention the pleasure, (though they would more likely put it gratitude) of Pastor
and Mrs. Coon at Christmas on receiving a set of disl
society.
Honnclusvile, N. Y.-The Hornellsville church has celebrated the New Yornellisvilie
ing to take regular collections for the Missionng to take regular collections for the Mission
ary Society, the Tract Society, and the Edu-
cation Society (Theological Seminary) cation Society (Theological Seminary).
These offerings are to follow one another in order, on the last Sabbath in each month. Alfrem, N. Y.. Feb. 1903
From the Brookfield Courié we learn that
ospel meetingis are in progress in the Ser
 Y. ander the dire
L. Cotrell, asBiis
West Edmeston.
by apeain theological seminary.
 "Ressation of the Pastor to Tomperance Re-
"orm" For Rorm." For comprehensiveness of view, eym-
pathy and charity,'hope and faith, add for pathy and charity, hope and faith, and for
wisdom in commended methods of work, the dress was ideal, inspiring, and helpful. -
ALfrbd, N. X., Feb. 1903.
SEMI-ANNUAL CONVENTION AT HORNELLSVILE, N. Y.
Sickness of the secretary prevented an Sickness of the secretary prevented an ear-
lier notice of the Convention in the columnsof the Resonger.
The Seventh Semi. annual Con vention of the
Seventh-day Baptist churches of the Western Seventh-day Baptist churches of the Western
Association was held with the Hornellsville Association was held with the Hornellsvilie
Єhurch Nov. 14-16, 1902. It opened with a
strong session piven to the consideration of strong session given to the consideration of
"The church, itts work, how best promoted." The church, its work, how best promoted."
This was in the form of a symosium by B.F.
Rogers, w. L. Burdick, and I. L. Cottrell. Sixth-day evening and First-dajy evening
were given to the evangelistic services. Serwere given to the evangelistic services. Ser-
monn for these evening were given respect-
ively. by D. Burdett Coon and L. C. Rendolph. ively by D. Burdett Coon and L.C. Randolph.
Pres. B. . Davis preached awery helpul ser-
mon on Sabbath morning. Dr. J. L. Gamble non on Sabbath morning. Dr. J. L. Gamble
preached in his usual earnest manner on
First.day murning. First-day morning. There were several warm
song, prayer and conference meetings. Papers song, prayer and conference meetings. Papers
and addresses were presented on First-day and addresses were presented on First-day
morning, touching the work of laymen.
First-day afternoon the Sabbath school in. terests were very ably the presented by different
speakers. On the evening ofter the young people, under the leadership of
Miss Susie Burdick, presented a mot exel lent program upon, work for yo motng people.
While the attendance was not ver While the attendance was of the assoiation were pretty well
churches of
eresented. The following was unanimouly represented. The following was unanimously
adopted as being the feeling of this convention:
"Sin
since the Rev. F. E. Peterson has gone,
nd the Rev. I. L. Cottrell is so soon to go to ther fields of labor., we desire to express our
hearty appreciation of their faithfulness to he work in this Association and of their loylap suport and valued counsels in the inter-
ests of the semi-annul conventions. Though ests of the semi-annual conventions. Though
regretting their absence from our Association we wish them God-speed in their new fields, and pray for the divine blessing to rest upon
their future labors," their future labors.
The convention also voted to request the
paper presented at this convention for, publipaper presented at this convention for, publi-
cation in the SABBATB REconder The people cation in the SABBATH Recorder. The people
of this association very much like to see a
variety of articles in the Reconoer, written variety of articies in the Reothere, by our own people. They feel that such papers encourage a right sirit and increase in-
erest in the Recormer. Our Hornellsville people have reason to be proud of their new
church. The interests presented at the convention
to all.
D. Burdett Coon, Sec.

## LOWER LIGHTS. For Christ and the Sabatat

"The place shal know in no more." Ahter parting from a friend in a large city,
who was to take another route, the thought
came " "ff we were to came: "If we were to oo back, where we left
her we should not find her. She is off some.
where among the intricate streets, seeking
herown way.,. Thus it is with our oppor-
tunities for doing good. If we delay, the cirtunities for doing good. If we delay, the cir
cumstances will change so that we canno cumstaicese neglected duty. It is very sad-
perform the. .
"The place thereof shall know it no more." We must seek something farther on. The win
of opportunity "bloweth where it listeth. of opportunity "bloweth where it listeth.
We canuot begin to keep pace with it. seems, sometimes, that there is ten times th
work that one pair of hands can do. It work that one pair of hands can do It is
then that we cry: "Oh, Lord, send help! Oh, Lord, send strength and wisdom in propor
tion to the task. Fathef, make us able and tion to the task. Father, make us able and
willing to perform this for thy name's sake,"
The task which lies nearest is the one fo The task which lies nearest is the one fo
the moment. This nervous and lonesome ol
lady, traveling alone, needs our attention lady, traveling alone, needs our attention
She is afraid that she has taken the wron
train, or that the cars will run of the track, train, or that the cars will run of the track
and needs to be reassured. Entering int conversation, giving a hint of the divine
power in which we trust, we find she is is ibeliever, and that her heart and promiseare stored
with rich treasures of mind and comfort from with rich treasures of mind and comfort from
the book of books.
noise and bustle and excitement moment the come be noise and bustle and excitement had come be-
tween her and her faith. The grateful pres-
sure of the hand at parting, and the sunshine sure of the hand at parting, and the sunshine
of her smile of peace and trust, have repaid a of her smile of peace and trust, have repaid a
hundred fold the effort a few reassuring words huddred fold the efiort a tew reassuring words
cost. That tall boy in his teens, leaving the
old home for the first time, the suoul of frankold home for the first time, the soul of frank-
ness and purity, needs counsel. He proves to ness and purity, needs counsel. He proves to
be engaging and respectfil, and thanks us
most feelingly at parting.-That cast-away, most feelingly at parting.-That cass-away,
upon whose face is imprinted hopeless de upon whose face is imprinted hopeless d
spair, needs to be told of a Savior's love.

- What can one do in spair, needs to be told of a Savior's love.-
-What can one do in half an hour? - No
much, perhaps only deliver the message which much, perhaps only deliver the message w
God gives, and trust that othere of his m tering servants will add to the work. tering servants wil add to the work.
This mortal life, the Psalmist tells
soon perish, "as the flower of the field soon perish, "as the flower of the field,", ov
which "the wind passeth, and it is gone a which the wind passeth, and it is gone; an
the place thereof shall know it no more."
103: 15,16 . It behooves us then to do all w 103: 15,16 . It behooves us then to do." Pa we
can while we can;-to seize every opportunity can while we can;-to seize every opportunity
to do good, for it will soon be past, and no
earthly power can bring back a lost moment. Perhaps you rememberg the old item: "Lont.
yesterday, somewhere between sunrise and yesterday, somemhere between sunrise and
sunset, two golden hours; eech set with sixty
diamond minutes. No reward is offered, for sunset, two golaen hours, each set afiered, for
diamond minutes. No, reward is ofires.
they are gone forever." Do we fear that our effirirts will do no good?-"The wind bloweth
fhere it listet, gand thou hears the sond
thereof, but canst not tell wheece it cometh


THE BOOK OF GOD IN THE HAND OF MAN.
 awe and wonder between the open awe and wonder between the open pages
this colossal book, transparent leaves sky above us, and below us le le
and sea, deep and numberless. and sea, deep and numberless.
Histori is a book of God God -or through the ages Goo has "made known His ways unto
Moses," and unto kings and wise men and Moses," and unto kings and wise men, and
unto the children of Israel and other peopiles unto the child
in all lands.
Man himself is a book of God, rramed and fashioned after the divine thought. Was
Horace Bushell who preached that noble
mon, on "Every Man's Life a Plan of God"
And are not all saints "‘living Epistles,
setting forth God's wisdom and grace to be etting forth God's wisdom and
"read and known of gall men?"
Is
Is God, who is thus seli.revealing in Nature,
in. History, and in human Persoinality; with in History, and in human Personality; with
outvirect witness in the realm of Literature Is the Author of all things the Author of book as well? All literature that represents
man's genius is in an important sense from is most radiant with truth, with ideals, with ethical conceptions and with authoritative de
mands upon mans conscience, confidence, affec ands upon mans conscience, confldence, alie
tions and will must in a still highor sense be
tom God. But is there not another Divin Book sod. But ishere?
Let us begin our quest among the shadows-
for shadows there are, thick and heary in
is world Let us ask: Why these maze this world. Let us are, : Wh: Why theese mazes
and mysteries that make such midnight for and mysteries that make such midnight fo
the race? Is it possible that ty a addiciou
Concealment God has" protected "mankin rom an awe that might be etopetedisory and errifying; that by the very uncertainty that
tils life He has conserved individuality and Is liife He has conserved individuality an
reedom, and madeit possible to turn lifitint
test and a school of personal character? Is it not probable that God, immanentin na ure, powerful, necessarily concealed, presen
hough invisible, apprehensible but not comprebensible by man-is it not probable that
He will provide a guide for His pilgrim-chil ren lost and bewildered as they must
mong the mysteries and complications uman life; and lost too and bewildered in
tate of forfeited innocence, accummulat tate of forieited innocence, accummulate
guilt and inherited tendencies toward evil? Is it not probable that He will somehow somewhere put into the heart of human soci
ty a Personality both human and divine ey a Personality both human and divine-
Personality living among the uncertainties
ith with a holy confidence in eternal righteous
ness, and with a love for humanity that will ness, and with a love for humanity
or its sake forfieit life itseli- a Per Per
trong, serene, and "able so save?" But should, such a Personality appear and
nake History with its anticipations, processes nd consummations, is it not inevitable that
his wonderful Career with its struggles an tragedies and triumphs and thachings should go into Literature? And that by the hand
of man? But this is the Story of our Bible-the Book
of God in the hand of man-by the hand
 ment all that he was doing. God wrought
and man wrote. And he wrote under the spel
a divine aflatus of a divinie afflatus. And we have the Book-
a book of history, of biography, of human a book of history, of biography, of human
nature, of human passion and sin and aspir
ation, of divine action and light and prace ation, of divine action and light and prace.
The heart of the book is the story of the life of Jesui-the incarnate God. That story
gives a radiance to every page. It opens with the sublime declaration "In the begin-race-a benediction of the "Lord Jesus." The first verse of Genesis is the day-daw
The last verse of Revelation is noon-day. It is a Divine Book. Man could never have
produced it. The greatest human genius ound never have concei ved it. For one thing,
and it is the main thing, uo human being ever
ad the had the authority to say what is said in the Book. But whatever God might have in Book. But whatever God might have done,
He certainly did not make the Book without
he help of man. It is a Divine Book, but by Cod's great grace it it also a human Book iduals who wrote it and of the civilizations nder which they wrote.
God's Book in the hand of man has been a thulus to intellectual activity and research ascinating and enriching. No one can ade uately estimate the value of this contribu
ion to the literary wealth of the world. And oo age has been effected by it more widely or ore advantageou sly than the present.
How far the human element entered into ee composition of this book is still an ope congly studied without taking this factor in to consideration. And this adds to the in
erest and value of the Book. It-sheds light
 mporary conditions-His patience and love And the Book of God is still in the hand ol man for revision. The reverent critics assure weep of their explorations the more they find
Christ of His shadow and of His presence
Chis is the protection of his is the protection of scholarship in it
ritical work-the light of life that fills the pages from the tirst creative word in Genesis, o the ehining of the Star of Bethlehem, the
lory of the transfiguration, the tongues e at Pentecost and the glory of God that an lige page of Revelation. It is Christ one
he last the Dersonal Guide in every part of this divin
Guide.Book that pives it power and precious less. Have no fear for the Word of God in
he hand of man. Christ Himself is in th oat.
The Book of God must be in the hand of
every man, of every woman, of every child verywhere, every day. IIt is the Word of
Christ. He fills the Book." "Let the Word Carist. He eilist te book.," "Let the Word o
Christ dwell in you richly." (Col. 3:16.). In
He Crist dwell in you riehly." (Col. 3:16.)
t He says, "Come unto Me," "The words
tat I I have spoken unto "on that I have spoken unto you are spirit and
are life." Read and ponder the Word as a I love to think of D. L. Moody with his
Bible in hand. It was to him the Sword of Se Spirit, a weapon of trute, a medium
piritual power. I Iove to recall Wesley with

 ad make yo you
furnished compl
(2 Timothy $3: 1$
[VoL. LIX. No. 6.
Young People's Work:
reverent; as the music to some of the populag
but trifing songs. The Sabbathgs. hould not be made dreary.
Anything that will add to its pleasure and adt ny thing that will add to its pleasure and at
he same time allow us to think with a clear conscience, Jesisis is listening, is, to my mind,
proper. But the chief end of the Sabbath hould be to give us time for thought and As to writing friendly letters on the Sabbath, I can conceive of circumstances which
would make it allowable, but have never met such in my own experience. LyLE E. MAxson
NorrowviLiLe, Jan. 25.

- "He That Winneth Souls is Wise,"

The Revised Version reads: "He thatt
wise winneth souls." We like both waye wise winveth sous,
Both statements are profoundly true.
We are interested in the winners. the magazines has been publishing a series of
artices on "The makers of millions and their methods." Another has been presenting
sketches of the "Captains of industry." We sketches of the "Captains of industry." We
ike to read about Marconi and Edison, the men who have won from nature the secrets of
her power. We pore over the lives of our public men who have won high recognition at
the hands of their fellows. There is a great the hands of their fellows. .xplorers who have
popular interest in the exp
pushed their way into new regious of the pushed their way into new regious of the
frozen torth or the tropical jungles. a winner!
In our S
In our Sabbath school lessons we are studying the life of a man who traversed the Roman
empire with a far higher mission than any of empire with a far higer mentioned. He was a
these who have been mer,
winner, too-but a winner of souls. He entered the city of Athens, with its intelligence,
art and culture. But he was not in that art and cutcre. Bight-seer. He saw many
tamous city as a siges with those lines of beauty for which
imater the Greek was pre-eminent-and "groaned
within himself when he saw the city wholly within himolatry." For the passion of his
given to idole
life, you must remember, was to win men to life, you must remember, was to win men to
Crist and lives of godliness. He had not
Cways been so He could look back to timas been his ambitions had been selfish and cruel. But one day he saw Jesus Christ, and
from that time on he was a changed man. from that time on he was a changed man.
Any man who once really sees Jesus Christ is never the same afterward. This winning of
souls was the passion of Christ's life. It was souls was the passion of Christ's lite. It was
that for which he came-"'to seek and to save
that which was lost"." He was constantly that for which wes cass." He was constantly
trat which out in his in ministry for men and
reaching wornen. He was never too weary to meet
them.: No man was too humble to claim his attention. Then he died on the cross that he might draw all men unto him.
Christ touched Paul's life
Cbrist touched Paul's life and Paul was
transiormed. Leet me say a very plain word. transiormed. Let me say a very plain word.
If you have not in sour heart that passion, that desire to win souls-you have not yet
known Ghrist. For, if any. man have not known Christ. For, "if any. man ha,
the spirit of Carist, he is none of his."
Soul Give Up That Bat
Soul winning can be done only through the
Holy Spirit. It is impossible apart from him. And the frist step in the preparation for our work will be that we yield ourselves
absolutely to his influence. A cannibal chief
in in the South Sea islands was converted: He
was so thoroughly changed that he gave up
and
no Gopol tom his own and otherer tribed Ho
 ould make my journey more quickly and ac-
complish more. My old duacout is slow." The missionary considered a moment. He ased his own boat but little, and he might
spare it. Then he said to the chief, "Youcan
nave my boet pare it. Then he said to the ciel, Youcan
have my boat.; The chief bought it and
went went his way. He moved about on his trips
among the islands, the nattves looked at him mong the islands, the nattives looked at him
and his boat with admiration, and concluded that there were material advantages to be
gained in becoming a Christian. The chief gained in becoming a Chistian. The chief
began to realize it and ot ob proud of his began to realize it and to be proud in and
position. This affected him spiritually and
trought the flesh back into control. Finally brought the flesh back into. control. Finally
he came to the missionary and said: "I have he came to the missionary and said: "I have
brought back the boat."
"Why?" said the missionary, "what is the
Why? said the missionary, "what is the
troble? Do you want your money back?",
"Not a cent of it. That is not the reason," "Not a cent of it. That is not the reason."
"Isn't the boat sea worthy?" "Isn't the boat seaworthy?"
"Yes, she is a splendid boat; 1 wish I could keep her, but I cannot.",
"Well, what is the trouble?
"Ah,", waid the chief, "I want to tell you
that when I sit in the boat and sail in and (hat hanong my fellow-cannibals, I see them
out amom
ooking at me, and it brings back the old coking at me, and it brings back the old
cannibal feeling. I shall go back to my old cannibal feeling. I shall go back to my old
life in lese than a year if $I$ keep the boat. I
must cive it up," must give it up."
If there is someth
If there is something which, while not harm-
ul in itself, is always tending to draw you Iu in itseff, is always tending
back into the old life, give it up.

- If you are to be Christ's co-worker, you
nust be a free man, so far as the grip of the wust be a aree man, so far as the grip of the
world is concerned. I do ont know what your
boat is. You do. Settle it before God with bas is. You do. $\qquad$
Writing Letters on the Sabbath; First Answer.
We hope this will prove to be only the first of a series of letters. How about writing reiigous letters? or letters home filled with such
conversation as would be upon your lips if conversation as would be upon your lips if
you were in the family, circlè? What is your practice? And why?
Dear $L$ ditor:-In rogard to writing letters on the
Sabbathday , we ought to recognize God distinetly, and



a successful club.
Most readers of the Reconder are interestditions at our struggling little church in Main
Settlement, (Portville.) While the writer was working at that place last summer a society was organized which has proven such a suc-
cess that a notice of its work and method cess that a notice of its work and wethod
may be welcone to other communities simimay be welco
larly located.
The great lack here was something in con-
nection with the church, to unite the activinection with the church, to unite the activi-
ties, and command the interest of the young
 What-to-do Club" was launched for this,
purpose. It consists of an "Inuer Circle" purpose. It eonsists of an "Inuer Circle",
composed of church members desiring spiri-
taal growth and a chance to work for ore tual growth and a chance to work for others,
and an "Outer Circle" which anyone may nd an "Outer Circle" which anyone may
join. The Outer Circle takes up work of a

ing local interests or the noisy and distract－
ing events which have been going on in sever－ al quarters of the world，that they have fanted largely to see the orree and signilcance
of the great movement which has been quiet．
ly，steadils，and recently with ex traordinary Iy，steadily，and recently，with extraordinary
rapidity，working out a condition of things which is soon to make war be
rare，if not entirely impossible．
The Hague Conference of 1899 has already for many persons ceased to be a memory．
But this Conference，with its antecedents and
consequences is sure beore the end of the consequences，is．sure before the end of the
present century to rank as the greatest political event of modern times，if not，indeed or all history
The Peace Conference at the Hague was no
an accident，not the product of a young em－ peror＇s whim．It was only the culmination
of a series of eventa extending our a series of events extending over the en
ire nineteenth century，to go no farthe back．The main result of the conference，the
constitution of a permanent tribunal of ar． constitution of a permanent tribunal of ar
bitration，had been worked for from almost the beginning of the century．Such a tribun－ al was the chief practical aim of the peace so－ 1815 trill the close of the century，when they had increased to more than four hundred， and were able to bring a powerful constitu－ ney in many countries to the support of the
ezar＇s proposals．It was the principle object corts proposals．Mreas was the principle object
of the peace congreses and of the Interna－
tional Peace Bureau at Berne for more than deeade．The Interparliamentary Peace
Union，organized in 1889，com posed of many hundreds of members of European parlia ments，and commanding an im mense weight tion and a permanent international court at the head of its program．The International Law Association，with nearly four hundred
distinguished jurists and publicists in ite membership，worked earnestly along the same line for more than thirty years．Arbitration and an interuational court were the objects
of the labors of many eminent menin Europe，
like Cobden，Bright，Richard，Levi，Hugo， Laboulaye，Simon，Passy，Corsi，de Martens， Bloch．Among its chief advocates were our
own distinguished countrymen，William E． Channing，Noah Worcester，William Ladd， Sumner，Whittier，Walker，Burrit，Upham，
David Dudley Field，Edward Everett Hale， etc．It was the object of the effiorts，towarde the close of the century，of large numbers of women and women＇s orpanizations，and of
various special conferences like that held an various special conierences ．ike That held an
nually at Late Mohonk，．Y．Toenumerate
the causes which lay bebind the Hague Con the causes which lay bebind the Hague Con－
ference and produced by it would be nothing ference and produced by it would be nothing
less than to give an inventory of all the
forces of modern civilization．
The call for the Hague Conference aroused
such interest among intelligent men and wo． men，partiecularly in this country，England
and France，and two or three of the smaller nations of Western Europe，as has rarely been witnessed in any international affair．This
interest，it is true，was limited to certain cleasees，of people，but these it took possession of very strongly and developed with them in－ to a vertible crusade．The time was ripe for
the conference as subsequent events have the conference as subsequent events have
amply proved，and if if had not been called by
the Czar of Kussia it would have come hrough the influence of some other potentate．
The practical thing which more than any．
thing else led the conference to achieve great
success in the particular line here spoken of
was the remirimable history of arbitration as
a means of composing disputes during the was the remarikable history of arbitration ab
a means of composing disputes during the
hundred years preceeding．The number of controverriess settleded by this means increased
from three，between 181 ond 180 ， from three，between 1810 and 1820 ，to more
than sixty between 1880 and 1900 ，that is，
more then 6 per cent for the entire decade han sixty between 1890 and 1900，that is，
more than 6 per cent．for the entire decade
utst past．The whole number of just past．The whole number of cases arbi－
trated during the century was just under
wo hundred，the great majority of which oll within the last thirty years．Thirty－seven ountries，practically all the important na－
tions on the plobe，participated in these arbi－
trations，the United States and Great ions on the globe，particippeted in theese arbi－
trations，the United States and Great Britain taking the lead with some fifty cases each．
What the governments have done through What the governments have done throug
the Hague Conference and the eetting up of
he permanent court has been simply to crys． talizerinto generaral and permanent form the
practiee which had been in suceessul opera－ practiee which had been in
tion for a hundred years．
Another evidence of the ripeness of the time
in the matter of arbitration，was the prompt－ ness of the signatory powerrin ratify ying the
Hague Convention．This was the first treaty Hague Convention．
dealing with arbitration to bos the ratifired．On Onty
two years before the Hague Conference met two important treaties，not to mention other elorts in the same direction were
drawn up i．，the Onine－Pauncefote treaty，
and that between Italy and Argentina．But in spite of all the pressure brought to bear
in their favor，neither of them was able to muster stength enough to secure the ap．
proval of the entire treaty－making power． But the Hague Convention was ratified with Within two years from its formulation six－
ven of the teen of the signatory governments had de－ posited their ratifications at Me Hague，and
in April 1901 ，the court was delared open
and ready for business．Since that time five ther powers have sent in their ratifications and all these twenty－one powers have ap－
pointed their members of the permanent
court，sixty－seven in all．Of the signatory ourt，sixty－sesen in all．of the signatory Turkey，
ted．
Anoth
Another proof of the present strength of
he arbitration movemeat was the action of the International American Conference at
Mexico City during the winter of 1901－2 Mexico City during the winter of 1901－2．
Arbitration took precedence over all other
subjects．The three arbitration protocols subjects．The three arbitration protocols
adopted were：（1）One in which all the Amer－
a dopted were：（1）One in which all the Amer－
ican States adhered to the Hagaue Conference：
（2）one in which these States apreed to （2）one in which these States agreed to refer
to the Hague Conference all questions of luims ：and（3）one signed by the represent－
atives of ten of the republics in which they agreed to carry to The Hague substantially
Ild differences that may arise among the ail difierences that may arise among them．
Last summer a Korean envoy was at The
Hague，negotiating for the admission of Korea to the Court．This admission is cer－
tain to be granted now that Great Britain tain to be granted now that Great Britain
and Japan have guaranteed theindependence of Korea．．There is no reason to doubt that within a comparatively short time every
government on the face of the globe will have government on the face of the globe will have
epresentatives in the International Court． It was urged until recently，by way of de
preciation，that the Hague Court was only voluntary，that the［nations which had or－
ganized it had not pledged themselves to em．
loy it，and that，therefore，it might remain nically true．In the deeper wanse only tey had，
and the solemn establishment and aproval of the soliemn establishment and approval othigation to have recourse to it in in caseng of
controversies；and this obligation they have controversies；and this obligation they have
already shown，some of them；that they felt． Germany and the Netherlands have drawn a treaty yegarding the laying of cables in the
Pacific affecting the interests of their colonies， Pacific afecting the interests of thencolonies，
in which they have inserted a clause provid－ ng fhich they have inserted a clause provid－
no for the to to te Heaue Court of
ny question regarding the application of the ay question regarding the application of the
treaty．A similar clause was placed in the
treaty for the cession of the Danish West In－ dies to this country，and though this treaty ailed of ratification by a vote or two in the
Danish Parliament，the influence of the in－ Danish Pariliament，tha influence of the in－
sertion of the clause by the two powers has
been by no means lost been by no means lost．
But more important
But more important still is the fact that
the first cases have already gone to the the first cases have already gone to the
Court．The United States and Mexico had had pending for many years the controversy
growing out of the cession of California to this country，the so－called＂Pious Fund＂
case．MMxico at the time of the cession was
paying interest the paying interest to two Catholic orders of
California on a fund originally contributed in California on a fund originally contributed in
Spain for Jesuit mission work．This fund
she had taken over on the expulsion of the spain ior Jesuit mission work．This fund
she had taken over on the expulsion of the
Jesuit fathers from Mexico，and was still holding a part of it as trustee for the Califor－
nia Catholic bodies at the time of the ceession． Wia Catholic bodies at the time of the cession．
When uper Caiifornia was ceded to the
United States the Mexican United States the Mexican qovernment held
that all claims of the Catholics of that terri－ that al claims of the Catholics of that terri－
tory on Mexico ceased．The cese was re－
ferred by the Mexican Claims Commission to lerred by the Mexican Claims Commission to
Sir Ed ward Thornton as umpire，who de－ Sir Edward Thornton as umpire，who de－
cided that Mexico should pay a certaiu
amount of interest covering the time till the decision was rendered．Our government
then took the poition that the interest hould continue to be paid；the Mexican，
that the settlement of interest at that time closed the case finally．The case was carried
last summer to the Hague tribunal last summer to the Hague tribunal，and
promptly settled in favor of the United
States，as all the world knows，Mexico cheer－ fully accepting the award．
With the settlment of this case the great
tribunal was inaugurated the first of last tribunal was inaugurated the first of last
September．Scarcely was the ink dry with
whin which this award was writen，when Japan
on one side and Great Britain，France and on one side and Great Britain，France and
Germany on the other came to an agreement Gormany on the other came to an agreement
to refer to The Hague the dificulty in re－ pect to the attempt of the Japanese author－
ities to tax improvements on lands held ities to tax improvements on lands held by
oreigners under perpetual leases．The ar－ bitrators in this casee have already been
chosen，and the case is being prepared for chosen，and t then
submission．
This opening of the great tribunal with
hese cases sounds very simple in the telling， but it will require at ateasist fifty years to utho un－
fold its immense signiticance．The＂Pious Fund＂immense signiticance．The＂Pious
million dolving something over a million dollars，was not one of the most im－
portant．The Japanese House Tax ques－
ion is not much more cases have set the machinery of the World
tion in mighent．But these Court in motion，and that
tant thing to have doné．
Now comes the reference of the recent Ven－
ezuela imbroglio to the jurisdiction of the

Court，for the bringing about of which so
much credit if due to Prevident Roosevelt
dit mand Minister Bowen．But the logic of the
aituation eompelled the acceptance of the situation compelled the acceptance of th
pacific method of adjustment rather tha
war and this would almost certainly have war，and this would almost certainly hav
been the tinal outcome whoever had been
Peeident President of，the United States or Unite
State Miniter to Veanezuela．This turn in
the affair has probaby forever settled the the affair has probably forever settled th
question of supremaey of the internationa
quab question of supremacy of the international
tribuana．Itis a great triumph，and makee
it possible to oo ook into the fouture with little fear that＂frim－visaged war＂＂will ever here
after be permitted to come．to serions en after be permitted to come．to serious en
counters however much he may threaten an
bluster and attempt to play the bully． bluster and attefpt to play the bully．．
time is past；arbitration is in the saddle． There is no reason to doud ande． There is no reason to doubt，atter these
accomplishments，that before the century
closes the august world．tribunal will have acoosp the august world－tribunal will hav
closen the same prestige as a bond of unio
won won the same prestige as a bond of union
and peace among the powers of the earth
that the United Statase Supreme Court，which did not Gave a case before it for mourt，which than
more amongt he forty－five locally independent an
sovereign States of our National Union．
［The author of this article，Dr．Benjamin
．Trueblood，has been for many years the F．Trueblood，has been for many years the
Secretary of the A merican Peace Society and
is the higbest authority in this country on is the highest authority in this country on
all subjects pertaining to international ar itration and the doctrines of peace．He is
he author of a remarkable little book＂The Federation of the World，＂in which the argu ment in favor of a federative union betwee suasive form．This little book together wit Jean De Bloch＇s＂The Future of War，＂an
Charles Sumner＇s＂Addresses on War，＂all which are now issued in cheap and popular
orm are the three best books in existence for those who desire to inform themselves on the subjects recently brought into prominence b
the proceedings of the Hague Tribunal．］
WAS the law of ten commandments abolished
Mr．Torrey in a little work，＂Ought Christ－
ians to Keep the Sabbath？＂says，＂The law write neep and the Srabravath？＂on says，＂Theses law cudes the Sabbath law，was done away，
has no claims whatever on Christians，and the severth day sabbath is not commanded
in the Bible for the Christians，but is distinct－ in the Bible for the Christians，but is distinct．
ly abrogated．＂According to this teaching every precept of the law is equally and dis tinctly abolished．These precepts set forth
man＇s relations and obligations to his Creator and to his fellow man，embracing all
moral duties．When these are done away all moral obligations cease and each and all ar
neecessarily placed under the same ban ofiensiveness which Mr．
Why should God take the law away！Waa it because it was a yoke of bondage？If
the Christian，and not the carnal－minded would not be subject to the law of God neither indeed could be．Or was it because
the law wäs contrary to us and against us， the law wäs contrary to us and against ue，
which，as a hand writing of ordinance，Jesu took out ol the way and a ailed to to the Crosss
If so to honor God and to honor huma If so to honor God and to honor humat
rights and human ife are things contrary to uights and human lie are things contraing
uestroy the foundations of society and the a
ecurity of human life，overthrow good and
ighteous government and make the deepest
yed anarchy commendable and to be had in yed anarchy commendable and to be had it
estem as the true religion：
To avoid this conclusion it is claimed that To avoid this conclusion it ne of the precepts were re－enacted or re－a
firmed．If these precepts were once affirme
the law，and good，their abrogation mut be be law，and good，their abrogation mus are not good，and to re－e．ffirm them it mus be affirmed again that they are law an
good for our wellbeing．These counter affirim
ations are iot found in the Scriptures． Again，if these precepts were contrary to d，and not remain forever．taken away eesus and the Apostles enjoined the keeping of these precepts not as new law nor as re
newed law，once annulled und now re－enjoined newed law，once annulled und now re．enjoined
but rather as law already in existence an
perpetually，binding．If such mention of thes precepts made them renewed law，much mo vas the Sabbath law also renewed，
commanded his disciples that whe should see Jerusalem compassed with armies to pray that their flight might not be on the
Sabbath－day；thus were they to honor the Sabbath－day forty years this side of th crucifixion．If Jesus abolished the law at hi
crucifixion and yet he reenacted nine of the cucifixion and yet he re－enacted nine of the
precepts during his lifetime on earth，then he e－enacted them hefore they were abolished which would be an absurdity．But if heabol
ished them atfer his resurrection they must foed them after his resurrection they mus
forever remain abolished．If however the
Apostles re－enacted them there must hav been an interval of several years between th abolishing and the re－enacting in which case
the whole world was without moral obliga tion toward God or man．From these con derations it is impossible for us to benies
that Mr．Torrey has given the ruxue meaning
of Scripture on this subject．The Seripture he principally relies on to sostain his pori
tion is II Cor．3： $7-11$ ．＂But if the ministra tion is I Coor． $3: 7$ ． 71 ．＂But if the miniten and engraven in stones
tion was glorioun，sio that the children of Irrae
could not steadfastly behold the face of Moses for the glory of his countenance；whi
glory was to be done away：How shall no gory was to be done away：How shall no
he ministration of the Spirit be rath
orious？For if the glorious？For if the ministration of con－ emnation be glory，much more doth th
ministration of righteoussenss exceed in glory．
For even that which was made glorious had For even that which was made glorious had
no glory in this respect，by reason of the glory that excelleth．For if that which
done away was glorious，much more that Which remaineth is plorious．＂This seripture
r．Torrey says，＂affirms in the most posi
tive way that the law is done a away．＂Yet it
dive way that the law is done a way．＂Yet
that the ministration of deathtis．Death ocame
by sin，which is the transgression of the law
The law is the strength of sin：for by the la
sin is made death；for the commandinent or dained to lifeswas found to be unto death
Rom．7：10．Then as death is the reanlt o sin，made so by the law because of its power，
the law may be called a cause of death，
and the ministration of death，an effice and the ministration of death，an efflec
brought．about by the law．In this case th
ffiect is put for the cause．The cause wa written on tables of stone：The effect was not
or the law，because of sin bripgs death．Th ministration of death therefore is not the
aw itself but an effect brought about through
death may be done away and yet the law
emain to pive knowledge of sin． Primarily the minisitration of death is the
xecution of the ofifinder；but as presentèd in齐化位ion of the offender；but as presented tute uder a provisional system that（God in in
nercy instituted for man which required the gercy instituted for man which required the
exeution of a living creature，offered in sacri cee as an atonement for sin：So that sine could be forgiveu by virtue of the faith it pre ented in a coming perfect sacrifice．Thi
ninistration of perpetual sacrifice and per petual death is done a a wy－prefigured by the asing of the．glory of Mosess face．It－was．
lorious ministration；for it maintains the onor of God，in that the repentant sinne was forgiven and actepted，having fipura
tively died in the representative offering vely died in the representative offiering
obe made so perfect that God could be juet nd yet justify sinners．This ministration uf aath continued in foree until the perfect sac othe Lamb of God，not for his own iking，but or ours．In him the ministration of death eased；For henceforth there is no mo
macrifice for sing．Heb． $9: 26,28$ ．${ }^{\text {The }}$ The mini ration of death having ceased，the ministra－ tion of righteousness，of justification，and of e，by the spirit，succeeds it．．The former
ffering or ministration though glorious， iering or ministration though gloriou
ad no glory in itself，but was made glorious by the giory of that which excelleth．This ought is well set forth by Mr．Torrey in
otes on Sunday School Lesson for June 2d， 1901，in these words，＂The Old Testamen stem of sacrifices adr ceremonials was ting forth in wondrous picture the pro
Sundest truth of God，about atonement and cleansing，but they were only pictures，not
the reality；Christ and his atoning blood are aalty．＂The atonement to which he allude aw made for sin，i．e．trangressions of the he New Testament，that by means of death
Or the redemption of trangressions who or the redemption of transgressions who allea，might receive the promise of eternal
heritance．Heb．9：15

Employment Bureau Notes

## 1．$\frac{1}{}$ Seventhent

 dease corrosponand with us an once． If you want emplopment in a Seventh－day Baptis
oommunits，write us．If you want Seventh－day Beptist


[^1]
## Sabbath School.


christian love.

For Sabbath.day; February 91.1903.

The Pirst Epistle of Paul to the Corinthiann is the
mont practiect of full bis sieters which we have preeerved


 the thil enth. A. Attre peanking


 endow wents and gitts.




 It is praeticall
with without tove, and en wel
them, they would be ueless.


1. Love Contrasted With Other Gifts. v. 1-3

2. If 1 speak $k$ Hith the tongnes of men and ot angele
The epiritual kift which the Corint thans seems to haveer



 ability of one moved by divine ingpiration to epeak
praise of God words unitelligibibe to most of the hearere



 in the matter of opeaking with tongues, but he re reairiee
that if he posesesed not only the greatest, powers






















 chapter $11:$
in
int their
ch.
ch. 8.































 not emporal, but liggical. They abide not only now
but for ever. other thins fall, but these three stand
The Apostle has shown that love is far superior to al







 the characterisities of love. Faith and hope and do no
better for us than to bring us to the lope of God.
A LITTLE TRAVELER.
A pale little lad in a west-bound train A paned wistfully toward a seat where a
nother and her merry children were other and her merry children were eating
lich. The tears gathered in hiseyes, though heh. The tears gathered
A passenger came and stood beside him.
"What'sthe trouble he asked?" "Have yo
"Yes, It have a little left, and I'm not awful wngry."
"What. is
help you."

THE OLD RELIABLE


Absolutely Pure
THERE IS NO SUBSTITUTE

## of them over there, and-they've got thei mother." The oung man glanced at the black band on the bor," hat. ". Ah!" he said gently, "and you have lost "Ahs!" he said gently, " and you have lo ours." "Yes, and I'm  wife who put up my lunch, hung this card to to iny neck. She told mow it to the tho fadies on the car, and they would be kind to     <br>   Aud presently little George felt a pair.  

MARRIAGES




| DEATHS. |
| :---: |
|  |
|  |
|  |
|  |
| N.-L. Craip Waldron, was born in Plainfeld |
| Weatrield, , . J.,.January 27.1903. |
| Mr. Waldron had been an honored member of the |
|  |
| in the Reconder within a few years past. He leaves at |
|  |
| church, but no children. A. A. H. T.: |
| Tomussos.-Harold Woodruf Tomlingon, suddenly. |
|  |
|  |
|  |



 Sid








 andall. He childen born to Matthias and Ahty (Burrieh)

 no D. Ed. win, of Westerly, R. I. and E. Burnamm, of

 ervies were largely attendd and were held sund
feb. 1 st.

Special Notices







E. F. Loorpono, Acting Pastor,
326 W .38 s Street.





## The SabBath RECORDER. <br> a seventhday baptist weekli, published br the american sabbath tract societr, plainfilld. n. J.

Volime 59. No. 7. FEBRUARY 16, 1903 Wноие No 3025

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t. | and thirst after |
| :--- |
| be filed." | RIST's first $m$

 the best wine to or orace a mardinto
feast. That which was at first in east. That which was at frrst in coarse
earthen jars, was at last praised by the mas-
er of ceremonies er of ceremonies. iy a amilar law the divine
grace, in conversion," works a glorious transgrace, in conversion, works a glorious trans-
formation, giving sonhbip with God. The
lit life from above takes possession of the earth-
ly, and redeems it from base and ignoble ims
and ly, and redeems it from base and ignobleaims
and uses. It changes all its currents. It
makes all its elements subserve the holier purposes. This transformation of the spirit-
ual life is not completed by any single expori-
ence. Nor doess it end with this life. It is ence. Nor does it end with this ire.
only begun here. The ultimate results are
hidden in the eternities. But there is comfort hidden in the eternities. But there is comfort
in the thought that the etransforming power
will work unhindered, on the other side. The will work unhindered, on the other side. The
best wine at the end of the feast is to be the best wine at he end ofild of God in the un-
experience of each chion
hadowed land. If the transformation seems slo
shadowed lake courage; hope, obey, trust.
$\begin{array}{ll}\begin{array}{ll}\text { The Highior } \\ \text { Traillog. }\end{array} & \begin{array}{l}\text { The mysteries of sorrow, deep and long. } \\ \text { The dark enigmao of permitted wroug }\end{array}\end{array}$
 Thou can'st not tracee What thl though today hiden reason
Thon can't not trace at all the hidden reason
For his strange dealings through the trial season
In after life and light all staul ban be peplain and clear:'
By such a conception of life's experiences,
faith is enabled to understand how it tis that God "doeth all things well." We know tha what the earth-born side on our tos be for the
is not for the best. It may seem moment. It may give immediate joy, or
promise continued happiness. But experience promise continued happiness. But experience
has repeated the truth that the pleasant and has repeated ite not likely to be the best. The
temporary are
higher training is for the real self, the higher self, the soul. It is a training for "the next
life. We are always in training for an adHite. We are always in training ior an ad-
vanced position. If we appreciate what this
means, we shall welcome muich that othermeans, , eve shall welcome muich that other-
wise we would pladly shun. If one asks how wise we would glady shan. the training God
the heart max know that to
givee will be for the best, let it be answered: Ivives will be ford the best, en could not do less
Infinte love and wisd nor otherwise. God has not made us and
called us to be heiry with Christ, only to mock our longings or give us seeming misfortune
or pain, in cruelty or caprice. If he prunee or pain, in cruelty or caprice. If he pruneen
the earthly away, it is that the heavenly may take ite place and bear diviner fruit, Com-

God and
Mattor. $\begin{aligned} & \text { WE are often asked, as by a late } \\ & \text { correspondent, to explain the re- } \\ & \text { lation between }\end{aligned}$
 field is unexplainable, but there is ènough
we can know to make sure foundation for we can know to make sure foundation for
faith. God is an omnipotent tand omnipesent
First Cause; self-existent. As such, his forces First Cause; seli-existent. As such, his forces
have always been and must always be every-
where. The seriptures say: God created the where. The seriptures say: God created the
heavens and the earth. Dualism says: Matter is enetrnal, and God fassioneded existing
material. We say: God, his forces and
and thoughts alone are eternal. The Divine Will,
controling these torces, localized certain of controlling these torees, localized certain of
them outside himself, thus creating matter
where before was only force. Something crethem outside himeil, thus creatige mater
where before was only force. Something cre-
ated from no-thing is unthinkable, but some ated from no-thing is unthinkable, but some-
thing where that something did not exist be-
fore is easily understood. Since the divine fore is easily understood. Since the diving
forese were everywhere, from the beginving,
there could be no chance for that negative there could be no chance for that negative
state called nothing, and whatever was crestate called nothin, and whatever was cre-
ated must have been created from the eternal
suppty of divine forces. By the same law, suppty of divine forces. By the same law,
moral governmentisthe outward or localized expression of the eternal divine thoughts.
This theory is the exact opposite of Panthe his thoor is the exact opposite of Panthe
ism. That destroys the personality of God
by absorbing him in nature This makes na by absorbing him in nature
ture to be divine forces ${ }^{\text {find }}$ thoughts objectized and localized outstide tho personal C
ator, and subject to his will. long for the pority that is power? Hear this $\mid$ ized and localized outside
promise: " Blessed are they who do hunger $/$ ator, and subject to his will.


[^0]:    be-

[^1]:    
    Sold by Drypirit．FT．J．CHENE
    Halle Family Pille are the beet．

