Seventh-day Baptist Bureau

of Employment and Correspondence.

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Any man who plays solitaire and cheats is beyond all hope of retormation.

WITH the possible exception of the repairs in a new house there's an end to all things.

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

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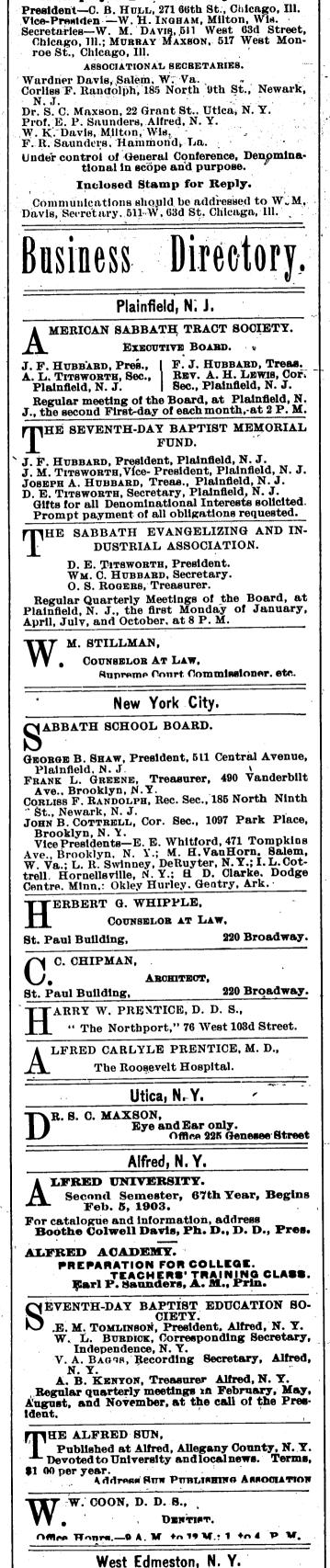
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# THE SABBATH RAADR

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

# **VOLUME 59.** No. 6.

# SABBATH MORNING AT SEA.

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

The new sight, the new wondrous sight! The waters around me, turbulent, The skies, impassive o'er me,

Calm in a moonless, sunless light. As glorified by even the intent Of holding the day glory!

Love me, sweet friends, this Sabbath day. The sea sings round me while ye roll Afar the hymn, unaltered.

And kneel, where once I knelt to pray, And bless me deeper in your soul Because your voice has faltered.

And though this Sabbath comes to me Without the stoled minister, And chanting congregation, God's Spirit shall give comfort. He

Who brooded soft on waters drear, Creator on creation.

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

The Legal Side of the Adjustment.

the existing corporations become associated | the RECORDER continues to urge that specific with it in such a way as not to impair their interests and methods hitherto entertained vested rights, nor take the management of and pursued, be considered and re-considered action. The committees to look into this in a full, pure, spiritual life. This demand matter have been appointed by the Tract So- upon the church in general is still greater ciety, and the Missionary Society already, upon Seventh-day Baptists, because of their and, perhaps, by the Education Society also, position, because they are in the minority,

# **FEBRUARY 9, 1903.**

legally, without the impairment of the inter- this need, months ought to be given to its est and rights of the Societies. Doubtless the consideration, through private conversation, Boards, and the Committees representing by silent thinking, in the ministrations of the them, which have this matter in charge, will pulpit, and in all our denominational public be glad to receive information or suggestions meetings. It is not enough to say that the from pastors or others bearing upon this situation in which we find ourselves is grave question, but the discussion of the general and critical. Neither is it too much to say interests involved in the matter of readjust- that the demands upon us, if met, however ment may well go forward in the churches, great and trying they may be, will become leaving this specific item of the legality of such the highest of blessings. The danger to be readjustment, or the method of it, for consider- | feared and the mistake to be avoided at this ation when the report of the Joint Committee | time is that we shall not be sufficiently awake shall be before the people. We call attention to the importance of our work, nor to the this feature of the situation to aid pastors value of each year with its considerations and others in consideration of the various and decisions. phases of the readjustment which may come before their people, or which they may desire UNDER this title, the STANDARD, of to present. **Baptist** Chicago, writes somewhat at

Solidarity. length, beginning with the follow-The Spiritual MEANWHILE the consideration and ing sentence :--- "Baptists are notoriously side of Denom-discussion of the effects of read- weak in co-operation. Cohesion among the inational Re- justment upon denominational particles like the forces of gravitation, varies adjustment. life along lines of unity of thought inversely as the square of the distance beand purpose, and of spiritual growth and tween them,-with this difference, however, development, are most important. There that even at its maximum this cohesion is a In previous discussions of this can be no question but that unity and con- "small fraction." Having thus begun, the subject, one prominent question cert of action must result from correspond-writer proceeds to indicate various points has always appeared, namely, ing unity in thoughts, purposes and spirit. | along which the Congregational system of the whether adjustment can be se- That our action ought to be from the high- Baptists has hindered the progress of denomcured without impairing the autonomy, and est standards and the best motives, and that inational work and denominational strength. endangering the vested interests of existing our plans ought to be made with regard to That of which the writer complains is the Societies. The late-Council at Alfred recom- the best results in spiritual life goes without natural result of the independent spirit out mended the appointment of committees by saying. It is from this higher standpoint of which the Baptists sprung, and which has the three Societies already incorporated, that the question of readjustment needs to been fostered rather than overcome by exwhich committees, acting conjointly, shall be discussed. Every plan, whether in the treme individualism in the churches. This secure competent legal counsel in the case in- readjustment of methods, or in determin- much we note because of its bearing upon the The discussions in the Advisory ing upon lines of work, should be made in same problems which the Seventh-day Bap-Council were along the following general the light of the highest knowledge of duty to tists have in hand at this time. We have propositions: Let the Seventh-day Baptist God and Truth, and the attainment of the rich- spoken from time to time of the same tenden-General Conference be incorporated, and let est spiritual life for every person. Therefore, cies among Congregationalists, and seek by this reference to show the readers of the RE-CORDER that the general recommendations made by the Advisory Council at its late the affairs committed to them out of the in the light of the highest spiritual good meeting at Alfred do not represent the nohands of those men who are best fitted to of the denomination. In years like these, tions or wishes of individuals so much as they carry them forward: the great point to be crowded with wordliness and commercialism, represent fundamental necessities that are insought being closer union and concert of the only safeguard of the Church of Christ is herent in our history and surroundings. THE element of selfishness as shown Brotherhood on the part of most men in disrein Christ. garding those not of their immealthough such an announcement has not yet and because one of the great practical truths diate circle, is a prominent feature of human reached the RECORDER. The discussions con- is committed to them. Only the highest and history. In the ancient world, somewhat cerning the adjustment which ought to go | largest views concerning Christian duty and | more than in the modern, ethnic or national forward in the various churches may, there- spiritual development will suffice for our lines bounded human interest and sympathy. fore, eliminate the legal side of the question, needs or furnish adequate standards for our Christ taught an universal brotherhood. since it is expected that the report of this actions. We must rise above the ordinary based upon the universal fatherhood of God, Joint Committee, which is to appear at the standards which other men set, far above the but the fullness of his teaching has never next Conference, will give definite information | popular standards, even among Christians. | found complete representation, even in the as to whether such readjustment can be made We all recognize the need of this, and to meet Christian church. The common tendency to

WHOLE No. 302.

limit sympathy and regard to those of our subject if it goes hard. Do not tire yourself years; so we must rest assured that in the own circle, is more or less at war with the and everyone else out. Do not preach till coming time we shall be able to understand broadest Christian principles of brotherhood. | the middle of your sermon buries the begin- | what is so often complicated and mysterious Nevertheless, the general influence of Chris- ning and is buried by the end. Look people to us now. tianity has been favorable to the develop- in the face, and live so that you are not ment of the spirit of brotherhood, and many | afraid of them. Take long breaths, fill your organizations which ignore, and sometimes lungs and keep them full. Stop to breathe before oppose the Christian church, are the product | the air is exhausted. Then you will not fin- of Meat. of the Christian spirit. In the matter of for- ish off each sentence ah, with a terrible gaspeign missions, that is missions of countries ah, as if you were dying for air-ah, as some partly or wholly heathen, we see the finest and preachers do and so strain their lungs fullest example of Christian brotherhood. In and never find it out, because their friends the time yet too far away, when men shall dare not tell them, and so leave them to His calculations recognize the fact that the come to something like a complete under- make sport for the Philistines ! Inflate standing of the fact that all men are breth- your lungs. It is easier to run a mill with a Caucasian is a meat eater. Mr. Hobbs conren, lesser brotherhoods and organizations full pond than an empty one. Be moderate which are supported in a large degree through | at first. Hoist the gate a little way; when self interest because of benefits received, will you are half through, raise a little more; give way, or rise to the higher plane which when nearly done, put on a full head of water. the spirit of Christ indicates. In so far as the Aim at the mark. Hit it. Stop and see divisions in the church of Christ are not based | where the shot struck, and then fire another | than in the former countries. There has been upon some fundamental necessity for the broadside. Pack your sermons. Make your sake of truth, such divisions are opposed to words like bullets. 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 brotherhood takes into account all the developments of that spirit, even though they be imperfect and hedged about in their unfolding by local or personal interests. Seen in its best light, this age is one of increasing brotherhood, although the perfect ideal that Christ's teachings outline, makes us impatient for that fuller development which is yet to be one of the greater glories of our Christian faith.

How to Preach.

your best things first, and stop before you sions at this time; but, until the official reget prosy. Do not spoil the appetite for din- port of that jury is made, it is not wise for ner by too much thin soup. Leave self out the public press to do more than state the of the pulpit. Defend the gospel and let the general facts. As in similar cases, it wil Lord defend you and your character. If you probably be impossible to secure absolute are lied about, thank the devil for putting information on all points, even though the you on your guard, and take care that the ante-mortem statement of the engineer, who story shall never come true. Let your beard lived two or three days, is in the possession grow. Throw away your cravat. If you do of the jury. The fireman is living and likely A Costly not want to "break down" make your shirt to recover, and statements from him are to Primer. collar an inch larger, and give your blood a be made to the jury on the day upon which chance to flow back to the heart. Do not this is written. Whatever the final conclut that a copy which was purchased for twelve get excited too soon. Do not run away from sions may be, the accident illustrates the your hearers. Engine driving-wheels fly fast | fact that slight causes, and perhaps unconwith no load, but when they draw anything, scious mental actions on the part of men, founded by David Lobach, a scholarly man they go slower. It takes a cold hammer to even though momentary, may eventuate in who came to America nearly 200 years ago. bend a hot iron. Heat up the people, but terrible results. Why this should be in the keep the hammer cool. Do not brawl and economy of a wise Father, we can but parscream. Empty vessels ring the loudest. | tially understand. It is enough to believe Powder isn't shot. Thunder isn't lightning. | that if the whole field were open before us we Lightning kills. If you have lightning, you should be able to see that, in spite of human can afford to thunder; but do not try to imperfections, the great laws that govern our thunder out of an empty cloud.

faithful souls who come to meeting rainy which we live. Those laws of nature and of days, because of the others who doinot come. mental and physical action which contribute Preach the best to smallest assemblies. Jesus most to success and happiness are the ones preached to one woman at the well, and she through which disaster may come through got all Samaria out to hear him next time. slight causes, known or unknown. But if Ventilate your meeting-room. Sleeping in such a thing were not possible, the larger church is due to bad air oftener than to bad and universal good that results from the manners. Do not repeat, saying "as I said proper co-ordination of forces and actions of all your business and blessedness to live to before." If you said it before, say something | could not be attained. In the presence of | God.-John Wesley. else after. Leave out words you cannot de- such calamities and mysteries, we are like fine. Stop your declamation and talk to little children, who, although unable to underfolks. Come down from stilted and sacred stand why things connected with their lives doubly true that knowledge of God is spirittones, and become a little child. Change the are thus and thus, find explanations in after ual power.-Rev. J. Hudson Taylor.

THE first four notices in our obit-The Westfield uary column are of men who per-Railroad ished in the Westfield disaster Disaster. and who were closely associated

with the Seventh-day Baptist church of Plain field, N. J., directly, or through their family friends. Probably these met death so sud denly that there was little or no physical suffering, although they, with many others, were burned almost beyond identification. Twenty-three victims of this accident have been buried already, and at least one more lies in a precarious condition in the hospital MAKE no apologies. If you have at Plainfield. An investigation by the Corthe Lord's message, deliver it; if oner's Jury is now in progress. We have not, hold your peace. Have short | listened to the testimony already given, and prefaces and introductions. Say must necessarily form opinions and conclu-Do not scold the people. Do not abuse the for us as individuals, and for the world in

The high price of meats which has ruled for a year or two past, has been the subject of much discussion. Meanwhile the editor of the

The Supply National Provisioner, John F. Hobbs, claims to have made a study of the demand for edible animals, and of the prospective supply. Asiatic is chiefly a vegetarian, while the cludes that in Russia, France, and Austria-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 a widening gap between the increase of population and live stock in European countries, as well as in the United States, which has a definite effect upon the world's supply of ood. In the United States the population has been increasing much faster than the natural supply of animals fit for food, and although our herds and flocks are larger than they were, they are by no means equal to the increasing demand. And yet we are killing animals with a sort of vandalism. There are nearly 1.200 public and private abattoirs in the country, besides thousands of farmers and butchers who kill a less number of animals for food each year. During the year of 1900 the figures show a killing of 11,000,000 cattle and calves: 41,000,000 hogs; and 42,000,000 sheep, making an aggregate of 8,000,000,000 pounds of beef. 6,000,000,000 pounds of pork, and 2,000,-000 pounds of mutton. This, with the byproducts from these aninmals, gives an aggregate of 210 pounds of fresh meat for every man, woman and child in the United States, while the annual output of eggs and butter amounts to 500.000.000 of dollars.

> Some of our old readers will remember the New England Primer, which was a popular book in its day. It is reported

cents was sold the other day for \$2,500. It was found in Lobachsville, Pa., a village Mr. M. D. High, a teacher in Johnstown, Pa., bought a copy of the New England Primer from Mr. Lobach's collection for 12c and sold it to Dodd, Mead & Co., as reported, for \$2,500. The book contains 104 pages, and is bound in oak and leather. It is 3% inches long and lives and actions are the best possible, both 3 inches wide. On the cover is printed: "New England Primer, Enlarged for the more easy 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 has added value to literature.

SETTLE it in your heart that it is the sum

IF it is true that knowledge is power, it is

### **\*\***\*

# **Prayer-Meeting Column**

Topic.-Preparation of Heartforthe Prayer- | ing: Meeting.

# (Memory Text Revelation 3: 15, 16.)

The common practice concerning the prep aration of heart and mind for the pravermeeting is 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 standpoint of the pastor who conducts it. He is generally held responsible for the success of the prayer-meeting. While there is good ground mid-winter session of the Quarterly Meeting of that the want of preparation on the part of was held with the church at Milton from Jan. the people presents an element over which 30 to Feb. 1., and the general topic for the the pastor can have little or no control. If entire session was the Sabbath. Believing his own preparation of heart is what it ought | that the readers of the RECORDER are interest to be, and he is especially wise and able in | ed in this subject, and hoping that some ac awakening interest on the part of those who count of this meeting may be helpful in some are not interested, he can overcome in some | degree to them, as it was encouraging and degree the evils which arise from unpreprar. | inspiring to us, a brief statement of it is here edness on the part of the people. It is often offered. said that the prayer-meeting is a "delicate thing." Such meetings sometimes open well, | noon was for the most part an informal dis but go to pieces, or fall into listlessness, as cussion of the reasons why, we should give though covered with a "wet blanket." Any- this subject such a prominent hearing. These thing like controversy between those who were, mainly: 1st. That we ourselves, and estake part, although it be indirect, is fatal. | pecially our young people, should be thorough-Drowsiness and indifference soon insure the ly grounded in the fundamental principles of "sleep of death." Almost equally deleterious | Sabbath truth; 2nd, That genuine Sabbathis a prayer or a testimony which, in military | keeping being vital to holy living. it must phrase, has "neither aim nor ammunition." | rest upon a tender, sensitive conscience, and While prayer-meetings are largely emotional, since the word of God is the only authority they must also be rational. Such emotion that can touch the conscience, this subject as ought to exist springs from deep convic- needs to be studied in the light of Bible teachtion and earnest faith, rather than from su- ing. 3d, That the people of this country, even perficial notions and glibness of tongue. Christian people, are rapidly drifting away Some one has said, "Pity the prayer-meet- | from any conception of the sacredness of any ing leader who must shape cold iron." That Sabbath and, therefore, that Seventh-day is too nearly the experience of many pastors | Baptists should raise, in no uncertain or falterin conducting such meetings.

of a railroad station, chilled and weary, and | awakening to the dangers of the popular drift hastening to a large stove which stood in- and some readiness to listen to the claims of vitingly in the center of the room, to find God's word, and, therefore Seventh-day Bapthat the stove was fireless and that chilled | tists should be ready at the first opportunity fingers held toward it were yet colder. The and at every opportunity, in fearlessness, but average attendant at prayer-meetings is too in love and power, to deliver the message. I likely to come in with dormant emotions, if cannot mention even the names of all who not with a chilled spiritual being. Hence the spoke, much less give in detail what was said. difficult problem of warming, awakening and Bro. W. D. Wilcox, of Chicago, and Mrs. M. G. vivifying him awaits the leader. Silent Townsend, of Milton, by previous appointtongues are as deleterious as noisy ones ment, led in the discussion. sometimes, although sometimes emotions are | On Sixth-day evening, the regular weekly so deep, and meditations are so sacred, that prayer-meeting of the church was led by the a sanctifying silence ensues. Such a silence | pastor, the topic being "Sabbath Blessings." from emptiness of heart and absence of spirit- week; another emphasized the spiritual comsary. That preparation should run through | tender and grateful for blessings received, all the days of the week. Every child of God went up to God for wisdom to discern and should gather from out his experiences in grace to do all his holy will. Thus the hour thinking, writing and conversing during the passed sweetly and swiftly away, and the week something fit for the prayer-meeting. | large meeting was dismissed with a Sabbath power to get help and secure enjoyment from | heart.

In vain we strive to rise, And our devotion dies."

of the meeting, responsible if the services drag tinuation of the theme of the previous evening. heavily. and they feel at the close like sing-Besides these exercises, three sermons, including the evening after the Sabbath, were preached. In the morning, Bro. M. G. Still-" In vain we tune our formal songs. man, of Walworth, preached on the Sabbath Hosannas languish on our tongues, in the Old Testament, which he presented under six heads with a text for each head, Whenever such a stanza is an appropriate quoting corroborative texts as each point description of a prayer meeting, many others required; 1. The Sabbath is a sanctified day. beside the leader are responsible for the situ-Gen. 2:3 2. The Sabbath must be prepared ation. for, Ex. 16: 22-24. 3. It is the heart of God's holy law, Ex. 20: 8-11. 4. It is a Perpetual THE WISCONSIN OUARTERLY MEETING sign between God and his people, Ex. 31: 14-According to previous announcements, the 17. 5. Its desecration brings the wrath of God, Neh. 13: 18. 6. Careful observance of for this, to a certain extent, it is also true the Southern Wisconsin and Chicago churches the Sabbath brings perpetual blessing, Jer. 17:24-26.

The first meeting held on Sixth day after the law of which the Sabbath is a part (Matt. 5:17-20), the design of the Sabbath (Mark 2:27), and the proper uses of the Sabbath (Luke 13: 10-16); but he nowhere taught its abrogation or change. The Apostles likewise were Sabbath-keepers, Acts 18:4, 11; 16:13, etc., 25:8. Paul taught Greeks as well as Jews on the Sabbath, by their own request, preaching Jesus and the resurrection (Acts 13: 42-44), but he did not teach the change of the Sabbath for any cause. In the evening Bro. S. H. Babcock, of Albion. preached on the law and the Gospel. Law may be fundamental or administrative. Fundamental law is grounded in eternal principles and cannot change: administrative law is a device for enforcing obedience to fundamental law and may be changed with ing voice, the warning dry; and 4th, That in We remember going into the waiting room | some quarters at least, there are signs the changed or changing conditions making it necessary, or it may cease altogether when the occasion for it has passed. The Decalogue, in the midst of which the Sabbath is placed is fundamental. The laws providing for the punishment of Sabbath-breakers, etc., are administrative. The Gospel is the good news of salvation through Jesus Christ, thus furnishing an entirely new basis for securing obedience to the fundamental law of God. "Do we then make void the law through faith?" God forbid! Yea, we establish the law."

On First-day morning Bro. M. B. Kelly, of Milton, preached answering Objections and Arguments of First-day People. The principal may be a blessing to all present, but the more A busy business man spoke of the blessing of objections considered were those relating to common form of silence is that which comes | rest from the hurrying, vexing cares of the | worldly inconvenience, the world against God! Which shall prevail? The customs and laws ual glow. Against all those influences which forts of the fellowship of Sabbath worship; of the land. "We ought to obey God rather deaden the prayer-meeting and lessen its another told how temptations had come to than men." Can so few be right and so many value and make it unattractive, proper prep. him to leave the Sabbath for business, and be wrong? The Scriptures and all history aration on the part of those who attend, and how now looking back, he could see what a declare that religious reforms are wrought by especially of those who are looked upon as mistake, even from the business point of view, the minorities. Under arguments, the theory "workers in the prayer-meeting," is neces- it would have been to have yielded. Prayers, of a change of day, the one-seventh part of time theory, antinomianism, etc., were answered by a careful analysis of the various texts of Scripture usually relied upon for these various and contradictory positions. In the afternoon of First-day a miscella-That habit should be cultivated. Thus the blessing resting calmly, gloriously on every neous program, arranged principally by the

president of the Young People's Union of the the prayer-meeting will be greatly increased. On Sabbath-day, the regular Sabbath- Quarterly Meeting, was presented. A paper We put in a plea for such preparation on the school lesson-Paul at Athens-was taught on the Isolated Brother, written by Prof. A. part of the people, and an equal plea with in the morning, and late in the afternoon the B. West, of Lake Mills, was read; Bro. Wilcox. them to hold themselves, and not the leader Young People's Prayer-meeting was a con- of Chicago, and President W. C. Daland. of

In the afternoon Bro. G. J. Crandall, of Milton Junction, preached on the Sabbath in the New Testament. The subject was treated under two general divisions: Christ and the Sabbath, and the Apostles and the Sabbath. These again were each divided into Teachings and Example. Christ kept the Sabbath (Luke 4:16), and taught the perpetuity of

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Mrs. W. C. Daland gave the outline of a plan [ment, and give less fear of serious results. which is being tried in some Sabbath-keeping homes for making the closing hours of the adelphia during the past week have sent out der and lightning visited northern New Sabbath quietly pleasant and profitable to petitions to the Legislature against the pro- Jersey. and a large fire at Rahway, resulting the younger children of those homes, and Mr. posed repeal of the Sunday Law of Pennsyl- from astroke of lightning, brought a loss of at C. B. Hull of Chicago, read a paper clearly vania setting forth some of the conditions which seem to make the reorganization of our de- | Western railroads are refusing to accept nominational life imperative and some of the freight for transmission to the East, because ruary, because they could not secure coal for problems involved in such reorganization. of the inability of Eastern roads to care for the voyage. The services throughout were quickened and the traffic offered to them. This refusal, if aided by excellent music furnished by the continued, must have a marked effect upon Senate during the week, and it is expected that musical talent of Milton, Milton Junction and the supply of food for Eastern cities, espec-Albion, all combining to make the occasion a | ially meats and flour. pleasant and profitable one.

ing so deeply impressed the people with the elan question. The allied governments have vital importance of the Sabbath truth and offered new terms, which are that they shall the consequent necessity for more earnest and receive two-thirds of the receipts for themwide-spread effort on our part to proclaim it, selves, one-third going to other creditors. that an informal meeting was called after the On the 2d of February this was promptly Senate in 1893 after serving three long Quarterly Meeting was closed, to consider | refused by Minister Bowen, on behalf of Ven- | terms. the question of doing something about it. At | ezuela, and the probabilities were thus inan unfavorable time for such a meeting, near- | creased that the case would go to the Hague ly one hundred persons came together, and for settlement. Final decisions have not been J. H. Coon, Utica, Wis the questions: What can we do? What will | reached as we go to press. we do? What can I do? With God's help, what will I do to move this cause forward? | made up of able men from Plainfield, N. J., were earnestly and prayerfully considered. | began the work of inquiry as to the respon-Without formulating plans in detail, the con- sibility for the terrible railroad accident of viction was universal that the summer evan- | which we spoke last week. gelistic work of former years ought to be broadened so as to include more variety of work, and consequently greater variety of | markets have conspired to bring the price workers, and that the amount of such work | down during the week, both in New York and ought to be greatly increased. To further Boston. test the spirit of those present, the question was asked: Supposing that all necessary de- | car strike at Wøterbury, Conn., have octails are arranged for thus enlarging and extending this work, how many of those present | force has been present. would be willing to engage in the work in any capacity in which they could serve? where Vermont, by a vote of 30,358 as against 28,upon about forty persons, principally young | 869, has adopted the new Local Option Law. people, were instantly upon their feet. A little | This result has come after Vermont has had later nearly as many more arose to say that | prohibitory law for over fifty years. This while they had no reason to think their result presents a significant chapter in the Publishing House receipts. circumstances would be such as to justify the | history of temperance legislation. expectation of entering the field, they were deeply interested, and would do all they could, as home-stayers, to help forward any work it might seem best to undertake.

This, then, is the situation as seen at the end of the mid-winter session of the Quarterly his congregation whose farms were large Meeting of the Southern Wisconsin and Chicago churches: The truth is plain, it is vital, it ought to be proclaimed, the times and conditions seem ripening for the enlarging work, and the workers are within call. Shall the plans be made soon? Shall the work be done?

L. A. PLATTS. MILTON, Wis., Feb. 2, 1903.

# NEWS OF THE WEEK,

It is 'said that one local company in the city of New York furnishes typewriters in twenty-six different languages. The latest patent is an Arabic typewriter, with a keyboard no larger than the one used on American machines, although Arabic text-books have 638 different characters. The Japanese language is said to be the only prominent one which now does not have its own typewriter. The Chinese, slow as we think them, are supplied.

Milton College, gave interesting accounts of toms awaken fears of a new attack of ap- and street car traffic were demoralized, teletheir experiences in coming to the Sabbath; pendicitis. Latest reports show an improve- graph and telephone wires were broken down.

During the week it has been reported that

The discourses and discussions of the meet- | week to secure an adjustment of the Venezu- | law.

On the 2d of February a Coroner's Jury

Comparatively mild weather and the efforts of the railroads to hasten coal to Eastern

Serious riots in connection with the street curred during the week. Strong military Geo. Greenman, bequest.

On Feb. 3 it was announced that the state of

Rev. Francis P. Bachelor has resigned the pastorate of the South Congregational church of Hockanum, Conn., because of the E. & O. E. attitude of that church on the question of tobacco raising. He insisted that those of enough to supply the needs of their families without raising tobacco, should cease from its culture. Because they would not do this, he has resigned. Seen in the light of public opinion this is an extreme action, but we are of the opinion that such testimony is import- it comes ringing down the ages with equal ant at this time when both public opinion force to us of the twentieth century. and general practice combine to support tobacco raising, one of the grave evils of our civilization.

On the 4th of February it was announced that a compromise had been ar- sake suffered untold agonies in the garden ranged which is likely to end the fight over the and was cruelly put to death on the cross. Statehood Bill. This compromise measure will admit Oklahoma, and another state composed of Arizona and New Mexico com- questions, the answers to which will determine bined. We apprehend that there is more of the depth of love we cherish for our Master. politics in the Statehood-fight than is desira- If we are following Christ as closely as we ble for the best interests of all concerned.

other points in the West were visited by a | closer walk with him. The sudden illness of King Edward VII. was severe blizzard including rain, sleet, and

and much suffering and inconvenience ensued. Various religious bodies in the city of Phil- | On the same evening a severe storm of thunleast \$30,000.

Four ocean steamers were prevented from sailing on their regular dates, the 4th of Feb-

The Elkins Anti-trust Bill has passed the it will pass the House and become a law. Probably that will be the only anti-trust legislation during the present Congress. It Various efforts have been made during the is in the nature of an inter-state commerce

> Ex-United States Senator, Henry L Dawes, died at Pittsfield, Mass., February 5, at the age of 86. In former years Senator Dawes was a prominent figure in national matters. He retired from the United States

C. Burdick, Alfred, N. Y Mrs. C. D. Potter, Belmont, N. Y.

> New York City. North Loup, Neb. First Brookfield, N. Second Alfred, N. Y Cartwright, Wis...... Friendship, N. Y..... Second Brookfield, N. Shiloh, N. J.... Chicago, Ill..... East Portville, N. Y.

Maria L. Potter, Sarah C. L. Burdick, bequest Ellen L. Greeman. bequest. Paul Palmiter, count Sale, Reuben D. Ayre Seventh-day Baptist Memorial Fund Tract Society fund.

Total. Total Outstanding Indebted

PLAINFIELD, N. J., Feb. 1, 1903.

Read at the South-Western Association and requested for publication in the RECORDER.

"Simon son of Jonas lovest thou me?" A searching question indeed; and, although directed by his Master to the impetuous Peter Then let us make it a personal question.

Do I love my Savior? Pause a moment before you answer and reflect. Truly, now, do you love him, who, for your

I am sure we do love him, some more, some less; but suppose we ask ourselves a few should these questions are unnecessary; if we On the 3rd and 4th of February, Chicago and are not, perhaps they will help us to gain a How do we regard the Sixth-day night announced on the 2d of February. The symp- | snow, accompanied by high wind. Railroad | prayer-meeting. Is it to us the glorious open-

# TRACT SOCIETY. Treasurer's Receipts for January, 1903. 4 50 C. B. Hull, Chicago, account subscription to California 25 50 100 00 9 00 Stillman, Nortonville, Kan 8 81 5 75 8 86 10 25 6 00 4 52 10 00 6 31 7 13 Dodge Center, Minn..... Albion, Wis., Sabbath School 8 54 \$ 300 32 2 28 302 56 \$518 26 1,004 11 \$ 1,684 49 .. 1,500 00 ..\$ 3,184 49 \$1,500

### F. J. HUBBARD, Treasurer.

# A SEARCHING OUESTION.

# C. C. VAN HORN.

whom all blessings flow?

How is it in the Sabbath-school. do we know where the lesson is, and have we studied it carefully and prayerfully during the week, sent a thrill of joy to the heart\_that Jesus is so that instead of sitting with a blank expression on our faces we can enter intelligently into the discussion of the different tendent?

When the hour 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 interesting and helpful, not only to our own memour homes are we satisfied with our efforts; have we tried to do our part? Did you notice that grieved and disappointed expression on the leaders face when you and so many others failed to show any interest in the meeting?

If Jesus should ask you these questions, never do it again?

Meeting dead; members dull and indifferent; music committee absent or not in working order; no organist; poor lights; and those who should be in their places on time dropping in, in groups of two to six, breaking up | do they not gladly receive it? what little interest had been created. I say, did you ever lead a meeting under such trying circumstances?

- Where do you sit when you go into a C. meeting. Do you crowd into one of the back rows of seats, giving the leader room to in fer that you do not intend to do much?

Are we keeping our pledge when we treat Jesus and our leader thus?

Is a Christian Endeavor society conducted in this way, doing its best work; accomplishing all it was called to do. Who will answer? Are these questions searching enough? Is there a point mentioned that does not touch

our society and our lives ? What qualities will make your society th strongest of all?

Promptness and despatch mingled with the love and tenderness and meekness of Jesus. Promptness that will set aside everything of 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. Time wasted is an opportunity lost. Love, tenderness and meekness shine out beauti fully in the life of Christ. They will make our lives beautiful. Let us cultivate them.

# ANOTHER LETTER.

love for Christ in its various manifestations. | much the close attention given. The orphan is the especial object of God's love. Love reaches out a helping hand and

ing of God's Holy Day? Do we look upon it helps him to a useful life and to become a answer their loving letters and pray for them as our meeting and feel that Jesus is there good citizen. Multitudes of these are to day every day. "Home and foreign missionary with a blessing for each of us and is grieved if a blessing to homes and grateful to God for work." Such a mixture! Italian, Irish, German we fail to meet him? Are we so anxious that their salvation. What great possibilities we Swede, English, Hungarian, everything, and we will make a sacrifice in order to be in our see in every boy and girl placed in a good their little lives as susceptible to the influence places at the appointed time? Is it a burden home. It was a sweet lot of children we had of love and kind treatment as are your chilfor us to prepare for church on Sabbath at Chatfield, Minn., the 8th of January. dren. The other day, it was an Armenian boy. morning, or is it our delight, and are we-in Every fresh company from the east makes His father was massacred by Turks. With the sanctuary ready with happy voices and childhood look more beautiful. Without his mother and sister he was brought to this -thankful hearts to sing praises to God, from homes and not knowing where they were country. Soon the mother wanted to marry going, they were cheerful, truthful, hopeful, again and the boy was "turned off." He is a affectionate. A kiss from several, a smile, an bright, keen fellow with an Armenian eve to H. D. CLARKE. inquiry as to what was to become of them | business. in it all and will care for his own.

The next start was for Iowa again. Sab-Possibly I may be in error, but I think it is bath, the 24th of January, found us at undoubtedly the fact that languages are noints of interest? Do we realize that it is Marion, with the Church of God, to which generally studied, esteemed, admired and God speaking to us through his word, and people we preached on that day. Here is a diffused largely in proportion to the prestige that indifference on our part is very trying church, not of our denomination, and yet so enjoyed by the countries to which they beand discouraging to the teacher and superin- | faithful in spreading the Sabbath truth that | long. it outdoes the majority of our own churches in | To take first the case of French. Since the securing our publications. A large list for day when, after Sedan, Bismarck first put Sabbath of Christ is paid for by this church. down his mailed hoof, and bluntly announced We hope the coming readjustment will help that he would no longer employ French as us to be reformers in more ways than one. the medium of diplomatic communication, By the way, would it not be a good thing to that tongue seems gradually being ousted bers, but to visitors who may be present? | readjust Seventh-day Baptist political senti- | from its once proud place in European usage, When the meeting closes and we return to ments so that we wash our hands of the and, despite the fact that it still lingers as legalized liquor traffic and no longer by our the language of the cordon bleu, the number ballots say to the government: "I am satis- | daily waxes of the Amphitryons who cause fied with the government's license policy!" their menus to be written in their native

At Cedar Rapids, on Sunday evening, we tongue. heard in the Presbyterian church the Rev. Mr. In marked contrast with the fate of French. Carson, called Talmage's successor in Brook- we see English diffusing itself ever more and what would you answer him? Have you led | lyn. He was west on some mission. It was | more. Already the predominant language of a meeting and at its close felt that you could a very simple, modest, but grand and power- commerce and navigation, it may be said ful gospel sermon. It went to the hearts of that if any tongue could ever become univermen hungry for a loving message from the sal-a thing which is not to be soberly con-Father. We could not help wondering why | ceived—English would be that tongue. the light of Sabbath truth did not come to | Then, again, we see Germany, slowly perdirections, while the study of German has of

such great preachers, and when it comes why haps, but surely, pushing her speech in new At Corydon, Iowa, in the southern part of late years made prodigious strides not only the State, we arranged for a company of in England, but also in most of the countries boys and girls to come, February 12th, with of Europe, although it may be safely said Mr. B. W. Tice, Superintendent of West Side that the cumberous and grotesque forms of its structure-so comically caricatured by Mark Boys' Home, New York. Mr. Tice is ripe in Twain-will perhaps forever prevent it from this experience and has a heart full of love for becoming a very widely diffused language. these children. Visiting orphans on the Bur-Italian, despite its exquisite beauty and its lington Route as far as Des Moines, we went to splendid literature, is little studied now. The the Iowa Sanitarium, conducted by our Sev-Civil Service Commissioners ignore it as a anthday Advent brethren. Situated one block test for admission to the public service. A from the beautiful State Capitol, it is having few enthusiasts still wrestle with Dante, and a large patronage. We were kindly shown throughout the building and for an experiment a few imposters pretend to do so, but the charming tongue is practically out of the tested one of the baths. It is undoubtedly running. A couple of generations back it doing great good. We visited the new Army was invariably the second language taken up Post upon which the government is expend by young ladies after French, but it has long ing vast sums of money. Prohibitionists of since been superseded by German. Iowa are watching to see whether Congress As for Spanish, notwithstanding its majeswill vield to the demands of the brewers' nondepartment henchmen, and restore the canty and grace, notwithstanding the treasures teen. God forbid. of its literature, its name is seldom heard, and the tongue of Cervantes and of Lope de The next Sabbath found us near Adel, where Vega has fallen into the limbo of practical we reached the home of the late Duane Maxdesuetude.

son. This is a nephew of the late Rev. Darwin E. Maxson of blessed memory, and though they are not Seventh-day Baptists, we found the SABBATH RECORDER in the home, loved and read. In their church near by, the build- | timation of the world and the foremost rank ing lot of an acre being the gift of Mr. Max- in influence and power, while England and To those interested in our work, Gospel son, we were invited to preach on Sunday, Germany sank to secondary positions, it work, our interest in which is measured by | February 1st. This we did and enjoyed very | would, I think, be safe to predict that the

Again on our journey for visitation and to attend to any want the orphans may have, saves the orphan from poverty and crime and | we shall change some, encourage others, | world.

# THE VICISSITUDES OF LANGUAGES.

Nevertheless, by virtue of the principle above assumed, if we could imagine Italy and Spain resuming premier places in the eslanguages of the former would rise along with their renewed prestige, and would assume a leading place in the estimation of the

# Missions.

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

the Milton church during February.

forward. Shall be here one more week."

regard as essential. We as Seventh-day Bap- made on our place last year it was so dry. tists are a denomination, a distinct household of faith. Have we a right to be? This school house in October, and had about 14 is the question we wish to consider in this converts, and about 20 more came forward ple in virtue of certain truths which we love | came to the Sabbath, but I believe there are and thoroughly believe to be bible truths, some people there who will come to us yet. spiritually vital, hence essential and import- There are a few who are reading our tracts ant. No religious people, we believe, have a and who say we are right on the Sabbath right to be separatists, except for the sake of question. One man read the 12 tracts by Dr. vital truth, the truth of God. If we are not a Lewis, in one week and loaned them out to denomination of people because of such bible his neighbors and wanted more and I sent truth which other Christians or the world them. I have organized a C. E. society there tice, then we have no right to be a separate working order. I will not preach any more religious people, and should disband at once. to the Lookout church this winter, it is 20 If we do believe and practice certain vital miles south of here and the house very small truths, essential to a truer and higher spirit- and open and no heater and we cannot do ual life and Christian character, and obedi- any good in that kind of a house. I have ence to these truths is required by Jehovah, agreed to take our tent down there when though it shall separate us from others, it is spring opens, and I will let it remain there our duty to be a distinct organized Christian | till the people get through with their crops; body to maintain these truths and teach and they say they will build a good house, them to<sup>\*</sup> others. We have no right to keep the truth to ourselves. It is not our own, it | I have given away some good tracts there belongs to God and humanity. If God has made us the receptacle of these important to Bullman three times the last quarter. Our truths, he has made us such to bear them to | meetings have been well attended there. The 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 en- | lite preach. He preached a very able sermon joy one another's company, and build up themselves. The only right a religious people of a common faith have to organize themselves into a separate denomination is that they may thereby promote the salvation of men, growth in grace, and the advancement of bible truth. Such a people 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 make them separate, are in their nature and operation, aggressive and uncompromising.

# FROM R. S. WILSON.

with some bright prospects before us. Our

is in better working order than it has been for being restored, how Sunday was losing sometime. 'We are having a big boom ground, what Sunday laws had done to help here. There is a big steel plant going in its own destruction. When I was through THE evangelistic meetings held with the up between Gadsden and Attalla, about two the Campbellites asked a good many questions Albion church by Evangelist M. B. Kelly and a half miles from Attalla. It is said it which I think I answered satisfactorily. closed the last of January. Thirteen were will cost five millions of dollars to put it in Then when I had dismissed the people, a young baptized and united with the church, and the operation, and house rent is going up mighty man, a very bright young man too, came membership of the church were revived and high and I had the promise of the house I live around and said : "Well, if we can't find some strengthened. Mr. Kelly holds meetings with in at the same price, \$5 per month cash, and scripture in the New Testament to tell us one dollar of work on the place, but the man | plainly that the Sabbath was changed we are who owns the place lives in Atlanta, Ga., and all wrong and we might just as well shell EVANGELIST J. G. BURDICK writes from he has given orders to Mr. Nicholson to sell it down the corn," so I was invited to preach to West Edmeston, N. Y., Jan. 24th.; -"Praise so we cannot rent by the year now at pres- them again on the same subject some time in the Lord. The victory is coming though it ent. If it sells we will have to pay \$8 per the future, and I agreed to do it. may be slow, none the less good for that. It month for this place, all cash. There are some I have had several calls to go to new fields was a fearfully cold day. A good congrega- small two room houses here renting for \$5 and I will answer these calls just as soon as I tion. One more offered for baptism; would | per month, and wages are still low, and the | can. Of course we cannot do as much preachhave been two, but the sister did not come. | laboring man who has to pay high rents and | ing in the winter on account of such bad She is sixty years old and is to be baptized | buys his coal and stove wood does not have | roads to go out at night, and poor houses to and I think will unite with the church. There much to live on, so you see the poor people hold night meetings in. But we can scatter is another Sabbath convert. The meeting must have hard times. The average wages is tracts and preach by the wayside. My expenlast night was full of interest, fourteen came one dollar per day and working about 18 ses have been rather heavy this last quarter to 20 days per month through the winter, because my buggy is worn out and my horse will bring hard times to many a poor family. | too; and I have had to hire conveyance and A DENOMINATION is a body of Christian peo- We thought of moving back home on to the will have to continue to do so until I can buy, ple who have separated themselves from oth- farm but we had rented our place before the which I want to do as early as possible. ers because of some special doctrine or set of boom came and we will have to try to stand Sometimes it is hard to get a horse just when doctrines which they hold in common, and it, and besides there was hardly anything I want it, but I will have to buy where I can

Well, I held a weeks' meeting at Heald's number. We are a distinct and separate peo- for prayer. There were not any of them that Lord may bless the work here. \_deny; which they will not accept and prac- now with about 25 members. It is in good two-weeks' labor with us. they want me to preach to them right on. and the people are reading them. I have been last trip I made there I reached there on Friday and that night I went to hear a Campbelon the reformation. He showed where the church went under, what it lost in the dark ages at the hands of the Catholics, and then showed what part of the true doctrine had different words. In each case the story of been restored, and that the only thing that had not been fully restored was baptism. He declared that every thing that the Catholics had ever changed or interfered with was all restored but baptism and that they were the only people that were contending for a complete reformation.

that I would review his sermon on Sunday and women of great wealth. If such cases night. So when Sunday night came I went were to furnish the only facts on which The new year has found us all very well and | to the school-house and found about 300 | judgment was to be rendered, it could not people there. I tried to show how the law of be said that the time was not one of giving. Sabbath school and preaching services are God had been broken, how the Sabbath had But such illustrations are not a fair index of

- buy on installments. I have traveled 392 miles this quarter. | Bro. David Green is here with us again in somewhat poor health. Pray for us that the

ATTALLA, Ala., Jan. 1903.

The meetings were not very well attended, on the account mainly of the whoopingcough sweeping the country at that time. Notwithstanding, the little church was encouraged and strengthened by Bro. Seager's We are having continuous winter. It has stormed every Sabbath for five weeks. On December 7 a church meeting was called, at which various points of important business were transacted. I am called for six months, the church being informed that I wanted to start to school at the expiration of that time. CONNEATVILLE, Pa., January, 1903.

In Jersey City, a week ago, the pastor of a church said that he had noticed a great number of pennies in the contributions during the last few months, too many for the financial welfare of the parish. Then he added: "If 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 similar remark was made not long since by an eminent New York clerygman, though in the widow's mite was told to illustrate that the givers of to-day are not doing what they can, therefore need not expect any great return for their giving.

The present is an age of accumulating, not of giving. Some persons may deny that, and marshal to sustain the denial the numerous When he got through I stepped forward illustrations of the great gifts which have and introduced myself to him and announced been made to colleges and hospitals by men well attended. I believe the Sabbath school been lost to so many people and how it was the general condition. It is true that there

FROM W. L. DAVIS.

# A PENNY MEASURE.

has never been a time in the world's history when such princely gifts have been made for the betterment of the people as have been made during the past twenty years. Great | We thank Thee, O Father, for all that is brightfortunes have been bestowed upon many institutions. But is also admitted by those And the blessings that march down the pathway of time who study this matter that there has been a great falling off in the smaller gifts, the oifts which come from those of comparatively small means or even of no means at all, and which express a devotion to a cause which many times the larger amounts do not signify. '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 was was this sacrifice, not the gift, that won her acknowledged.

a right to tell him that he should pay more? the force. Because a man buys a \$20 overcoat is no reason why his friend should insist that he buy a \$40 overcoat. His own financial affairs are his own private affairs.

But then, what are the churches and minis ters and benevolent institutions to do? Shall 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 accumulate the blessing of giving. As a Christian. grace giving has not been sufficiently cultivated. We have been solicited to give for the relief of the missionary or the support of the church, when we should have been inspired to give as an expression of our interest in the missionary's work or the church work. The widow gave and made a sacrifice, and her treasures went where her heart was. When | life that has been given for others. our hearts are similarly located our contributions will go the same way. Did you ever know a man who was unable to buy what he it is because we like our ease or our something else more than that which we profess to want. Just so with this penny in the contribution box matter. When people want the to her brothers and sisters in the loss of a devoted, lovservices of the church a quarter's worth they | ing Christian sister. will find the quarter. The penny may not measure the real value of the privilege afforded by the church or the minister, but it is a fair estimate of the giver's valuation.-The Westerly Daily Sun.

God estimates us not by the position w are in, but by the way in which we fill it.-Edwards.

# THE SABBATH RECORDE R.

# Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N.J.

The gleam of the day and the stars of the night, The flowers of our youth and the fruits of our prime,

We thank Thee, O Father, for all that is dear The sob af the tempest, the flow of the tear; For never in blindness, and never in vain, Thy mercy permitted a sorrow or pain.

We thank Thee, O Father of all, for the power Of aiding each other in life's darkest hour; The generous heart and the bountiful hand, And all the soul-help that sad souls understand

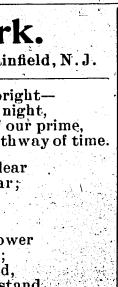
We thank Thee, O Eather, for days yet to be; For hopes that our future will call us to Thee. Let all our eternity torm, through Thy love, One Thanksgiving Day in the mansions above. -Will Carlton

THE Annual Report of the Christian Wom MANSIONS an's Board of Missions is of a most encour-L. J. C., a SHUT-IN. aging nature. They have 240 missionary I would like to relate an anecdote I heard a obliged to sacrifice her personal comfort. It pastors, evangelists and teachers in different short time ago, hoping that it may be an parts of the United States, Jamaica, India, inspiration to some one to do more faithful the honor which the Master then and there Mexico and Porto Rico. They support 32 work for the Master, or be an encouragement mission schools, and are doing a great work to those who are giving of their time and The pennies in the contribution box may | towards educating orphans in the countries | means to promulgate the Gospel of Christ. be right if they are only a gift to the support where their missions are located. They It was said that a lady of wealth and influof a church or of a minister or of some cause opened the first Protestant Orphanage in encein worldly things dreamed that she went or other; if they are simply given for such | Porto Rico, and are to open another in that | on a pleasure excursion to heaven. Of course, support, that is an end of it. And we do not | country this year. They have arranged for | she wanted to see all the sights. So, upon ensee what right any man has to say whether a systematic teaching of the Bible in three tering the pearly gates, she was furnished they had better be kept or better be contri- State Universities in America. Several pur- with a guide to show her the beauties of the buted. That is for the giver alone to decide. chases of real estate have been made, and place. What interested her most were the Perhaps, in the opinion of the giver, that is many buildings for schools, homes and mansions; and, as she was led from one to all the church convenience or privilege or the churches have been erected. Since the last another, she noticed that there was quite a minister is worth to him. And if so, who has report 23 new members have been added to difference in their construction. While some were magnificent, others were very meagre in construction. The guide paused before a THE February number of Women's Work splendid mansion, saying, "This one is for for Women is a China number, and besides your gardener." She exclaimed, with surtelling of the condition of the work, speaks prise: "Why, down in the other world, he particularly of the great amount of building lives in a little hut it cannot be his." But that is going on there. Churches, missions and the guide assured her it was the truth. So school buildings, that were destroyed during they passed along until they came to a mere the Boxer Rebellion are now being rebuilt on hovel, unfit for any to inhabit. "This," he a better and larger scale. Great stress is said, "is yours." She replied, with consterlaid on the good work done by the Medical nation: "There must be some mistake; for Missions in reaching women and children in the lower world I lived in a mansion. This who have heretofore been unaided in sickness surely cannot be mine." "Nevertheless," the The woman who goes out as a medical misguide replied, "it is true. I am sorry for sionary has opportunities that the other you, but it is the very best we could do with missionaries do not have of entering the

the material you sent up." homes and talking with the women, who have Now this is only a dream; but may we not,

never known the love of a Saviour. as co-workers in the Master's vineyard, take thoughts from it that will inspire us to ENTERED INTO LIFE. greater usefulness in the cause of Christ while WHEREAS:-Our Heavenly Father has seen best to cal we are passing along life's journey. Not so home our beloved sister. Miss Emily Randolph, who for much that it may make a difference in the many years we have highly esteemed for her unselfish mansions he has gone-to prepare for us, but Resolved. That by her death we have lost a faithful in giving of our means and doing acts of kindhelper, who has been connected with the Woman's ness for him, we may be drawn nearer to Missionary Society since its organization. We shall him. May we not be more thoughtful for miss her kindly greeting, but let us cherish her memory wanted sufficiently to make the sacrifice for her exemplary Christian character, and think of her the comfort of others; more ready to speak necessary to obtain it? Hardly. We surely as not lost but only gone a little while before. May words of cheer to the sorrowing; more ready want a lot of things that we do not get, but God help us so to live that as we are called one by one, to lend a helping hand to the needy: to be we may, with those who have gone before be among less engrossed in self and worldly pleasures; the number whose robes have been washed and made more ready to turn into the byways of life and white in the blood of the Lamb. seek for opportunities to do good to our fellow-Resolved. That we tender our heart-felt sympathies men. We shall thereby not only benefit them. but bring into our own lives more of the spirit of Christ that shall lift us to a higher standard of moral and spiritual enjoyment, and MRS. SARAH TOMLINSON MRS. MARTHA A. KENYON } Com. shall lay up for ourselves treasures in heaven MRS. ELECTRA STILLMAN that will not fade away. Where our treasures Nortonville, Kan are there our hearts will be also; and we LOWELL. shall have no fear or anxiety about the man-WHEREAS:-The angel of death has again entered our sions that will be prepared for us, if we are able to say with one of the prophets: "Besociety and taken our beloved and respected member, hold God is my salvation; I will trust and Mrs. Lucinda Lowell, therefore. not be afraid; for the Lord Jehovah is my Resolved. That although we are saddened by the de strength and my song; he also has become parture of our sister, we feel a greater need of earnest.

work for the Master as the ranks are thinning out. | my salvation.



Resolved. That we extend our sympathy to the be reaved husband and children and commend them to the One who said "I will never leave thee nor forsake thee." MRS. DEETTE E. COON MRS. ELIZA SATTERLEE Com. MISS JESSIE K. SIRLOTT NORTONVILLE, KAN. Jan. 22, 1903.

# GOD'S PERFECT DAY.

Some perfect day thou wilt not need To deem thy work a thankless task. Some perfect day thy prayer and deed Shalt bear the fruit thy spirit asks: Some perfect day thine eyes shalt see The meaning hid neath blinding mask! Ah! perfect day of days to be, Which safe the God doth keep, Deep filled with heavenly joy for thee, And rich with sheaves thou yet shalt reap, When we who watch beside thee see Only that thou hast "fall'n asleep."

Gertrude M. Downey

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# Our Reading Room.

Lost CREEK, W. Va.—Our church is yet without a pastor. Rev. E. A. Witter, pastor at Salem, and Brethren Ahvah Bond, Orestes Bond and Austin Bond are supplying the pulpit. President Gardiner, of Salem, also letter reports the slow, but certain progress occupies the desk occasionally.

SALEM, W. Va.-The month of January, 1903, was entirely occupied by religious services at the church in Salem. We observed the Week of Prayer, beginning January 1, after which revival meetings were held in the church each evening under the direction of the pastor. A prayer-meeting was also held in Chapel Hall from 4 to 5 in the afternoon during most of the month. Much hard and earnest work happened to be done before the people entered into the spirit of the work, but God's spirit has moved deeply, and gradually the influence of the meetings widened, until at times the church was filled to overflowing. The number of those who have made public confession is not large, but they have allbeen deeply moved. Two wanderers have been reclaimed, and several students have been converted who will go back to their homes rejoicing as Christians. Such blessings have been granted to us in spite of the fact, that during all this time our village has been in one of the warmest political struggles it has ever known, and the sessions of the Court have taken many of our working Christians 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 meetings closed on the evening of January 21, at which time two young men went forward in the ordinance of baptism. Others will take this step soon. Similar meetings will be continued in the First Baptist church.

A hard fight is now waged in the Legislature of West Virginia over a city charter for Salem. All are very anxious concerning the results. If the proposed charter is passed in its present form, it gives to the people a permanent legacy of saloons. It was drafted and is being pushed by a Brewing Company and its agents. May the dear Lord give to his people victory for home and purity.

# E. A. W.

The RECORDER learns that during the meetings spoken of above, printed slips were scattered through the village, on which were printed passages of Scripture and the invitation: "Come to-the Church To-night." One of those slips was as follows:

"Hope for the sinner. 'When my father and mother forsake me then the Lord will take me up.' God is a father 'touched with the feeling of our infirmities.' Christ is a brother, acquainted 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."

ods which are best in securing the attention order, on the last Sabbath in each month. of the indifferent, we can apprehend that because of the distribution of these slips in a town like Salem, and under circumstances like those described above, many persons would give the question of religion more than a passing thought. It is not possible to say | enth-day Baptist church at Leonardsville, N how far the influence of that which is seemingly slight may go in awakening thought | L. Cottrell, assisted by Dr. A. C. Davis, of came: "If we were to go back where we left and determining the destiny of men.

WYNNE, ARKANSAS.—A private letter from Rev. W. H. Godsey, of Wynne, Ark., speaks of the interruption of his labors upon that field, as the result of a severe and probably fatal illness of a daughter, and the ill health of other members of his family. The same of Sabbath truth upon the field he has occupied, and his earnest desire to continue such labor. His labors have extended to the State of Tennessee, during the summer months for two years past, and there are several points in Tennessee and Arkansas where his labors are sought in behalf of the cause of Christ and of Sabbath truth, to lier notice of the Convention in the columns of which he is unable to respond, in part be- the RECORDER. cause of the illness of his family, and because he receives no pecuniary aid in that work. Seventh-day Baptist churches of the Western The entire south west presents similar pictures, and if the treasuries of the denominational Church Nov. 14-16, 1902. It opened with a societies would warrant, many laborers would strong session given to the consideration of find abundant opportunity upon that field. | "The church, its work, how best promoted." The prayer of our people ought not to be This was in the form of a symposium by B.F. for laborers alone, but for willingness on the Rogers, W. L. Burdick, and I. L. Cottrell. part of people to contribute more fully for Sixth-day evening and First-day evening the extension of the cause of Christ and Sab- were given to the evangelistic services. Serbath truth.

three months an unusual amount of sickness | mon on Sabbath morning. Dr. J. L. Gamble has prevailed in our community. One aged | preached in his usual earnest manner on sister, Mrs. D. M. Burdick, has been called to | First-day morning. There were several warm the better life.

preciation for the month's vacation which his morning, touching the work of laymen. people felt that the state of his health de- | First-day afternoon the Sabbath school inmanded. As he is not yet strong, it may not | terests were very ably presented by different be safe to say he is again able to fill his place speakers. On the evening after the Sabbath in the pulpit, although he has done so for the young people, under the leadership of three Sabbaths. This improved health is Miss Susie Burdick, presented a most excelcause for thanksgiving in many hearts.

C. E. choir was organized several months churches of the association were pretty well ago, which has proved very helpful, not only represented. The following was unanimously in their own meeting, but also in the church adopted as being the feeling of this convenprayer-meetings. W. L. Greene, Association- | tion: al Sec. of the Y. P. S. C. E., visited our so- | "Since the Rev. F. E. Peterson has gone ciety during the holiday vacation.

"He gave many helpful suggestions which the society is endeavoring to carry out; and one endeavorer.

ivar and Olean, and it is no longer said of our highway, "How much travel there is on this road."

I presume I shall be "taken to task," if I would more likely put it gratitude) of Pastor set of dishes from members of the church and society.

HORNELLSVILLE, N. Y.-The Hornellsville church has celebrated the New Year by voting to take regular collections for the Missionary Society, the Tract Society, and the Edu cation Society (Theological Seminary) While no rule can be given as to the meth- These offerings are to follow one another in

A. E. M.

ALFRED, N. Y., Feb. 1903.

FROM the Brookfield Courier we learn that gospel meetings are in progress in the Sev-Y. under the direction of the pastor, Rev. I. West Edmeston.

ALFRED THEOLOGICAL SEMINARY. By special request, the Rev. S. H. Davis, of Westerly, R. I., who recently visited Alfred, audressed the members of the Seminary on the "Relation of the Pastor to Temperance Reform." For comprehensiveness of view, sympathy and charity, hope and faith, and for wisdom in commended methods of work. the address was ideal, inspiring, and helpful. A. E. M.

ALFRED, N. Y., Feb. 1903.

SEMI-ANNUAL CONVENTION AT HORNELLSVILLE, N.Y. Sickness of the secretary prevented an ear-

The Seventh Semi annual Convention of the Association was held with the Hornellsville mons for these evenings were given respectively by D. Burdett Coon and L.C. Randolph. LITTLE GENESEE, N. Y.-During the past Pres. B. C. Davis preached a very helpful sersong, prayer and conference meetings. Papers Pastor Coon speaks words of grateful ap- and addresses were presented on First-day lent program upon work for young people. The C. E. Society is doing good work. A | While the attendance was not very large the

and the Rev. I. L. Cottrell is so soon to go to other fields of labor, we desire to express our hearty appreciation of their faithfulness to we feel grateful for his visit," is the report of the work in this Association and of their loyal support and valued counsels in the inter-A standard guage railroad and an electric | ests of the semi-annual conventions. Though street railway, are in operation between Bol- | 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."

The convention also voted to request the fail to mention the pleasure, (though they paper presented at this convention for publication in the SABBATH RECORDER. The people and Mrs. Coon at Christmas on receiving a of this association very much like to see a variety of articles in the RECORDER, written by our own people. They feel that such papers encourage a right spirit and increase interest in the RECORDER. Our Hornellsville people have reason to be proud of their new church. The interests presented at the convention were rich, and varied, and a blessing l to all.

"THE PLACE SHALL KNOW IT NO MORE." After parting from a friend in a large city, who was to take another route, the thought her we should not find her. She is off some-

# D. BURDETT COON, Sec.

# LOWER LIGHTS.

For Christ and the Sabbath. 2 Cor. 4: 6.

her own way." Thus it is with our oppor- And are not all saints "living Epistles," God's great grace it is also a human Book. tunities for doing good. If we delay, the cir- setting forth God's wisdom and grace to be It bears on its pages the impress of the indicumstances will change so that we cannot perform the neglected duty. It is very sad-"The place thereof shall know it no more." We must seek something farther on. The wind out direct witness in the realm of Literature? of opportunity "bloweth where it listeth." seems. sometimes, that there is ten times the | man's genius is in an important sense from then that we cry: "Oh, Lord, send help! Oh, is most radiant with truth, with ideals, with Lord, send strength and wisdom in proportion to the task. Father, make us able and willing to perform this for thy name's sake."

the moment. This nervous and lonesome old Book somewhere? lady, traveling alone, needs our attention. She is afraid that she has taken the wrong train, or that the cars will run of the track, and needs to be reassured. Entering into conversation, giving a hint of the divine power in which we trust, we find she is a believer. and that her heart and promise are stored with rich treasures of mind and comfort from the book of books.——For the moment the tween her and her faith. The grateful pressure of the hand at parting, and the sunshine of her smile of peace and trust, have repaid a cost. That tall boy in his teens, leaving the be engaging and respectful, and thanks us most feelingly at parting — That cast-away, spair, needs to be told of a Savior's love.— -What can one do in half an hour?-Not much, perhaps only deliver the message which God gives, and trust that others of his minis- ety a Personality both human and divine-a tering servants will add to the work.

This mortal life, the Psalmist 'tells us, wil soon perish. "as the flower of the field," over which "the wind passeth, and it is gone; and the place thereof shall know it no more." Ps. strong, serene, and "able to save?" 103: 15, 16. It behooves us then to do all we 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 remember the old item: "Lost yesterday, somewhere between sunrise and sunset, two golden hours; each set with sixty diamond minutes. No reward is offered, for they are gone forever." Do we fear that our efforts will do no good ?--" The wind bloweth where it listeth, and thou hears the sound thereof, but canst not tell whence it cometh fully realizing in its several stages of developof the flower is wafted by the breeze, no one can tell the beginning or ending of one little act earnestly performed in the name of Christ ANGELINE ABBEY.

# THE BOOK OF GOD IN THE HAND OF MAN. BISHOP JOHN H. VINCENT.

Nature is a book of God declaring His glory this colossal book, transparent leaves sky above us, and below us leaves of land grace-a benediction of the "Lord Jesus. and sea, deep and numberless.

ages God has "made known His ways unto Moses," and unto kings and wise men, and produced it. The greatest human genius unto the children of Israel and other peoples | could never have conceived it. For one thing, in all lands.

where among the intricate streets, seeking mon, on" Every Man's Life a Plan of God"? the help of man. It is a Divine Book, but by 'read and known of all men?'

Is God, who is thus self-revealing in Nature, God's Book in the hand of man has been a in History, and in human Personality, withstimulus to intellectual activity and research, Is the Author of all things the Author of a the most original, ingenious, bold, persistent We cannot begin to keep pace with it. It book as well? All literature that represents fascinating and enriching. No one can adequately estimate the value of this contribuwork that one pair of hands can do. It is God. And certainly that human literature that | tion to the literary wealth of the world. And no age has been effected by it more widely or ethical conceptions and with authoritative demore advantageously than the present. mands upon mans conscience, confidence, affec-How far the human element entered into tions and will must in a still higher sense be the composition of this book is still an open The task which lies nearest is the one for from God. But is there not another Divine question. No part of the Book can be thoroughly studied without taking this factor in-

for shadows there are, thick and heavy in | terest and value of the Book. It-sheds light this world. Let us ask: Why these mazes on the divine action, the divine processes, the and mysteries that make such midnight for divine wisdom in His adaptation to local and the race? Is it possible that by a judicious concealment God has protected mankind and infinite tact, if we dare to use that term. from an awe that might be compulsory and

And the Book of God is still in the hand of man for revision. The reverent critics assure terrifying; that by the very uncertainty that fills life He has conserved individuality and us that the deeper they go and the wider the noise and bustle and excitement had come be- freedom, and made it possible to turn life into sweep of their explorations the more they find of Christ-of His shadow and of His presence. a test and a school of personal character? Is it not probable that God, immanent in na-This is the protection of scholarship in its ture, powerful, necessarily concealed, present critical work—the light of life that fills the hundred fold the effort a few reassuring words | though invisible, apprehensible but not com- | pages from the first creative word in Genesis, prehensible by man-is it not probable that to the shining of the Star of Bethlehem, the old home for the first time, the soul of frank- He will provide a guide for His pilgrim-chil- glory of the transfiguration, the tongues of ness and purity, needs counsel. He proves to dren lost and bewildered as they must be fire at Pentecost and the glory of God that among the mysteries and complications of doth lighten the holy city of Jerusalem on human life; and lost too and bewildered in a the last page of Revelation. It is Christ the upon whose face is imprinted hopeless de-|state of forfeited innocence, accummulated | personal Guide in every part of this divine guilt and inherited tendencies toward evil? Guide Book that gives it power and precious Is it not probable that He will somehow, ness. Have no fear for the Word of God in somewhere put into the heart of human soci- the hand of man. Christ Himself is in the boat. It cannot capsize.

Personality living among the uncertainties with a holy confidence in eternal righteous- every man, of every woman, of every child, ness, and with a love for humanity that will veverywhere, every day. It is the Word of for its sake forfeit life itself-a Personality Christ. He fills the Book. "Let the Word of

make History with its anticipations, processes | that I have spoken unto you are spirit and and consummations, is it not inevitable that | are life." Read and ponder the Word as a this wonderful Career with its struggles and | means of grace. tragedies and triumphs and teachings should of man?

I love to think of D. L. Moody with his go into Literature? And that by the hand Bible in hand. It was to him the Sword of the Spirit, a weapon of truth, a medium of spiritual power. I love to recall Wesley with But this is the Story of our Bible-the Book his emphasis on the "Thus saith the Lord." of God in the hand of man-by the hand of I love to recall the picture of William Cary man. Man produced it, not knowing, not when he left for India, as he stood on the ship's deck holding up his open Bible as a signor whither it goeth. "-Even as the fragrance ment all that he was doing. God wrought nal to his brother who had come to see him off. "As long as I could see him I saw Wiland man wrote. And he wrote under the spell liam standing with his open Bible." It was of a divine afflatus. And we have the Bookas though he had said, "This is what takes a book of history, of biography, of human me to India. This is my message. This nature, of human passion and sin and aspirgives me strength and hope and peace." · ation, of divine action and light and grace. Dear reader: The demand of the age is the Book of God in the hand of Man-not merely The heart of the book is the story of the life to find "texts" to preach from, or to sustain of Jesus-the incarnate God. That story and showing His handiwork. We stand with gives a radiance to every page. It opens sermonic propositions; not merely to get material for "talks" or "lessons;" not merely awe and wonder between the open pages of with the sublime declaration "In the beginfor fine scholarly criticism to show shades of of ning-God." It closes with words of infinite meaning in the "original" or a comparison of "readings" or other polemic or pedagogic or professional purpose (all of which may be The first verse of Genesis is the dav-dawn. legitimate enough in its place); not merely History is a book of God—for through the The last verse of Revelation is noon-day. for literary effect in public discourse to add It is a Divine Book. Man could never have charm to an essay for the press-but to let God's truth pour its radiance on your own soul; to stand in its light that it may warm and strengthen you; to let Christ in His and it is the main thing, no human being ever Word touch you with His own touch of power Man himself is a book of God, framed and had the authority to say what is said in the and make you more a "man of God complete, fashioned after the divine thought. Was it Book. But whatever God might have done, furnished completely unto every good work,"

Horace Bushnell who preached that noble ser- He certainly did not make the Book without (2 Timothy 3: 17.)

viduals who wrote it and of the civilizations under which they wrote.

Let us begin our quest among the shadows— | to consideration. And this adds to the intemporary conditions—His patience and love

The Book of God must be in the hand of Christ dwell in you richly." (Col. 3:16.) In But should such a Personality appear and it He says, "Come unto Me," "The words

# Young People's Work.

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

# Sheik Joseph Audi.

This Bedouin lecturer who accompanied the party of Pres. Davis and Pres. Gardiner through Palestine, has been giving several lectures and sermons in Alfred, greatly to the pleasure and profit of the people. Among the many interesting lights he threw upon bible passages was his explanation of the camel and the needle's eye. Many of you have doubtless read of the small city gate, called by that name; but, this theory has been denied by some. It was interesting to have it reaffirméd by a native of Palestine, and a graphic description given of the process by which the camel passes through it. The needle's eye is the small door cut in the big city gate. The big gates are shut at sunset; but the gatekeeper sometimes permits a belated traveler with his camel to pass in by way of the small door. To do so, the camel must be unloaded and made to kneel.

wedding in Cana, told the servants to "draw out now and bear to the governor of the her power. We pore over the lives of our feast," he meant to draw from the well. That public men who have won high recognition at out among my fellow-cannibals, I see them is what the word means. He had the water jars filled first that all might see it was really popular interest in the explorers who have water which was being drawn.

The braying by a fool in a mortar with wheat frozen north or the tropical jungles. he illustrated by the common custom of pounding meat with wheat. No matter how much they pound and mix, when they put the substance to their mouths, it is still a little | ing the life of a man who traversed the Roman stringy from the meat fibre. Bray a fool in a empire with a far higher mission than any of morter with wheat, and the strings of his fool- these who have been mentioned. He was a ishness will not depart from him.

cast into the oven" are shrubs which the art and culture. But he was not in that women cut and gather to make a fire for bak- | tamous city as a sight-seer. He saw many ing. They are beautiful plants, and quickly images with those lines of beauty for which spring up again from the root.

Sabbath afternoon, Sheik Audi frankly ac- given to idolatry." For the passion of his knowledged that Christ and the apostles ob- | life, you must remember, was to win men to served the seventh day of the week, and that | Christ and lives of godliness. He had not it is the Sabbath. "Man make the Sun-always been so. He could look back to a day"-he said, "I don't know why."

account of those unique and interesting ad. | from that time on he was a changed man. dresses. The Sheik illustrated his lectures ing the "ten pieces of silver" which he gave | that for which he came-"to seek and to save his wife as a wedding present. They are attached each by a silver chain, to a silver neck- | reaching out in his ministry for men and lace which fastens about the neck, making a beautiful and highly prized ornament. Sheik them. No man was too humble to claim his Audi was asked one night what he would take attention. Then he died on the cross that he for it. The expression of his face was enough | might draw all men unto him. to indicate that the article was not for sale.

I give this subject somewhat full mention, not only for its instructive interest, but also because Sheik Audi is to be in this country that desire to win souls-you have not yet sometime, and your society might find it profitable to correspond with him. He is an interestinggentleman and an earnest Christian.

# Sabbath Not a Dreary Day.

ways been a delight to me. I see no objection for our work will be that we yield ourselves purpose. It consists of an "Inner Circle" to quiet music on the Sabbath, or by an or- absolutely to his influence. A cannibal chief composed of church members desiring spirichestra in the church, provided there is in the South Sea islands was converted. He tual growth and a chance to work for others, nothing about the piece which will bring to | was so thoroughly changed that he gave up | and an "Outer Circle" which anyone may the minds of the hearers something silly or ir- all his former interests and went out to preach join. The Outer Circle takes up work of a

but trifling songs.

study of our Creator.

would'make it allowable, but have never met such in my own experience. Lyle E. Maxson.

NORTONVILLE, Jan. 25.

# "He That Winneth Souls is Wise."

wise winneth souls." We like both ways. brought back the boat." Both statements are profoundly true.

We are interested in the winners. One of the magazines has been publishing a series of articles on "The makers of millions and their methods." Another has been presenting sketches of the "Captains of industry." We keep her, but I cannot." Sheik Audi says that when Christ at the like to read about Marconi and Edison, the men who have won from nature the secrets of pushed their way into new regions of the life in less than a year if I keep the boat. I

> The winners! What a splendid thing to be a winner

In our Sabbath school lessons we are study- | back into the old life, give it up. winner, too-but a winner of souls. He en-The lilies of the field which "to-morroware | tered the city of Athens, with its intelligence, the Greek was pre-eminent-and "groaned In answer to a slip in the question box on within himself when he saw the city wholly time when his ambitions had been selfish and It is hardly possible to give any adequate cruel. But one day he saw Jesus Christ, and Any man who once really sees Jesus Christ is by young people in Bedouin costume. He never the same afterward. This winning of has a collection of interesting objects includ- souls was the passion of Christ's life. It was that which was lost." He was constantly women. He was never too weary to meet

Christ touched Paul's life and Paul was transformed. Let me say a very plain word If you have not in your heart that passion, known Christ. For, "if any man have not the spirit of Christ, he is none of his."

# Give Up That Boat.

Holy Spirit. It is impossible apart from people, so the organization known as the Good music, whether fast or slow, has al- him. And the first step in the preparation "What-to-do Club" was launched for this

reverent; as the music to some of the popular, the Gospel to his own and other tribes. He came to the missionary who had led him to The Sabbath should not be made dreary. God and said, "If I only had a better boat I Anything that will add to its pleasure and at | could make my journey more quickly and acthe same time allow us to think with a clear | complish more. My old dug-out is slow." conscience, Jesus is listening, is, to my mind, | The missionary considered a moment. He proper. But the chief end of the Sabbath used his own boat but little, and he might should be to give us time for thought and spare it. Then he said to the chief, "You can have my boat." The chief bought it and As to writing friendly letters on the Sab- went his way. He moved about on his trips bath, I can conceive of circumstances which among the islands, the natives looked at him and his boat with admiration, and concluded that there were material advantages to be gained in becoming a Christian. The chief began to realize it and to be proud of his position. This affected him spiritually and brought the flesh back into control. Finally The Revised Version reads: "He that is he came to the missionary and said: "I have

"Why?" said the missionary, "what is the trouble? Do you want your money back?" "Not a cent of it. That is not the reason." "Isn't the boat seaworthy?"

"Well, what is the trouble?"

"Ah," said the chief, "I want to tell you that when I sit in the boat and sail in and the hands of their fellows. There is a great looking at me, and it brings back the old cannibal feeling. I shall go back to my old must give it up."

> ful in itself, is always tending to draw you ·If you are to be Christ's co-worker, you must be a free man, so far as the grip of the world is concerned. I do not know what your boat is. You do. Settle it before God with a surrendered heart.

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 religous letters? or letters home filled with such conversation as would be upon your lips if you were in the family circle? What is your practice? And why?

Dear Editor:-In regard to writing letters on the Sabbath-day; we ought to recognize God distinctly, and most reverently; living upon his word, and giving it to others, dwelling upon what he has done for his creatures; and what he is now offering to do through us to manifest his glory. We ought not to be thinking of the everyday business of life on the Sabbath-day. 'Not doing our pleasure on his holy day?' See Isa. 58:13. FRANK J. WELLS.

Most readers of the RECORDER are interested in and somewhat acquainted with the conditions 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 success that a notice of its work and method may be welcome to other communities similarly located.

The great lack here was something in connection with the church, to unite the activi-Soul winning can be done only through the ties, and command the interest of the young

"Yes, she is a splendid boat; 1 wish I could

If there is something which, while not harm-

# A SUCCESSFUL CLUB.

literary and educational character. The meetings at which some really good work has down again to the path. meeting at least monthly.

ing classes and public entertainments. From | bread into the air, and again the little creatthe proceeds of the latter, money has been ure repeated the feat. turned into the church treasury, and some "Now see the bird who won't frighten," he of the more enthusiastic members are begin- exclaimed, advancing with swinging arm ning to talk of building church parlors. Daz- and hoarse calls and heavy, shuffling-feet di zling schemes of conquest in the realms of rectly on a scrap of a bird which showed by electricity and engineering were proposed by its round body and brief tail that it was the boys for evening class work, but the busy | young one. "Hoo-hoo!" cried the master person who acts as president, advisor and in- in tones calculated to terrify an ogre, scuffstructor vetoed them.

Christmas, the change in the atmosphere was | away, keeping always just half an inch ahead most striking. Young minds were awaking of the toe of the great boot, twinkling its and exploring fields of thought and action | bright eve in evident enjoyment of the game. before undreamed of. Thus good is being "He won't scare, that one," said the charmer, done, seed sown, and waves of influence set | tossing a crumb to the little bird with a going, the effects of which are far beyond the laugh: "and he only a month old! possibility of human calculation.

J. NELSON NORWOOD.

Children's Page.

EATING CRUSTS. The awfulest times that ever could be They had with a bad little girl of Dundee, Who never would finish her crust.

Jan. 9, 1903.

In vain they besought her, And patiently taught her, And told her she must: Her grandma would coax, And so would the folks. And tell her the sinning Of such a beginning. But no, she wouldn't. She couldn't, she shouldn't, She'd have them to know-So they might as well go.

And what do you think came so soon to pass? This little girl of Dundee, alas! Who wouldn't take crusts in the regular way, Sat down to a feast one summer's day; And what did the people that little girl give? Why, a dish of bread pudding-as sure as I live! -Mary Mapes Dodge.

# THE BIRD CHARMER. CAROLINE BENEDICT BURREL.

I was walking through the gardens of the Tuileries when suddenly a voice called out from the very end of the garden came flying peremptorily, "Francis the First, come here | a tiny sparrow, straight to his shoulder. "Why this minute!" I stopped in astonishment, are you so late," he demanded; "were thy dropping an armful of parcels to the pavement; involuntarily I glanced around at the statues standing stonily on their pedestals, expecting to see one step down in answer to steadying herself with a foot on his chin, and the summons. As nothing of the sort happened. I turned around in a circle and at one side of the path I saw the speaker. He was dressed in brown clothes with a dust-colored find me out wherever I am. I go away to hat; he held his two arms extended, and on rest. I repose myself on a bench hidden unthese and on his shoulders and head perched der the tree. I close my eyes. He comes; he them—I gave up counting they were so many. | will not leave me to sleep. Bad, bad, bird!" It was the Bird Charmer of the Tuileries with | But Nicholas pecks on at his crumbs in the his flock. People pressed close around him | gravel, unmoved. on the gravel path, but the sparrows never even glanced at them; their attention was concentrated on this man who spoke to beings, and they certainly understood him.

"Down, down"-he began pushing the try and catch them. They watch my eye; president of the club is a member of the Inner | birds off his shoulders and scattering crumbs | they see I love them; I talk to them; they Circle, but the Outer Circle has a president of for them. "Come, now, when I call your soon learn I am as a father to them. See its own, and separate meetings when it chooses, names. Here Marie is a bit for you first of now!" Then he named them over, pointing the club president retaining the right to veto all." A brown morsel of a bird flew up to each one out in turn: Father Jerome, Ferdiits proceedings. The club holds bi-weekly his finger and took the bread and dropped nand, Chocolate, Princess, Goulie, Robinet, La Chinoise, Diable, Garibaldi, Le Boer, Gabbeen done. The Inner Circle holds a prayer "Now, Francis the First, show your rielle, Gustave, Gugusse, Nicholas-are you tricks!" Up flew his Majesty toward acrumb all there? Well, then look!" and he poured The growth of the club has been rapid. tossed high in the air; he fluttered under- over their heads a shower of crumbs. Then Starting with ten or twelve members it soon | neath it with open bill, caught it as it fell, and | after watching them eat, he waved his hands. rose to a membership of about thirty-five. flew down again. His master smiled. "That's "Go now, my children," he said: "breakfast Starting with humble ideas regarding the a fine-trick of yours, old fellow," he said. is over;" and instantly the flock rose in the scope of its work it has branched out to cook- "Now do it again." Again he tossed the air and in a moment they had disappeared.

-Congregationalist.

"A milk snake came into my back yard the other day," said a man from the country, 'and much to my sorrow and indignation my hired man grabbed a club and killed it. "If people who live where the milk snakes abide only knew the possibilities of that mild mannered, docile creature, they would not ing up the gravel in showers before him as he try to kill every specimen of the species they When the writer revisited the place at advanced. The atom before him backed coolly met. The milk snake would become a great deal more useful and give more pleasure than a house cat, if people only would give it a chance. Mice and rats will soon hunt for other quarters if you let a milk snake introduce itself into your household and leave it to its own methods, and your baby would cease "Now see this: Blondine, Blondine, take crying if you had a milk snake to amuse it. "We once let one of these snakes remain undisturbed in our house, into which it had come timidly, but confidentially, one day, and it became so tame that it would drink

this bit home to your babies in the Column Vendome." Up flew a little mother and took the generous piece from his hand and instant ly darted off over the tree-tops and out o sight.

milk out of a cup held in the hands of any "Wonderful!" exclaimed the spectators member of the family, and was plainly pleased "Not at all," replied the master, loftily. when it was stroked or fondled. It was an "See now Josephine. Come, ma petite, excellent mouser, and our old cat got to be you live in the tree at the end of the walk; so jealous of the snake that he would hump his back and spit outrageously whenever we Josephine dropped the crumb she was eat petted it or even praised it.

take this to your little ones."

ing at his feet, snatched the tidbit from his

"The snake made all sorts of overtures hand and flew at once to the tree he menand attempts to be friends with the cat, but tioned. "She has her nestful there," he exthe cat wouldn't have it, and I always plained with a smile. thought it was the cat that at last made " Volia Beranger, my old comrade, see now away with the snake, although my folks said it was a strange dog that did the deed. I this is for you"; and Beranger, an old bird with faded plumage, came to his shoulder. found him in the back yard one day, dead, and badly mangled, and there was great grief "Come now, all," he called opening his

in the household over his taking off.' arms wide, and the flock rose from the path and swarmed over him, lighting on every WHEN "IP" IS SAID. available space. "Now down," and he shook A dog-trainer says in the Philadelphia them gently off. Suddenly he glanced up. Record, that there is one sound which a trick-"Come, come, Claudine, en route!" and down dog never forgets. It is the exclamation "Ip!" very short and sharp. In teaching a dog to turn somersaults, a harness is generally used, and when the trainer says. "Ip!" over goes the dog, whether it little ones naughty? Well, here is thy breakwants to or not. After awhile it learns to fast ready," and he placed a crumb between associate the sound with the motion, and his lips. Claudine fluttered to his mouth, gradually the harness is discarded. Walking along one of the Philadelphia streets recently, this trainer passed a dog took the crumb hungrily. that he recognized as a public performer. "Nicholas is the old fellow," the master Just for fun, the trainer said, "Ip!"

said, pointing to one battered bird; "he will Quick as a flash doggie turned a back somersault on the sidewalk. The dog's owner scowled at the trainer, but the passers-by were openly amused, while the "star" gaily trotted off, with the air of one who has done English sparrows, ten of them, twenty of sits on my knee; he hops to my shoulder; he his duty. THE STATUS OF INTERNATIONAL ARBITRA-TION. BENJAMIN F. TRUEBLOOD, D. D.

"But how did you train them?" someone asked

The commanding position which inter-"Oh, I come to the one place every day," | national arbitration has of late assumed for them exactly as though they were human he replied, "and they soon know me. They itself has proved a puzzle to many persons. tell each other I bring them food. I never Most people have been so occupied with press-

# A MILK SNAKE FOR A PET.

.rare, if not entirely impossible.

for many persons ceased to be a memory. But this Conference, with its antecedents and of all history.

The Peace Conference at the Hague was not an accident, not the product of a young emperor's whim. It was only the culmination of a series of events extending over the entire nineteenth century, to go no farther back. The main result of the conference, the constitution of a permanent tribunal of arbitration, had been worked for from almost the beginning of the century. Such a tribunal was the chief practical aim of the peace societies from the time of their foundation in 1815 till the close of the century, when they ency in many countries to the support of the other efforts in the same direction were czar's proposals. It was the principle object | drawn up viz., the Olney-Pauncefote treaty, of the peace congresses and of the International Peace Bureau at Berne for more than | in spite of all the pressure brought to bear a decade. The Interparliamentary Peace like Cobden, Bright, Richard, Levi, Hugo, court, sixty-seven in all. Of the signatory Laboulaye, Simon, Passy, Corsi, de Martens, governments only Luxemberg, Moutenego, Bloch. Among its chief advocates were our | Turkey, Persia and China have not yet acown distinguished countrymen, William E. | ted. Channing, Noah Worcester, William Ladd, Sumner, Whittier, Walker, Burrit, Upham, the arbitration movement was the action of David Dudley Field, Edward Everett Hale, the International American Conference at etc. It was the object of the efforts, towards the close of the century, of large numbers of Arbitration took precedence over all other women and women's organizations, and of subjects. The three arbitration protocols various special conferences like that held an adopted were: (1) One in which all the Amernually at Lake Mohonk, N. Y. Toenumerate the causes which lay behind the Hague Conference and produced by it would be nothing to the Hague Conference all questions of 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 women, particularly in this country, England and France, and two or three of the smaller nations of Western Europe, as has rarely been | Korea to the Court. This admission is cerwitnessed in any international affair. This tain to be granted now that Great Britain interest, it is true, was limited to certain and Japan have guaranteed the independence Fund" case, involving something over a classes of people, but these it took possession of Korea. There is no reason to doubt that of very strongly and developed with them in- within a comparatively short time every to a vertible crusade. The time was ripe for government on the face of the globe will have the conference as subsequent events have representatives in the International Court. amply proved, and if it had not been called by the Czar of Russia it would have come preciation, that the Hague Court was only through the influence of some other potentate. voluntary, that the [nations which had or-

ing local interests or the noisy and distract- thing else led the conference to achieve great ploy it, and that, therefore, it might remain ing events which have been going on in sever- success in the particular line here spoken of entirely inoperative. This was only techal quarters of the world, that they have was the remarkable history of arbitration as nically true. In the deeper sense they had, failed largely to see the force and significance a means of composing disputes during the by the solemn establishment and approval of the great movement which has been quiet- | hundred years preceeding. The number of | of the tribunal, put themselves under strong ly, steadily, and recently with extraordinary controversies settled by this means increased obligation to have recourse to it in case of rapidity, working out a condition of things from three, between 1810 and 1820, to more controversies; and this obligation they have which is soon to make war between nations than sixty between 1890 and 1900, that is, already shown, some of them, that they felt. more than 6 per cent. for the entire decade Germany and the Netherlands have drawn a The Hague Conference of 1899 has already just past. The whole number of cases arbi- treaty regarding the laying of cables in the trated during the century was just under Pacific affecting the interests of their colonies, two hundred, the great majority of which in which they have inserted a clause providconsequences, is sure before the end of the fell within the last thirty years. Thirty-seven ing for the reference to the Hague Court of present century to rank as the greatest countries, practically all the important na- any question regarding the application of the political event of modern times, if not, indeed | tions on the globe, participated in these arbi- | treaty. A similar clause was placed in thetrations, the United States and Great Britain | treaty for the cession of the Danish West Intaking the lead with some fifty cases each. dies to this country, and though this treaty What the governments have done through failed of ratification by a vote or two in the the Hague Conference and the setting up of Danish Parliament, the influence of the inthe permanent court has been simply to crys- sertion of the clause by the two powers has talize into general and permanent form the been by no means lost. practice which had been in successful operation for a hundred years.

Another evidence of the ripeness of the time in the matter of arbitration, was the promptness of the signatory powers in ratifying the growing out of the cession of California to |Hague Convention. This was the first treaty | this country, the so-called "Pious Fund" dealing with arbitration to be ratified. Only had increased to more than four hundred, | two years before the Hague Conference met | paying interest to two Catholic orders of and were able to bring a powerful constitu- | two important treaties, not to mention | California on a fund originally contributed in and that between Italy and Argentina. But in their favor, neither of them was able to nia Catholic bodies at the time of the cession. Union, organized in 1889, composed of many muster stength enough to secure the ap. When upper California was ceded to the hundreds of members of European parlia. proval of the entire treaty-making power. United States the Mexican government held ments, and commanding an immense weight | But the Hague Convention was ratified with | that all claims of the Catholics of that terriof public influence in Europe, put arbitra- great promptness, as such large matters go. tory on Mexico ceased. The case was retion and a permanent international court at | Within two years from its formulation six. | ferred by the Mexican Claims Commission to the head of its program. The International | teen of the signatory governments had de- | Sir Edward Thornton as umpire, who de-Law Association, with nearly four hundred posited their ratifications at The Hague, and cided that Mexico should pay a certain distinguished jurists and publicists in its in April 1901, the court was declared open amount of interest covering the time till the membership, worked earnestly along the same and ready for business. Since that time five decision was rendered. Our government line for more than thirty years. Arbitration other powers have sent in their ratifications then took the position that the interest and an international court were the objects and all these twenty-one powers have ap-should continue to be paid; the Mexican, of the labors of many eminent menin Europe, pointed their members of the permanent that the settlement of interest at that time

Another proof of the present strength of Mexico City during the winter of 1901-2. September. Scarcely was the ink dry with ican States adhered to the Hague Conference: (2) one in which these States agreed to refer claims and (3) one signed by the representatives of ten of the republics in which they bitrators in this case have already been agreed to carry to The Hague substantially chosen, and the case is being prepared for all differences that may arise among them.

Last summer a Korean envoy was at The Hague, negotiating for the admission of

It was urged until recently, by way of de-

But more important still is the fact that the first cases have already gone to the Court. The United States and Mexico had had pending for many years the controversy case. Mexico at the time of the cession was Spain for 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 Califorclosed the case finally. The case was carried last summer to the Hague tribunal, and promptly settled in favor of the United States, as all the world knows. Mexico cheerfully accepting the award.

With the settlment of this case the great tribunal was inaugurated the first of last which this award was written, when Japan on one side and Great Britain, France and Germany on the other came to an agreement to refer to The Hague the difficulty in respect to the attempt of the Japanese authorities to tax improvements on lands held by foreigners under perpetual leases. The arsubmission.

This opening of the great tribunal with these cases sounds very simple in the telling. but it will require at least fifty years to unfold its immense significance. The" Pious million dollars, was not one of the most important. The Japanese House Tax question is not much more significant. But these cases have set the machinery of the World Court in motion, and that was the all-important thing to have done. Now comes the reference of the recent Ven-The practical thing which more than any. ganized it had not pledged themselves to em- ezuela imbroglio to the jurisdiction of the

Court, for the bringing about of which so security of human life, overthrow good and death may be done away and yet the law much credit is due to President Roosevelt | righteous government and make the deepest | remain to give knowledge of sin. situation compelled the acceptance of the esteem as the true religion: pacific method of adjustment rather than question of supremacy of the international it possible to look into the future with little ations are not found in the Scriptures. fear that "grim-visaged war" will ever hereafter be permitted to come to serious encounters however much he may threaten and time is past; arbitration is in the saddle.

There is no reason to doubt, after these closes the august world-tribunal will have won the same prestige as a bond of union | sovereign States of our National Union.

F. Trueblood, has been for many years the all subjects pertaining to international ar- which would be an absurdity. But if he abolbitration and the doctrines of peace. He is ished them after his resurrection they must the author of a remarkable little book "The | forever remain abolished. If however the Jean De Bloch's "The Future of War," and | tion toward God or man. From these conthose who desire to inform themselves on the he principally relies on to sustain his posithe proceedings of the Hague Tribunal.]

# 1. N. KRAMER.

ians to Keep the Sabbath?" says, "The law | the ministration of the Spirit be rather written and engraved on stones, which in- glorious? For if the ministration of concludes the Sabbath law, was done away. It demnation be glory, much more doth the has no claims whatever on Christians, and | ministration of righteousness exceed in glory. the seventh day Sabbath is not commanded For even that which was made glorious had in the Bible for the Christians, but is distinct- | no glory in this respect, by reason of the every precept of the law is equally and dis- done away was glorious, much more that tinctly abolished. These precepts set forth which remaineth is glorious." This scripture man's relations and obligations to his Mr. Torrey says, "affirms in the most posimoral duties. When these are done away all does not say that the law is done away, only moral obligations cease and each and all are | that the ministration of death is. Death came necessarily placed under the same ban of offensiveness which Mr. Torrey attaches to | The law is the strength of sin: for by the law the Sabbath precept.

Why should God take the law away! Was it because it was a yoke of bondage? If so 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 was contrary to us and against us, which, as a hand writing of ordinance, Jesus took out of the way and nailed to the Cross? If so to honor God and to honor human | for the law, because of sin brings death. The us and against us. Such a position would law itself but an effect brought about through

and Minister Bowen. But the logic of the dyed anarchy commendable and to be had in Primarily the ministration of death is the execution of the offender; but as presented in To avoid this conclusion it is claimed that this scripture, it is the execution of a substiwar, and this would almost certainly have nine of the precepts were re-enacted or re-af- tute under a provisional system that God in been the final outcome whoever had been firmed. If these precepts were once affirmed mercy instituted for man which required the President of the United States or United to be law, and good, their abrogation must execution of a living creature, offered in sacri-States Minister to Venezuela. This turn in be an affirmation that they are not law and fice, as an atonement for sin: So that sins the affair has probably forever settled the are not good, and to re-affirm them it must could be forgiven by virtue of the faith it prebe affirmed again, that they are law and sented in a coming perfect sacrifice. This tribunal. It is a great triumph, and makes good for our well being. These counter affirmministration of perpetual sacrifice and perpetual death is done away—prefigured by the. ceasing of the glory of Moses' face. It was a Again, if these precepts were contrary to us glorious ministration; for it maintains the and against us, why should they be re-enacthonor of God, in that the repentant sinner ed, and not remain forever taken away? bluster and attempt to play the bully. His Jesus and the Apostles enjoined the keeping was forgiven and accepted, having figuratively died in the representative offering, of these precepts not as new law nor as reto be made so perfect that God could be just newed law, once annulled and now re-enjoined, accomplishments, that before the century but rather as law already in existence and and yet justify sinners. This ministration of death continued in force until the perfect sacperpetually binding. If such mention of these precepts made them renewed law, much more | rifice was offered, when death was ministered to the Lamb of God, not for his own sins, but and peace among the powers of the earth | was the Sabbath law also renewed, for Jesus | that the United States Supreme Court, which commanded his disciples that when they for ours. In him the ministration of death ceased; For henceforth there is no more did not have a case before it for more than | should see Jerusalem compassed with armies, sacrifice for sins. Heb. 9: 26, 28. The ministwo years after the establishment, now holds to pray that their flight might not be on the tration of death having ceased, the ministraamong the forty-five locally independent and Sabbath day; thus were they to honor the tion of righteousness, of justification, and of Sabbath-day forty years this side of the life, by the spirit, succeeds it. The former [ The author of this article, Dr. Benjamin | crucifixion. If Jesus abolished the law at his offering or ministration though glorious, crucifixion and yet he re-enacted nine of the had no glory in itself, but was made glorious Secretary of the American Peace Society and precepts during his lifetime on earth, then he by the glory of that which excelleth. This is the highest authority in this country on | re-enacted them before they were abolished, thought is well set forth by Mr. Torrey in notes on Sunday School Lesson for June 2d. 1901, in these words, "The Old Testament system of sacrifices and ceremonials was a Federation of the World," in which the argu- Apostles re-enacted them there must have setting forth in wondrous picture the proment in favor of a federative union between been an interval of several years between the foundest truth of God, about atonement and all nations is put in a clear, succinctand per- abolishing and the re-enacting in which case cleansing, but they were only pictures, not suasive form. This little book together with the whole world was without moral obligathe reality; Christ and his atoning blood are realty." The atonement to which he alludes Charles Sumner's "Addresses on War," all of siderations it is impossible for us to believe was made for sin, *i.e.* trangressions of the which are now issued in cheap and popular | that Mr. Torrey has given the true meaning law: Therefore Jesus became the mediator of form are the three best books in existence for of Scripture on this subject. The Scripture the New Testament, that by means of death, subjects recently brought into prominence by | tion is II Cor. 3: 7-11. "But if the ministra- | for the redemption of transgressions who were under the first testament, they who are tion of death, written and engraven in stones, was glorious, so that the children of Israel called, might receive the promise of eterna.

inheritance. Heb. 9:15. WAS THE LAW OF TEN COMMANDMENTS ABOLISHED? | could not steadfastly behold the face of Moses for the glory of his countenance; which Mr. Torrey in a little work, "Ought Christ- | glory was to be done away: How shall not **Employment Bureau Notes.** WANTS. 1. A Seventh-day Baptist moulder wanted in Leon ardsville, N. Y. 2. We have an application from South Dakota for a man and wife, or a brother and sister, to assist on a ly abrogated." According to this teaching glory that excelleth. For if that which is South Dakota farm. Any one wishing such a position. please correspond with us at once. 3. A farm-hand the year round, near Walworth, Wis. If you want employment in a Seventh-day Baptist Creator and to his fellow man, embracing all | tive way that the law is done away." Yet it | community, write us. If you want Seventh-day Baptist employes, let us know. Inclose stamp. Address, W. M. DAVIS, Sec., No. 511 West 63d Street, Chicago, Ill by sin, which is the transgression of the law. **Deafness Cannot be Cured** sin is made death; for the commandment orby local applications, as they cannot reach the diseased dained to life was found to be unto death. portion of the ear. There is only one way to cure deaf-Rom. 7: 10. Then as death is the result of ness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of sin, made so by the law because of its power, the Eustachian Tube. When this tube gets inflamed the law may be called a cause of death. you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unand the ministration of death, an effect less the inflammation can be taken out and this tube rebrought about by the law. In this case the stored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, effect is put for the cause. The cause was which is nothing but an inflamed condition of the muwritten on tables of stone: The effect was not: cous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's rights and human life are things contrary to ministration of death therefore is not the Catarrh Cure. Send for circulars, free. F. J. CHENÉY & CO., Toledo, O. Sold by Druggists, 75 c. destroy the foundations of society and the the power of the law. The ministration of Hall's Family Pills are the best.

C	Sabbath School.
Rev. W	Edited by ILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.
2	INTERNATIONAL LESSONS, 1903
	FIRST QUARTER.
Jan. 3.	Paul and Silas at PhilippiActs 16: 22-34 Christlan LivingPhil. 4: 1-13 Paul at Thessalonica and BereaActs 17: 1-12
Jan. 10.	Christlan Living
Jяп. 17.	Paul at Thessalonica and BereaActs 17, 1-12
Jan. 24.	Paul's Counsel to the Thessalonians1 Thes. 5 : 14–28 Paul at AthensActs 17 : 22–34
Jan. 31.	The Church at Corinth FoundedActs 18.1-11
Feb. 14.	Christian Self-Controle
	Christian Self-Controle
Feb 21	Pont and Anollos
Feb. 28.	Paul at Ephesu.sk
Feb. 28. Mar. 7.	Paul at EphesusActs 19 : 13-20 The Riot at EphesusActs 19 : 29-40
Feb. 21. Feb. 28. Mar. 7. Mar. 14. Mar. 21. Mar. 28.	Paul at EphesusActs 19 : 13-20 The Riot at EphesusActs 19 : 29-40 An Outli e Lesson on Baptism Review

LESSON TEXT-1 Cor. 13:41-13.

# For Sabbath-day, February 21, 1903.

Golden Text-Now abideth faith, hope, charity, but the greatest of these is charity.—1 Cor. 13: 13.

### INTRODUCTION.

The First Epistle of Paul to the Corinthians is the most practical of all his letters which we have preserved for us. It was precisely fitted to meet the conditions in the Corinthian Church at the time that Paul wrote. It was composed with such a delicate perception of the ing. There is no merit in the acts of charity if the heart far beyond the infant in thought, speech, and action, so general principles of the Christian life that it is a most practical book of instruction for the use of the church need. If I give my body to be burned. Or better, that far beyond that of this present world. everywhere in this age of the world.

the thirteenth. After speaking of spiritual gifts in comes to speak of that which is really best of all. tongues, the gift or prophecy, and the others or not, it time, the other reading seems a considerable morelikely. with the greatest possible distinctness. Compare Numb. certainly is that without which the others are useless. It is also a virtue which may be possessed by the humblest Christian however much he may lack of the other endowments and gifts.

The latter half of the last verse of the twelfth chapter is by some regarded as the oppning sentence of the paragraph contained in the thirteenth chapter. At all events this verse certainly does show the connection with what preceeds. Having urged the Corinthians to covet the best gifts, he proceeds to picture before them the "most excellent way," the way that will prevent invidious comparisons between brethren possessing different gifts, the way that will bring prosperity to the church, help. fellow-Christians, and happiness to oneself.

without love, and even if it were possible to possess them, they would be useless.

TIME, PLACE, PERSONS.—The same as in last week's lesson.

OUTLINE:

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

2. Love Characterized. v. 4-7.

3. Love Enduring. v. 8-13.

### NOTES.

1. If I speak with the tongues of men and of angels. The spiritual gift which the Corinthians seems to have es-In what precisely this gift consisted is still a matter of in their conduct in regard to things sacrificed to idols. discussion. Some have thought that it was simply the ch. 8. ability to speak in a language before unknown to the speaker. This theory fits very well the case of speaking with joy at the evil that it beholds in others. But rewith the tongues at day of Pentecost : but the gift of speak- *joice with the truth*. Truth is here personified. Love ing with tongues as referred to in this Epistle and elsewhere in the New Testament is better explained as the ability of one moved by divine inspiration to speak in praise of God words unintelligible to most of the hearers | times repeated, precedes its verb in each case, thus addand very likely unintelligible to the speaker himself, and ing to the emphasis. The first and last lines of the four to be interpreted only by one especially endowed with refer to the steadfast endurance of love. It puts up the gift of interpretation. This was therefore a showy gift, and useful as a devotional service. Paul speaks of soldier in whatever circumstance it is placed. Believeth it first because of the high estimation in which those all things. It is disposed to accept as true the good possessing it were held; and in order to emphasize the qualities and the good deeds that appear in others, little account of this gift in comparison with love he and when this is impossible it will still hope for the best. adds the reference to angels. Paul was especially gifted The completeness of love, as portrayed in these four in the matter of speaking with tongues, but he realized verses, is suggested by the fact that our author began that if he possessed not only the greatest powers of with "longsuffering" and ended with "endurance." men, but also those of angels, his speaking with tongues would be utterly useless without love. Love. Some love by referring to its lasting quality. Love will never

lish word "love" is sometimes used in a lower sense al- done away. From the very nature of the case these most equivalent to passion. But if these writers were most important gifts are for use only till the Coming of consistent they would render 1 John 4:8b, "For God is the Lord. Then prophesying will be no more; for all charity." "Charity" fails entirely to express the sense | shall alike have an intuition of the divine will. The gift here (since it is associated with alms-giving), and it is of knowledge will be similarly unnecessary, for all shall not difficult to understand that we have here the higher | alike know what God would have them know. We are ment,-that love which is an unselfish care for the wel- brought to naught; but that the gift of knowledge will fare of others. I am become sounding brass, etc. That | be unnecessary. Tongues, they shall cease. Paul uses a is, something which gives forth a sound, but has no different verb in regard to the gift of tongues. This gift, character or value.

2. And if I have the gift of prophecy, etc. Paul now | ance, will simply be dis ontinued. comes to speak of gifts which are rightly esteemed of 9. For we know in part, etc. This verse and the folvery great value. The prophet is the one who speaks | lowing give a reason for the temporary character of the authoritatively for God as moved by divine revelation. gifts. The gifts of prophecy and of knowledge are now being revealed by specially endowed servants of edge, as he does not know all. Now when the fullness God. Faith is the gift of taking hold of the promises of | of perception in both these directions comes for every God. So as to remove mountains. An expression to one, the partial endowment for a few appropriately disillustrate the utmost endowment of wonder-working | appears. Paul does not stop to explain why the gift of faith. Compare Matt. 17: 20, and elsewhere. Note the | tongues disappears. Perhaps he would have the Corword all thrice repeated in this verse. Though Paul or | inthians understand that that is too obvious for (xplaany one else should posses these gifts in a super-abun- nation. dant degree, he would amount to nothing without love.

The rich young ruler who lacked one thing was told to manhood, that which is appropriate to the immature have all the external signs of love and regard for fellow- | when highly-esteemed gifts will have passed away. and men and still not have love itself, he would still be lack- be held in honor no longer. As the full-grown man is I may glory. Even if the self-sacrifice extends to the de- | 12. For now we see in a mirror, darkly. Proof of The gem of all the chapters in this beautiful book is votion of ones own body; if all this is with a selfish the foregoing. The mirrors of the ancients were made motive, it brings no gain. The Greek words represent- not of glass, but of polished metal. Just as the one who general, and warning the Corinthians not to esteem the ing "to be burned" and "for glorying," differs by looks in a mirror sees the image as if at a distance and more showy gifts as the more important, the Apostle only one letter. The manuscripts give about the same more or less indistinctly, thus at best is our perception testimony for each of the two readings; but as martyr. | of God and of his truths in this age. There is, however. Whether love is to be classed specifically with the gift of dom by burning is not elsewhere referred to in Paul's coming a time when we shall see "face to face," that is,

> gift of love is not quickly aroused to wrath on account | an enigma. Now I know in part. The partial and inof injuries inflicted. The description of the man thus en- distinct knowledge is to be replaced by the full knowldowed is made more vivid by being given under the edge like that which our heavenly Father already has of form of a description of love itself. Kind. Benignantly us. When we stop to notice the force of the Apostle's Possesses no selfish feelings toward others or their prop- | plete knowledge some day, the insignificance of any erty. Vannteth not itself. Soundeth not its own praises. | fragmentary gift of knowledge in this present age is ap-Is not puffed up. This represents the inward disposi- parent. tion that corresponds to the outward vaunting of oneself

love a fine sense of what is fitting, that is, seemly. True courtesy is founded in love. Seeketh not its own. Is It is practically impossible to possess the other gifts not tenacious that its own rights should be respected at out love they severally amount to nothing; (2.) beall bazards. Is not provoked. This is much better than cause of the manifold excellences of its character; (3.) 'easily provoked' in King James' Version. Love is not because that it endures. Now he adds a verse to refer exasperated by slights or injuries. Taketh not account of evil Some are continually making a note of the injuries that they receive, but this is not the conduct of the man who is moved by love. He rather forgets that which has been done amiss. (The translation of the revised versions is distinctly better in this line also.) As Paul thus depicts the characteristics of true love, the possession. Although what Paul says in these other Corinthians might well feel their own lack. They were puffed up, ch. 4: 6; they were behaving unseemly, chapter 11:5; they were vaunting themselves, chapter | which we see, and through hope we expect the continuteemed most highly was that of speaking with tongues. 12:14-17. They were perhaps also seeking their own

> 6. Rejoice not in unrighteousness. It is not filled finds her true enjoyment in as ociation with truth.

7. Beareth all things. This verse sums up the excellencies of love. The superlative object "all things," four with injuries and slights, and also actively endures like a he tried to keep them back.

8. Love never faileth. Paul proceeds now to exalt even of the modern commentators prefer the translation fail, that is, slip away out of existence. This is in sharp

"charity" in this passage, on the ground that the Eng- | contrast with other gifts. Prophecies, they shall be and nobler love, as often elsewhere in the New Testa- not to understand that even true knowledge shall be like other miracles, having only a temporary import-

With the prophet is associated the teacher who has the necessarily only partial. The prophet can at best set gift of knowledge. The mysteries are the divine truths | forth only a small part of the will of God; and he who concerning salvation which have been concealed, but are | knows about God must have only an imperfect knowl-

11. When I was a child, etc. An illustration of what 3. And it I bestow all my goods to feed the poor. was said in v. 10. Just as in the growth of a child to go and sell all and give to the poor. Such conduct | stage of existence is left behind and superseded, so in the would be an especial work of love. But if one could development of the church there is coming the time of the one who gives does not go out in love to those in | is the condition of man in the life of the world to come

4. Love suffereth long. The one who possesses the 12:6-8. The word translated "darkly" is literally, in well-dispos d toward others. Love envieth not. | comparison and realize that we are to have this com-

13. But now abideth faith, hope, love. The now is not temporal, but logical. They abide not only now 5. Doth not behave itself unseemly. There is with | but for ever. Other things fall, but these three stand. The Apostle has shown that love is far superior to all the spiritual gifts for three reasons: (1,) because withto the pre-eminence of love as compared with other virtues. Faith and hope unlike the spiritual gift. abide along with love. Some have wondered that Paul should make this statement, since it may be inferred from 2 Cor. 5: 7, that faith is to be replaced by sight. and from Rom. 8:24, that hope is to be fulfilled by passages is in a certain sense true, faith and hope do really abide for ever; for by faith we take hold of that ance of the blessings which we possess. And the greatest of these is love. The other virtues are of men: this is of God. Men are the most God-like, as they manifest the characteristics of love. Faith and hope can do no better for us than to bring us to the love of God.

> A pale little lad in a west-bound train glanced wistfully toward a seat where a mother and her merry children were eating lunch. The tears gathered in his eyes, though

A passenger came and stood beside him. "What's the trouble he asked?" "Have you no lunch?" "Yes, I have a little left, and I'm not awful

hungry."

help you."

# A LITTLE TRAVELER

"What is it then? Tell me, perhaps I can

5

"It's—it's so lonely, and there's such a lot



• Feb. 9, 1903.7

of them over there, and—they've got their mother.' The young man glanced at the black band

on the boy's hat. "Ah!" he said gently, "and you have lost Christ."

vours.'

"Yes, and I'm going to my uncle; but I've never seen him. A kind lady, the doctor's wife who put up my lunch, hung this card to my neck. She told me to show it to the ladies on the car, and they would be kind to me, but I haven't shown it to any one vet. You may read it if you like.'

The young man raised the card and read the name and address of the boy. Below were the words: "And whosoever shall give to drink unto one of these little ones a cup of | branches in its autumn. "We all do fade as a leaf." cold water only, in the name of a disciple, verily I say unto you, he shall in nowise lose his reward."

The reader brushed his hand across his eves and was silent for a moment. Then he said, "I'll come back very soon," and made his way to the mother and her children.

And presently little George felt a pair of loving arms about him and a woman's voice, Loup, Neb. where the remaining years of her life were half sobbing, calling him a poor, dear little fellow, and begged him to come with her to her death. When living in Allegany Co., she united with her children; and for the rest of that journey, at least, the motherless boy had no lack of "mothering."-New York Tribune.

# MARRIAGES.

VANHORN-PLATT.-In Garwin, Iowa, Oct. 30, 1902, by Rev. Mr. Hoocher, Mr. Otto U. VanHorn and Miss Marguerite Platt.

McMullen-Inman.-At the Seventh-day Baptist par-Inman, both of Salem.

A. Witter. Mr. Wilson Davis and Miss Bessie Davis, both of Numan.

# DEATHS.

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

\_\_\_\_\_

God calls our loved ones, but we lose not wholly What He has <sup>Q</sup>iven.

They live on earth in thought and deed as truly As in His heaven. — Whittier.

WALDRON.-L. Craig Waldron, was born in Plainfield, Westfield, N. J., January 27, 1903.

First Baptist church of Plainfield for many years. Two or three productions from his pen have been published in the RECORDER within a few years past. He leaves a wife, who is a member of the Seventh-day Baptist church, but no children.

TOMLINSON.—Harold Woodruff Tomlinson, suddenly, in the Westfield collision, January 27, 1903.

He was the son of Rev. George Tomlinson, formerly a preacher in the Seventh-day Baptist denomination, and | ruary 2, conducted by the pastor. Text Ps. 121, 1, 2. was born November 24, 1871. In October 1894 he was

married to Miss Lucy D. Dunham, of Dunellen, N. J. He was an active and beloved member of the Congregational church of Plainfield, N. J., serving faithfully as one of the Trustees, as chairman of the Music Committee, and also in the Men's Club and Endeavor Society, He leaves a widow and two small children. Warm-hearted. conscientious, generous, friendly, he had won many friends who now mourn his loss deeply. \_ C. L. G.

ROGERS.—Harry Albert, son of A. C. and Elva Benjamin Rogers, was born in Little Genesee, N. Y., October 7, 1881, and died-suddenly, near Westfield, N. J. on January 27, 1903.

His parents removed to Plainfield, N. J. in 1891, and Harry was a member of the Seventh-day Baptist Sabbath-school there for many years. In November 1896 he was baptized by Dr. A. E. Main, and united with the Seventh-day Baptist church, of which he was a member at the time of his death. G. B. S.

GILES -- Elias H., son of Enoch and Annie Aller Giles. was born near Bound Brook, N. J., October 28th, 1881, and died, suddenly, near Westfield, N. J., January 27th, 1903.

His father and mother, Samuel and Hannah Lanphear J. N. were among the pioneer settlers in Allegany county, N. Y. having removed from the town of Westerly, R I. in dall, was born in Alfred, N. Y. February 3, 1827 1819, when the subject of this ketch was but a year and died in Gentry, Ark., Jan. 3, 1903. and a half old, settling in Alfred, N.Y. In 1844, Ethan "For to me to live is Christ, and to die is gain." Lanphear became a resident of Nile, N. Y. where he reј. н. н. sided until 1868, when he removed to Plainfield, N. J. In the days of slavery in the United States he was a and died at his home in Gentry, Ark., Jan. 7, 1903. radical abolitionist, and has always been a determined "For we shall all appear before the judgment seat of enemy to the traffic in intoxicating liquors. Brief servј. н. н. ices were held at his home in the afternoon of Jan. 22d after which his remains were taken to Nile, N. Y., where 17, 1839, and died at his home near Gentry, Ark., the funeral services were held in the Seventh-day Bap-Jan. 7, 1903. tist church, Rev. L. E. Livermore preaching the sermon, 'Seeing that ye look for such things, be diligent." being assisted in the services by Rev. W. D. Burdick, pastor of the Nile Seventh-day Baptist church, and J. H. H President Boothe C. Davis, of Alfred University. URLEY.—Osman Hurley was born in Nortonville, Kan-L. E. L.

CRANDALL.—John M. con of Henry B. and Lucinda Cran CLARK.—Henry F. Clark was born September 23, 1830, BURDICK.-W. N. Burdick was born in Alfred, N. Y., Dec.

sas, August 4, 1901, and died January 23, 1903, after several weeks of illness. He was the son of Burt and Hattie Hurley.

The tender buds are plucked in the early spring time of life, as well as the old and mature fruit-bearing

Ethan C. Crandall was born in the town of Charles town, R. I. in the month of August 1832, and was the last of eight children born to Matthias and Abby (Burdick) G. W. H. Crandall. He was married to Martha Taylor, at Ashaway in Nov. 1856. In 1858, Jan. 29th he was baptized gany county, N. Y., April 6, 1823, and died at North and united with the 1st Hopkinton Seventh-day Bap-Loup, Neb. Jan. 23, 1903. tist church and had therefore been a faithful member of She was married to Benjamin Cottrell and in 1847 that body for forty-five years lacking one day. His wife died about one year ago. He left three sons, Elbert Southbridge, Mass. and three daughters, Mrs. Chas. F. Berry and Mrs. Lenna Nash, of Westerly, R. I. and Mrs. Wm, Pashley, of Ashaway, at whose home he died Brother Crandall was a man of very quiet disposition, integrity, and a kind father and husband. The funeral services were largely attended and were held Sunday А. В. Р. Feb. 1st. . C. A. B.

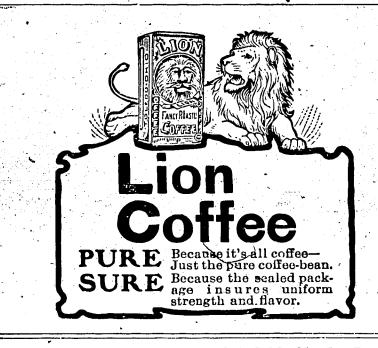
COTTRELL-Mary Wilcox Cottrell, was born in Allemoved to Wisconsin, where they lived in various places till the death of Mr. Cottrell, which occurred July 18. 1877. In June of the following year she moved to North | and D. Edwin, of Westerly, R. I. and E. Burnham, of spent. Six of her ten children are still living to mourn the First Alfred Church from which she never transferred her membership. She maintained her Christian and pleasant to meet with, a faithful Christian, a citizen of denominational faith and died trusting her Savior.

WILLIS.-Julia A. Willis, daughter of Stephen F. and Elizabeth Davis, was born September 18, 1843, and died at her home on Lick Run, West Virginia, January 29, 1903.

She was married to J. E. Willis January 5, 1860. I 1875 she united with the Middle Island Seventh-day SEVENTH-DAY BAPTISTS in Syracuse and Jothers who may be in the city over the Sabbath are cordially sonage in Salem, West Virginia, January 26, 1903, by | Baptist church, of which she continued a faithful mem-Rev. E. A. Witter, Mr. Frank McMullen and Miss Alice | ber until the Father called her above. She was a patient invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident and faithful mother and highly esteemed by all who DAVIS-DAVIS.-At the home of Deacon M. V. Davis, near | knew her. A husband and a large family of children Sabbath-keepers. Numan. West Virginia, January 29, 1903, by Rev. E. | are left to mourn their loss. Burial services were held MILL YARD Seventh-day Baptist Church, London in the Middle Island Church, conducted by the writer, Address of Church Secretary, 46 Valmar Road, Denmark who spoke from 2 Cor. 5: 6-8 E. A. W. Hill, London, S. E.

RANDOLPH.—Herbert Randolph, youngest son of Jesse and Mary Fitz Randolph, was born in Salem, West SABBATH-KEEPERS in Utica, N. Y., meet the third Virginia, June 23, 1879, and died at that place on Sabbath in each month at 2 P. M. at the home of Dr. the 31st of January, 1903. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-He was married to Miss Kate Flannagan, November class alternates with the various Sabbath-keepers in the city. All are cordially invited.

14, 1899. Herbert was converted during revival services held in Salem by Rev. E. B. Saunders about seven years ago. For some time he sought to live as a Christ-THE Seventh-day Baptist church of New York ian, but he was not baptized, and as he said during his City holds services at the Memorial Baptist church, | sickness, "I allowed my surroundings to get the mastery | Washington Square South and Thompson Street. The N. J., March 22, 1861, and died, suddenly, near over me until I was not strong enough to overcome Sabbath-school meets at 10 45 A. M. Preaching service temptation." The last nine days of his life were days at 11.30 A. M. A cordial welcome is extended to al Mr. Waldron had been an honored member of the of happiness in the Lord. His pastor and the young visitors. men composing a quartet went to his room each even-E. F. LOOFBORO, Acting Pastor, 326 W. 33d Street. ing to sing and pray with him after the public services which were held in the church, and many friends gather-THE Seventh-day Baptist Church of Hornellsville ed in his room. The most blessed and 'never-to-be for-N. Y., holds regular services in their new church, cor. gotten scene Lever witnessed, was in his room when he-West Genesee Street and Preston Avenue. Preaching at became so happy in the Lord that he declared all physi-2.30 P. M. Sabbath-school at 3.30. Prayer-meeting cal pain had ceased. He went to rest peacefully. Funeral services were held in the church of Salem, Feb- | the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city E. A. w. over the Sabbath, to come in and worship with us.



LANPHEAR - At his home in Plainfield. N. J., Jan. 20. 1903, Ethan Lænphear, aged 84 years, 10 months and 18 days.

CRANDALL.-In Ashaway, R. I. Jan, 30, 1903, Ethan C. Crandall, in the seventy-first year of his age.

# Special Notices.

# THE SABBATH RECORDER.

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WHEN justice and love go hand in hand it's a case of the blind eading the blind.

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

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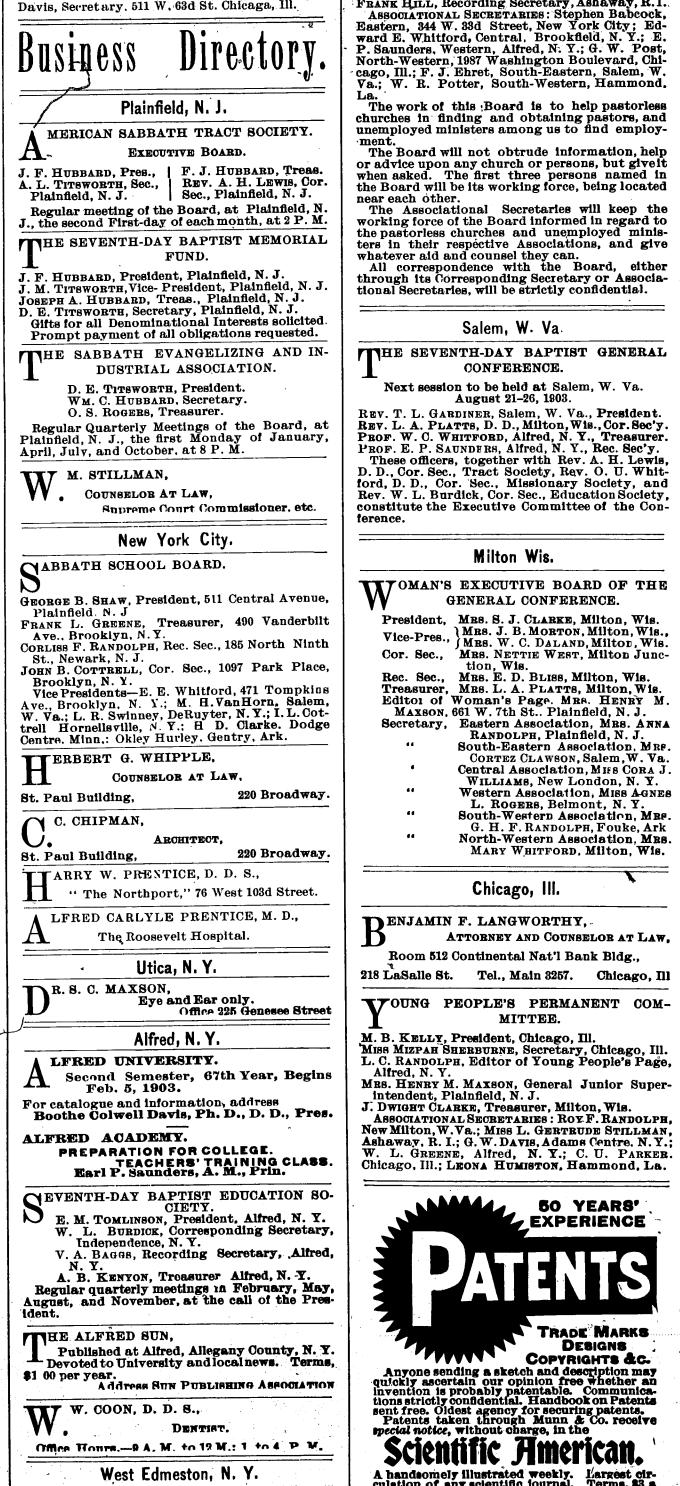
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# FROST ON THE PANE.

**VOLUME 59.** No. 7.

BENJAMIN F. LEGGETT, PH. D.

Viewless, airy, ages old, Toil the weavers of the cold: Weaving fabrics strange and rare From the treasures of the air, Tapestries beyond all cost Fashioned in the loom of frost, Bearing on their folds and hems. Pictures all aglow with gems-On the windows deftly drawn In the silence of the dawn!

Raise the curtain-all aglow Stands a waste of Artic snow, Icebergs lifted cold and white. Ghostly in the polar night! Gleaming glaciers coiled and curled, Sleeping in a silent world; Ragged peaks in winter mail, Bossy shield and greaves of hail, Frozen mountain, white and high, Bearing up the spectral sky.

Here a woven glory streams Through a wonderland of dreams; Valleys blaze with jewels sprent Such as shame the Orient: Fronded palms in frost-work shine, Clothed in beauty half divine-Such a glory, fold on fold, All in diamond dust unrolled. Magic pictures, elfin-spun But to vanish in the sun! -C. E. World.

# \*\*\*

"The ills we see, The mysteries of sorrow, deep and long. The Higher The dark enigmas of permitted wrong Have all one key.

This strange, sad world is but our Father's school; All chance and change his love shall grandly over-come. What though today

Thou can'st not trace at all the hidden reason For his strange dealings through the trial season, Trust and obey:

In after life and light all shall be plain and clear."

By such a conception of life's experiences, moment. It may give immediate joy, or

# FEBRUARY 16, 1903.

We may sometimes feel that we are called to be filled." draw near to the "thick darkness;" but we shall find his hand just within it.

Truth. TRUTH is found in two ways: by the best wine to grace a marriage logic and by intuition. Logic Finding feast. That which was at first in coarse reaches only the surface of spiritual Truth. earthen jars, was at last praised by the mastruth. Intuition sees the heart of ter of ceremonies. By a similar law the divine things. Through it we experience what logic grace, in conversion, works a glorious transcannot reach. Truths are God's thoughts. formation, giving sonship with God. The The soul finds these thoughts through religious life from above takes possession of the earthexperience. We may justly call this power ly, and redeems it from base and ignoble aims thus to see-love. Some one has defined love and uses. It changes all its currents. It as "life." He who loves God, and trusts him, makes all its elements subserve the holier will find his thoughts, will see him face to purposes. This transformation of the spiritface. Thoughts and spiritual truths are ual life is not completed by any single experiverities, realities, as certainly as material obence. Nor does it end with this life. It is jects, even more-for physical things are only only begun here. The ultimate results are 🔖 the outward garb of thought, or truth, or hidden in the eternities. But there is comfort power. A man who does not love God can in the thought that the transforming power not find him. He can not approach him. will work unhindered, on the other side. The The absence of love is repulsion. "The pure best wine at the end of the feast is to be the in heart see God," because they love him. experience of each child of God in the un-Truth is found by those who seek for it in shadowed land. If the transformation seems love and are ready to accept it when found slow, take courage; hope, obey, trust. and follow where it leads.

The highest evidence is the evi- God and correspondent, to explain the redence of a holy life. Herein is the Matter. lation between God as creator and the material world. Much in that real power of the church. Correct conceptions concerning truth and field is unexplainable, but there is enough

The True Source of Power. duty are good. They are powerful only we can know to make sure foundation for when transmuted into life and character. The | faith. God is an omnipotent and omnipresent Bible is the primary source of authority and | First Cause; self-existent. As such, his forces instruction in personal duty and purity; note, | have always been and must always be everypersonal duty, not general. The true idea of where. The scriptures say: God created the faith is enabled to understand how it is that purity includes body, soul, spirit. It embraces heavens and the earth. Dualism says: Mat-God "doeth all things well." We know that desires, purposes and deeds. It is a matter | ter is eternal, and God fashioned existing what the earth-born side of our lives chooses of the inner life, rather than the outer. material. We say: God, his forces and is not for the best. It may seem to be for the Christ's teachings on this point are very plain. | thoughts alone are eternal. The Divine Will, Judaism made duty to consist mainly in controlling these torces, localized certain of promise continued happiness. But experience | forms and ceremonies. Christ looked beneath | them outside himself, thus creating matter has repeated the truth that the pleasant and all these to the thoughts and intents of the where before was only force. Something cretemporary are not likely to be the best. The heart. It is this deeper self-searching and ated from no-thing is unthinkable, but somehigher training is for the real self, the higher striving after purity which cultivates personal thing where that something did not exist beself, the soul. It is a training for the next holiness. The purity which is power, also in- fore is easily understood. Since the divine life. We are always in training for an ad- volves the abiding presence of the Holy Spirit forces were everywhere, from the beginning, vanced position. If we appreciate what this in the heart of the believer. Real purity can there could be no chance for that negative means, we shall welcome much that other- be attained in no other way. The blessed- state called nothing, and whatever was crewise we would gladly shun. If one asks how ness of this inward purity is beyond compu- ated must have been created from the eternal the heart may know that the training God tation. It gives rest through the conscious- supply of divine forces. By the same law, gives will be for the best, let it be answered : ness of personal acceptance. It gives strength moral government is the outward or localized Infinite love and wisdom could not do less, and protection through the divine indwelling. expression of the eternal divine thoughts. nor otherwise. God has not made us and It is at once a sun, a shield, and a source of This theory is the exact opposite of Panthecalled us to be heirs with Christ, only to mock power. It is to be attained by patient obedi-ism. That destroys the personality of God our longings or give us seeming misfortune ence and earnest seeking. Do you long to be by absorbing him in nature. This makes naor pain, in cruelty or caprice. If he prunes powerful for good, and against evil? Do you ture to be divine forces and thoughts objectthe earthly away, it is that the heavenly may long for the purity that is power? Hear this ized and localized outside the personal Cretake its place and bear diviner fruit. Com. promise: "Blessed are they who do hunger ator, and subject to his will.

WHOLE NO. 3025.

plain not, neither doubt. Our Father guideth. and thirst after righteousness, for they shall

tion by

CHRIST's first miracle was one of Transforma- transformation. Water, set for common uses, was changed into

WE are often asked, as by a late