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

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FROST ON THE PANE.

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 Art and 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 graves 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; Frosted 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 Higher Training. The mysteries of sorrow, deep and long. The dark enigmas of permitted wrong. Have all one key. This strange, and 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, faith is enabled to understand how it is that God "doeth all things well." We know that what the earth-born side of our lives chooses is not for the best. It may seem to be for the moment. It may give immediate joy, or promise continued happiness. But experience has repeated the truth that the pleasant and temporary are not likely to be the best. The higher training is for the real self, the higher self, the soul. It is a training for the next life. We are always in training for an advanced position. If we appreciate what this means, we shall welcome much that otherwise we would gladly shun. If one asks how the heart may know that the training God gives will be for the best, let it be answered: Infinite love and wisdom could not do less, nor otherwise. God has not made us and called us to be heirs with Christ, only to mock our longings or give us seeming misfortune or pain, in cruelty or caprice. If he prunes the earthly away, it is that the heavenly may take its place and bear diviner fruit. Com-

plain not, neither doubt. Our Father guideth. We may sometimes feel that we are called to draw near to the "thick darkness;" but we shall find his hand just within it.

TRUTH is found in two ways: by logic and by intuition. Logic reaches only the surface of spiritual truth. Intuition sees the heart of things. Through it we experience what logic cannot reach. Truths are God's thoughts. The soul finds these thoughts through religious experience. We may justly call this power thus to see—love. Some one has defined love as "life." He who loves God, and trusts him, will find his thoughts, will see him face to face. Thoughts and spiritual truths are verities, realities, as certainly as material objects, even more—for physical things are only the outward garb of thought, or truth, or power. A man who does not love God can not find him. He can not approach him. The absence of love is repulsion. "The pure in heart see God," because they love him. Truth is found by those who seek for it in love and are ready to accept it when found and follow where it leads.

The highest evidence is the evidence of a holy life. Herein is the real power of the church. Correct conceptions concerning truth and duty are good. They are powerful only when transmuted into life and character. The Bible is the primary source of authority and instruction in personal duty and purity; note, personal duty, not general. The true idea of purity includes body, soul, spirit. It embraces desires, purposes and deeds. It is a matter of the inner life, rather than the outer. Christ's teachings on this point are very plain. Judaism made duty to consist mainly in forms and ceremonies. Christ looked beneath all these to the thoughts and intents of the heart. It is this deeper self-searching and striving after purity which cultivates personal holiness. The purity which is power, also involves the abiding presence of the Holy Spirit in the heart of the believer. Real purity can be attained in no other way. The blessedness of this inward purity is beyond computation. It gives rest through the consciousness of personal acceptance. It gives strength and protection through the divine indwelling. It is at once a sun, a shield, and a source of power. It is to be attained by patient obedience and earnest seeking. Do you long to be powerful for good, and against evil? Do you long for the purity that is power? Hear this promise: "Blessed are they who do hunger

and thirst after righteousness, for they shall be filled."

CHRIST'S first miracle was one of transformation. Water, set for common uses, was changed into the best wine to grace a marriage feast. That which was at first in coarse earthen jars, was at last praised by the master of ceremonies. By a similar law the divine grace, in conversion, works a glorious transformation, giving sonship with God. The life from above takes possession of the earthly, and redeems it from base and ignoble aims and uses. It changes all its currents. It makes all its elements subserve the holier purposes. This transformation of the spiritual life is not completed by any single experience. Nor does it end with this life. It is only begun here. The ultimate results are hidden in the eternities. But there is comfort in the thought that the transforming power will work unhindered, on the other side. The best wine at the end of the feast is to be the experience of each child of God in the unshadowed land. If the transformation seems slow, take courage; hope, obey, trust.

We are often asked, as by a late correspondent, to explain the relation between God as creator and the material world. Much in that field is unexplainable, but there is enough we can know to make sure foundation for faith. God is an omnipotent and omnipresent First Cause; self-existent. As such, his forces have always been and must always be everywhere. The scriptures say: God created the heavens and the earth. Dualism says: Matter is eternal, and God fashioned existing material. We say: God, his forces and thoughts alone are eternal. The Divine Will, controlling these forces, localized certain of them outside himself, thus creating matter where before was only force. Something created from no-thing is unthinkable, but something where that something did not exist before is easily understood. Since the divine forces were everywhere, from the beginning, there could be no chance for that negative state called nothing, and whatever was created must have been created from the eternal supply of divine forces. By the same law, moral government is the outward or localized expression of the eternal divine thoughts. This theory is the exact opposite of Pantheism. That destroys the personality of God by absorbing him in nature. This makes nature to be divine forces and thoughts objectified and localized outside the personal Creator, and subject to his will.

Unreliable Figures. THE unreliableness of the reported members of the Christian Scientists in the United States, is commented upon by the Interior as follows:

"Mrs. Eddy's disciples a few years ago claimed to be 1,000,000 strong and presently cut down that number to 100,000." Now according to the report, for 1902, given to Dr. Carroll, and published by him with the other church statistics of the United States, "the Christian Scientists are content with the modest number of 51,608, to attain which they apparently count an unknown multitude of their adherents twice, once in the mother church in Boston, and again in their various organizations throughout the states. The original church in Boston reports over 25,000 members and all the rest of the church less than 28,000. Even their claim of growth falls this year from 14,000 to 3,000."

Jewish Census. THE Jewish Exponent criticises the figures given by Dr. Carroll, which makes Jewish the "Communicants" 141,000. The Exponent says,

"As minors are seldom included in the congregational roll, either as members or seat-holders, Dr. Carroll's total of 141,000 persons actively affiliated with Jewish congregations must relate only to the adult population. No actual count of the numbers of Jewish "congregants" in this country has ever been made."

Distributing Literature. WE learn by a private letter that Rev. Frederick F. Johnson, of Stone Port, Ill., has distributed 20,000 pages of tracts in southern Illinois during the last six months, in connection with other work. He is now making a tour of several counties in the state of Arkansas, on which tour he expects to distribute our publications, a supply of which has just been forwarded to him. Such work on the part of individuals is most excellent, and to be highly commended.

The Limitations of Disease. THE January number of the Medical News (N. Y.) is upon our table. It contains an able article by Edwin R. Maxson, M. D., of Syracuse, N. Y., whose name has been familiar to the readers of the RECORDER in years past. In a paper read before the Academy of Medicine of Syracuse, Dr. Maxson discussed at length the problem as to whether diseases are "self-limited." He gave many instances connected with his practice in which virulent diseases, like typhoid fever, have been definitely modified and cut short by the use of antiseptics. He refers to the fact that during the last five or six thousand years "human life has been cut short, from nearly 1000 years to an average of less than fifty, through disregard of the principles of right living." The Doctor concludes that such disregard has produced poisonous germs of diseases, or rendered men susceptible to their influences. The article closes with the following paragraph:

"As guardians of health and life we must, if we can, not only cure diseases understandingly, but warn all under our influence to avoid the causes, such as the habitual use of alcohol, opium, tobacco, and all other dangerous filthy habits, deleterious to life and health. We should always bear in mind the

fact that there is not necessarily self-limitation in any diseased condition, so that we may the more earnestly direct our efforts for aborting, cutting short and rendering lighter all putrid, septic, and contagious diseases, as well as all others. Our success will then depend largely upon the stage of the disease in which we begin our treatment; as we might rationally expect, on common sense principles. Let us try it, then, perseveringly; and let the clergy, by virtue of their calling, kindly aid us in our efforts thus to raise the standard of human excellence above that of unnecessary disease and untimely deaths."

Sunday Hearing at Harrisburg, Pennsylvania. THE State of Pennsylvania, retains without modification her ancient Sunday law passed in 1794. Some modifications in its administration have been made through decisions of the courts, but hitherto all attempts to secure a change in the body of the law, have failed. As a result, very many things are done in the State on Sundays which are illegal, but which are demanded by the choices and customs of the people. The larger interests, such as railroads and similar forms of business, go unchallenged, when they transgress the law; but lesser interests especially in the larger cities, and notably in the city of Philadelphia, are subject to much annoyance and to what is claimed to be persecution, under the existing statute. Hence it has come about that for several years efforts have been made to modify or repeal the existing law. Such an effort is now in progress under a bill known as the Berklebach Bill, introduced in the Senate, which seeks to legalize the sale of candy, cigars, soft drinks, and such minor articles on Sunday.

The editor of the RECORDER sought a private hearing before the committee of the Senate having the bill in charge, for the purpose of discussing the question from the higher standpoint of religious liberty, and of Sunday legislation as a part of the State-church system. Before arrangements could be made for such a hearing, a public hearing was announced for the 10th of February. The hearing began at two o'clock in the afternoon, and continued until six. Large delegations were present from Philadelphia and from other cities in the state, and the gathering was the largest, and was said to be the most representative one ever held in Pennsylvania for the consideration of the Sunday question. The clergymen and representatives of the churches, including the "Philadelphia Sabbath Association," opposed the bill under the general argument that the law of 1794 was necessary to the best interests of the state, and of good order and morality. The representatives of many business associations pleaded for the passage of the Berklebach amendment on the ground that the people demanded such minor forms of business, and that it was both unjust and productive of hypocrisy when larger businesses went forward unchallenged, while those less able to defend themselves through financial and political influence were subjected to persecution under the ancient law. The hearing along these lines, for both sides, was extended and earnest.

The editor of the RECORDER reached Harrisburg on the afternoon of the 10th after the hearing had begun in the large Assembly room of the Lower House, into which it was

said 1,500 people were crowded. He was fortunate, through the courtesy of Senator Cox, chairman of the committee having the bill in charge, and Senator Berklebach, the author of the bill under consideration, to secure the privilege of speaking for a period of thirty minutes more or less. He announced himself as appearing in behalf of the Seventh-day Baptists of Pennsylvania and the United States, and as asking for the repeal of the law of 1794, because, in spite of repeated efforts to secure some recognition of the rights of conscience in behalf of the Sabbath-keeping Christians, of Jews, and of all men, Pennsylvania had persistently refused such recognition, until the demand for the repeal of the ancient and oppressive law was the only remaining alternative. He also urged the repeal in view of the fact that all Sunday legislation, at the beginning, was the direct product of the ancient Pagan State-church system, and that throughout the history of the Christian church such legislation had fostered holidayism, and that compulsory idleness on Sunday at the present time fosters the liquor traffic and encourages the worst forms of evil of which the friends of Sunday complain. He deprecated the fact that the friends of Sunday, instead of appealing to the law of God and to high religious standards, attempt to secure reform by reliance upon effete laws, and by entering the lists in contention over such minor features as the sale of candy, cigars, etc., when the true issue is infinitely above such superficial "peanut politics."

His remarks were listened to with intense eagerness, and he was several times compelled to desist because of the applause, notably when he announced that the people whom he represented and the plea which he made, was farthest away from any sympathy with saloons and Sunday rioting, or any other form of evil, and that his plea for the repeal of the ancient law was in favor of a better state of things by doing away with compulsory idleness.

The deep interest which was awakened in the general question concerning Sunday, was shown when the speaker made reference to the fact that he is the author of a book on "Swift Decadence of Sunday," a copy of which would be sent to any member of the legislature who might desire it. At the close of the address he was besieged by scores of men who commended the position taken, and nearly half a hundred names were sent in from those who desire a copy of the book referred to.

Through many experiences in similar hearings before State Legislatures and the Congress of the United States, on no occasion has the writer addressed so many people, nor witnessed such deep enthusiasm and thoughtfulness in connection with the presentation of the high religious views touching Sabbath Reform for which the Seventh-day Baptists have always stood. Each year's experience and observation strengthens the conviction in the mind of the writer that Sabbath Reform, in the future, must deal more definitely and pointedly with the question of Sunday legislation than it has ever done. The Chicago Council (see report of that Council, page 61.) said: "We believe a paper devoted to general Sabbath Reform work and the discussion of Sunday legislation, is demanded, and recommend the publication of such a pa-

per whenever the Tract Board deem it practicable."

Our readers know only too well that with the limited contributions from the people, it has been impossible for the Board to act upon that recommendation of the Council, and that at no time in the history of the last several years has that impossibility been more marked than at the present time.

The Philadelphia and Harrisburg papers gave accounts of the hearing on the next day, February 11th. From the Philadelphia Record we clip the following item:

"CLERGYMAN IN ITS FAVOR."

"After similar arguments by Joseph M. Freedman, of Pittsburg, and Lawyer Charles E. Bartlett, for the Cigar Dealer's Association, the patriarchal but sturdy Rev. A. H. Lewis, of Plainfield, N. J., corresponding secretary of the American Sabbath Tract Society, and editor of the SABBATH RECORDER, made the most vigorous speech of the occasion, evincing subtle knowledge on the question. Pleading for the Seventh-day Baptists he gave as reasons for annulling the present law that Sunday legislation is the product of the Pagan State-church system of ancient Rome; has created holidayism rather than Sabbathism; fosters the worst evils of which the friends of Sunday complain, and infringes upon the universal right of all men to determine their religious faith and actions.

"If you must have legislation let there be a law giving every man the right to one day's rest; but that should be permissive, not compulsory. If the Sabbath which Christ honored cannot hold its own without the aid of the civil law, let it go to the wall. Let this question rest on the word of God and the consciences of men."

Referring to the editor of the Recorder, the Public Ledger of Philadelphia, said:

"A RELIGIOUS VIEW."

"Rev. Dr. A. H. Lewis, a Seventh-day Baptist clergyman, urged the entire repeal of the act of 1794. He did not understand how an act could be considered a crime because it was committed between 12 o'clock midnight on Saturday and 12 o'clock midnight on Sunday. "I plead for the relegating of this question to the word of God and to the consciences of men."

The Patriot, of Harrisburg, said: "Rev. Dr. A. H. Lewis, a Seventh-day Baptist clergyman of Plainfield, N. J., made a vigorous speech against all Sunday laws, urging the repeal of the act of 1794. Sunday laws, declared the clergyman, were borrowed from Pagan Rome, and he said their repeal would be in the interest of religious liberty."

The North American, Philadelphia, summarized the argument presented by the representative of the Seventh-day Baptists as follows:

"That the law of 1794 does not recognize the right of conscience to observe the Sabbath (Saturday) instead of Sunday.

"That the doctrine of the Sabbath is a religious one and cannot be settled on civic grounds without degrading it.

"That the sanctity of Sunday is not preserved by the maintenance of a system of laws which almost everybody violates.

"That it would be easy to go into subtleties and to prove from the Christian standpoint, with the Bible and religious authorities, that 'we keep sacred the wrong day in the week.'"

Whatever result may come, touching the

Bill now under consideration, the hearing brought out many important facts, and the editor of the Recorder is thankful for the privilege of contributing to those facts.

ABRAHAM LINCOLN.

Safe in Fame's gallery through all the years
Our dearest picture hangs, your steadfast face,
Whose eyes hold all the paths of the race
Redeemed by you from servitude's sad tears.

And how redeemed? With agony of grief;
With ceaseless labor in war's lurid light;
With such deep anguish in each lonely night,
Your soul sweat very blood ere came relief.

What crown have you who bore that cross below?
O faithful one, what is your life above?
Is there a higher gift in God's pure love
Than to have lived on earth as Man of God?

—Mary Livingston Burdick, in Christian Advocate.

Prayer-Meeting Column.

Topic.—Neglect of Duty.

(Jonah I: 1-16.)

There is not much known about Jonah beyond what is given in the book which bears his name. He is singled out by our Lord as a type of his own humiliation, and exultation, Matt. xii: 40; and to give warning to unrepentant sinners of that generation, Luke xi: 32. Jonah belonged to the period of the decline and fall of the kingdom of Israel, but unlike most of the prophets, who were sent to the people of Judah and Israel alone, Jonah was also commissioned as a foreign missionary. Jonah was not a willing messenger. He was a Jew, and Assyria was the traditional enemy of his people. Jonah had no love for the enemies of his nation, nor desire to see them spared. He knew that Jehovah is longsuffering and merciful, and he feared that the warning he was sent to proclaim would result, just as it did, in the repentance and sparing of the oppressors of Israel. Duty was plain—to obey God—but was exceedingly unpalatable; and to avoid it, the prophet attempted to run away. The result of his attempt forms the story for this meeting.

Duty is not always easy and pleasant. We sometimes say, "If I only knew that God wanted this or that thing done I would not hesitate a moment," but we are deceived in ourselves. Moses knew that God wanted him to go back to Egypt and undertake the leadership of Israel, but Moses objected with all his might. He pleaded, just as people do now, "Lord, I am not qualified for this work; I am slow of speech; others can do it better than I; I shall not be acceptable, they will not listen to me." How very like the way some modern Christians express themselves, when, by opportunity and providence, God calls them to do some work for him that they do not like!

Jonah's plan of avoiding duty is not unusual. We may smile at the seeming ignorance of the prophet in thinking he could get away from the presence of God and from duty by sailing to Tarshish, but how much worse was he than some people you know. Every man who follows the example of Jonah must give answer to the Psalmist's question: "Whither shall I go from thy Spirit? Whither shall I flee from thy presence?" This running away from duty is attempted in other ways than by a sea voyage to Tarshish.

Jonah's case illustrates the results of this attempted running away from duty. It brought on him the scourge of a troubled conscience: "I know that for my sake this great tempest is upon you." Sooner or later

the guilty conscience stirs up more of a tempest within than that which rages tumultuously without. Jonah found that running from duty was running into danger. The ship and the sea are no refuge for the man upon whom the command of God rests. On the other hand, we find from the experience of God's faithful ones that the place of duty is the place of safety, as well as of peace. Witness Moses before Pharaoh, Samuel before the elders of Bethlehem, Elijah at Carmel, Esther going before Ahasuerus, Daniel in the den of lions. The Lord hedges his own about, and keeps them in the time of evil. Better run towards God, unto life, than away from him and duty unto death.

This view places God above all else, and makes nature and natural forces forms in which his power, wisdom and will, find expression. It removes all antagonism between Spirit and Matter, leaves full place for miracles, without setting aside divine law or divine love. To say God and nature are one is partial truth. To say that natural forces and matter are forms of the divine expression and revealing, is clear and comforting.

THE HOME DEPARTMENT.

The Sabbath School Board would be pleased to have as many Home Departments as there are Sabbath schools, and we believe there might be more, for we see no reason why Lone Sabbath-keepers may not organize a Home Department for the study of the Bible by those who do not attend a Bible school. Bro. Shaw, the president of the Board, in a recent circular referred those interested in organizing Home Departments to the undersigned, without previous permission, and we have been pleased that the interest in the Department has prompted several to follow the president's request, and we resort to these columns for the convenience of such persons, and of ourself, and cheerfully solicit any whom we may assist farther than by this article, to write to us personally, for we believe great things are possible for this department, and would like to assist in testing it.

1st. The Home Department is for those who do not attend the Bible school, but are willing to study a Bible lesson, a half hour or more each week. It is especially well adapted for those who are confined to their homes on account of age, sickness, or any other reasons that prevent their attending a regular school. It is a good medium through which non-resident members may keep in touch with their own school.

2nd. Anyone may belong to it who will study the lessons and make out the reports, whether they are of the same denomination or not. It is therefore a very good way of doing missionary work and often opens a way by which we may "reason together" with a scholar who may be in error. It affords an opportunity to put the Helping Hand into homes which it otherwise would not enter. If the pulpit is of another denomination other helps are offered, but seldom chosen; the Helping Hand had been preferred to their denominational helps.

3rd. How to organize. The Sabbath school may elect a Supt. of the Home Department. If this is not done any one may, as an individual enterprise, organize a Home Department. I know one man who has done much in this line. He has claimed as many as six hundred scholars to whom he has acted as superintendent and visitor. He would take his

horse and a quantity of Quarterlies and report envelopes and make his rounds. The superintendent is to have the whole work in charge and see that it is done. Each quarter and at the end of the year make a report to the main school of the number of scholars, the lessons studied, money raised, etc.

4th The visitors may be chosen to canvass the society to see how many scholars can be obtained, and then each visitor is to look after a certain number as a class, larger or smaller as the visitor may be willing and able, and the superintendent deems advisable; usually as many or more than in a regular Sabbath school class. The visitor is to see that the pupils are each supplied with a quarterly and report envelope at the beginning of each quarter, and to obtain the report of all the pupils for the preceding quarter, and make a report of the class promptly to the superintendent on the visitor's blank reports. The superintendent and visitors need to be very faithful, for there is a lack of the stimulus of meeting together each week as in the regular Sabbath school.

Doubtless some who first undertake it will soon give it up and disappoint the superintendent and visitor, but do not think that strange. It is very common for people to think they will accomplish more than they do. Whatever the pastor, superintendent or visitors may do by way of holding special services, having the reports read in church and Sabbath school, holding socials or quarterly gatherings, or other ways to encourage the members, may, if wisely conducted, be a help to the department.

The collections have usually been more than enough to pay for the help in those departments with which we have been acquainted.

The scholars have been told that the contributions were voluntary, but usually some have put in enough to make up the deficiency of those who were unable to contribute. If there is more than enough to pay for the help, it may be placed in the treasury of the Sabbath school, but if needed in purchasing books for the library, in missionary or tract work, or in some special way it may be more encouraging than if used where it cannot be seen. Thoroughly canvass your community and you will doubtless be surprised to find so many who do not regularly and systematically study God's word.—Our chart to eternal life.

Our Tract Society publishes at Plainfield, N. J., the Helping Hand, at 25c a year, the report envelopes, and Visitors quarterly reports, each 40c a hundred. A report envelope is needed every quarter by each scholar, or four for the year. These are used to keep the weekly report of the scholar, who places his contribution in the envelope and marks it accordingly. The Visitor's report is used by the visitor each quarter in making the class report. Enough of these reports of both kinds can be sent for to last a long time as they can be used any time in this decade.

Consider the Home Department a part of the Sabbath school, and let the Sabbath school reports include the Home Department. Almost any blank book can be used for the Superintendent's Register, or send 30c to *The Sunday School Association of New Jersey, Trenton, N. J.*, and get a "Superintendent's Register" specially arranged for this purpose. For samples of the Helping Hand, or reports mentioned, send to our publishing house at Plainfield, N. J.

I. L. COTTRELL.

LOENARDSVILLE, N. Y.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 8th, 1903, at 2.15 P. M., Vice-President Stephen Babcock in the chair.

Members present: Stephen Babcock, D. E. Titsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, J. D. Spicer, G. B. Shaw, C. C. Chipman, J. P. Mosher, W. C. Hubbard, O. S. Rogers, F. S. Wells, Mrs. Stephen Babcock, A. L. Titsworth, and Acting Business Manager Wm. B. Mosher.

Visitor: Abert Whitford.

Prayer was offered by Rev. L. E. Livermore.

Minutes of last meeting were read.

Correspondence from Secretary O. U. Whitford in relation to the engagement of Rev. J. T. Davis on the Pacific Coast was received and after a discussion of the situation it was voted that the Treasurer be requested to communicate to Bro. Davis our understanding of the arrangement and arrange definitely for the conduct of the financial questions involved.

Voted, That in view of a contemplated action at Harrisburg, Pa., during the present week on a law relating to the observance of Sunday, that Dr. Lewis be requested to attend the session and represent this Society and its principles.

Correspondence from Mrs. Van Horn, of Brookfield, N. Y., inquiring if a contribution of \$25 at one time by their Ladies Society would entitle them to name a life member to the society, was referred to the corresponding secretary.

Rev. A. P. Ashurst reported the distribution of 24,500 pages during January. The sympathies of the Board are extended to Bro. Ashurst in the illness of Mrs. Ashurst.

Correspondence from Mrs. M. G. Townsend reported on her work in connection with the W. C. T. U., and expressed the hope of arousing much interest in our cause while engaged in that line of work.

Correspondence from Dr. L. A. Platts relating to enlarging the work in the West along the lines of Evangelism and Sabbath Reform was referred to the corresponding secretary with the request to write Dr. Platts expressing the deep interest of the Board in the work of the "quarterly meeting of the Southern Wisconsin and Chicago churches," and our willingness and desire to co-operate with them so far as possible. The Treasurer presented statement of receipts and disbursements for the month of January. The supervisory committee reported that they had arranged to lease the premises now occupied by the Publishing House, for the ensuing five years.

The committee on distribution of literature recommended that a personal letter to the pastors be prepared at once, setting forth the fact that the second volume of the "Sabbath of Christ" will begin with the April number, and asking their hearty co-operation in securing names and subscriptions to the same.

The recommendation was adopted and A. H. Lewis, O. S. Rogers and W. C. Hubbard were appointed a committee to prepare such a letter.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

NEWS OF THE WEEK.

The historic Hill of Tara, in Ireland, was sold on the 5th of February at auction, for the sum of \$18,500. Until the sixth century this Hill was the chief seat of the Irish kings, and a pillar, six feet in height, is still pointed out as the Coronation Stone. It was also the main center of the worship of the Druids. The last important gathering on the Hill of Tara was in 1843, when a great mass-meeting was held under the auspices of Daniel O'Connell.

After much consultation, efforts at modification, etc., definite progress has been made during the week toward the settlement of the Venezuelan question. Some of the protocols are already finished, and it was announced on the 13th of February that the necessary documents from the various powers involved might be signed on that day. With less strong tendencies toward peaceful adjustment, the delays and irritation which have occurred over the matter during the last few weeks would have certainly brought about serious consequences.

The week has been productive of excellent results along the line of anti-trust legislation in Congress. The Elkin's Bill has been passed. Most that has been attained has been because of the insistence of President Roosevelt. The things already accomplished are, 1st, the appropriation of \$50,000 to be used by the Attorney-General in prosecuting suits against monopolies; 2d, an act known as the "Hurry-up" bill, to hasten the trial of cases against monopolies, already in the federal courts; 3d, the act requiring publicity, and creating a "department of commerce" which shall have power over all matters involved in interstate commerce; 4th, an "Anti-rebate" provision which aims to thwart illegal practices under the cover of paying back something to shippers. Difficult as the anti-trust problem is, the legislation which is about consummated will be of value in overcoming some evils, and in clearing the situation connected with the whole question.

Lincoln's Birthday, February 12th, was observed in many places, and many excellent speeches and editorials appeared in connection with it. No man connected with the history of our country has left a record more worthy than that of Abraham Lincoln, and it is well that his memory is perpetuated, not so much for his sake as for the sake of the larger questions of national integrity and purity with which his name will forever be associated.

The investigations of the Commission concerning the coal strike and the interests involved, have closed during the week. Elaborate arguments were made by council on both sides, and the country will await with interest the final report of the commission.

Typhoid fever has become a serious scourge at Ithaca, N. Y., and in Cornell University. The situation is unusual, for the location of the city is almost ideal, in the heart of a superb country with pure air and water. With the knowledge at hand, one cannot criticize the situation too severely, but it must go without saying that somebody has been seriously at fault, since a report which seems to be reliable, attributes the source of this terrible scourge to the fact that "the decomposing body of a horse has been found on the bank of the stream from which the city gets its supply of water, just a little up-stream of the

intake." The facts carry their own terrible lesson, and write their own indictment.

A report is at hand that on January 13th, a cyclone swept over the South Seas by which eighty small islands were devastated, and at least 1,000 people were drowned. These islands are low, being not more than twenty feet above sea level, on the average, and are surrounded by coral reefs. Only those who sought safety in the highest cocoa-nut trees were saved, and many trees thus occupied were up-rooted and overwhelmed.

On the 10th of February the Quebec Steamship Company's ship, *Madiana*, from New York, carrying a large number of excursionists upon a special cruise around the Caribbean Islands, went ashore at 3 o'clock in the morning on a coral reef. After several hours of great anxiety and danger, the passengers were rescued, together with the mails and baggage. The sea was high, and for some time tugs could not approach the steamer, and life-boats could not be lowered. The ship was a total loss.

A convention to discuss "Moral Education" made up of several hundred delegates, met in Chicago on the 11th of February. Prof. Frank Knight Saunders, Dean of the Yale Divinity School, was made President, and six Vice-Presidents, all men prominent in educational and theological circles, were added to the list. We have referred to this gathering and its work from time to time in our editorial columns. All persons favoring religious and moral education will follow the work of the Convention with interest.

On the 11th of February, the Alaskan Treaty was ratified in the Senate with little or no opposition. This completes the formal steps necessary to the appointment of the Board of Jurists to which we referred last week, who shall take the matter into account, and secure a final settlement with England as to the boundary of Alaska. Such an outcome of the affair is commendable.

On the 12th of February the House of Representatives made an appropriation of over \$6,000,000 for the enlargement of the Capital buildings in Washington, and the construction of an office building for the use of the members of Congress. According to customs of Congress, the appropriation will doubtless be ratified by the Senate. Two or three years will be necessary to accomplish the work thus planned.

GROTIUS AND HIS WORK.

CLINTON ROGERS WOODRUFF.

When Grotius, in his justly-famous "De Jure Belli ac Pacis," proposed the peaceful settlement of international disagreements by arbitration and congresses of Christian nations, saying: "Maxime autem Christiani reges et civitates tenentur hanc inire viam ad arma vitandam" (but especially are Christian kings and States bound to try this way of avoiding war), he was speaking not for the sixteenth century, but for the present. He uttered the words at a time when the Thirty Years' War was at its height—at a time when a resort to arms was regarded as the most effective and expeditious method of settling religious as well as political disputes.

Great though he was as a poet, scholar and international lawyer, he was infinitely greater as the first to propose a humane and Christian means for the settlement of international disputes. Holland, with this honor already chief among her jewels, was yet further honored by seeing the suggestions of the

Seventeenth Century Grotius put into practical shape at the dawn of the twentieth within her own borders, and within a few miles of the birthplace of her great son. There was an eternal fitness in the selection of The Hague for the great Peace Conference—which, I hope, was made with design.

Of the work of Grotius, Ambassador White, in his address at Delft, Holland, July 4, 1899, at the celebration given by the American Peace Commissioners, said: "Of all works not claiming divine inspiration, that book, by a man proscribed and hated both for his politics and his religion, has proved the greatest blessing to humanity more than any other; it has prevented suffering, misery, and sorrow more than any other; it has promoted the blessings of peace, and diminished the horrors of wars."

These are not the words of an enthusiast or a theorist, but of a clear-headed citizen of the world—of a man acquainted with the courts of Europe and the jealousies of nations. Yet he declares that this book—200 copies of which went to the author as his honorarium, and which were disposed of with great difficulty—has proved the greatest of blessings to humanity.

That this praise is justified by the facts is conceded. We talk of "international arbitration" as if it were some new thing; but a review of the past hundred years shows that there were no less than 195 disputes among nations settled by boards of arbitration or joint high commissions. In the first decade of the nineteenth century there were none; from 1810 to 1820, one; from 1820 to 1830, four; from 1830 to 1840, one; from 1840 to 1850, one; from 1850 to 1860, one; from 1860 to 1870, one; from 1870 to 1880, one; from 1880 to 1890, one; from 1890 to 1900, one. In the first decade of the twentieth century, there were pending twelve. Verily, as Junius has said: "One precedent creates another. They soon accumulate and constitute law. What yesterday was fact, today is doctrine."

Among the cases settled during the nineteenth century by arbitration were the much vexed Alabama claims, credit for suggesting which rests with a Philadelphian, Thomas Balch; the Bering Sea seal fisheries case, and the Venezuela-Guiana boundary, either one of which a hundred years ago would have been considered an ample and just cause for war. All three, however, were quietly and peacefully settled without the shedding of a drop of human blood or the destruction of a dollar's worth of property.

Perhaps Grotius argued better than he knew when he maintained it was "almost necessary that certain congresses of Christian powers should be held in which controversies which arise among some of them may be decided by others who are not interested, and in which measures may be taken to compel the parties to accept peace on equitable terms."

I believe, for one, he knew whereof he spoke—that he had a clear insight into the future, and was inspired of God to direct the thoughts of statesmen in newer and more humane lines. He realized:

The world is wide,
In time and tide;
And God is guide,
Then do not hurry.
The man is blest
Who does his best
And leaves the rest,
Then do not worry.

Unhonored in his own day and generation, Grotius has come to be regarded as the great-

est of international lawyers and contributors to the cause of human progress. Were the space at my disposal, I might refer to the lessons which his fidelity and faith and persistence have for us at the beginning of a new century. Let me say, however, that we should guard ourselves against persecuting the present day of Grotius, whoever he may be. We must, likewise, beware of deploring our own times, as though virtue and heroism were a thing of the past.

He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great
Who made old days immortal. So shall men,
Gazing long back to this far-coming hour,
Say: "Then the time when men were truly men;
Though wars grew less, their spirit met the test
Of new conditions, conquering civic wrong,
Saving the State anew by virtuous lives,
Guarding their country's honor as their own,
And their own as their country's, and their sons':
Defying leagued fraud with single truth,
Not fearing loss, and daring to be pure;
When error through the land raised like a pest,
They calmed the madness caught from mind to mind,
By wisdom drawn from old and counsel sane;
And as the martyrs of the ancient world
Gave Death for man, so nobly gave they Life;
Those the great days, and that the heroic age."

NEWSPAPER GROWTH.

Says the St. Louis Republic: Weed, Bennett, Greeley, Prentice and Raymond—the grand "we" of the old school—were in a small company when they virtually ruled public opinion. There were only 254 daily papers in existence in 1850. Today there are 2,226. In 1850 the combined circulation of the papers was 758,454, while in 1900 the circulation of the 2,226 was 15,102,156. The aggregate number of copies issued during the year of 1850 was 426,409,978, while in 1900 it was 8,186,248,749. It must be admitted that this growth in circulation has followed a change in the so-called mission of the newspaper. A half century ago no statesman felt secure unless he had the editorial support of the papers. The press did not then, as now, express and lead public opinion, but formed it. Today the highest calling of the newspaper is to truthfully furnish the news. No daily can make editorial expression the leading feature and survive. Railroad, telegraph and cable have made communication so easy that the desire of the people for the latest news has made the circulation of the better papers increase by leaps and bounds.

With the betterment of transportation facilities the weekly press has failed to keep pace with the daily. From 1880 to 1890 the increase in the daily was 25.9 per cent; from 1890 it was 30.2 per cent; while the increase in weekly circulation dropped from 26.7 per cent between 1880 and 1890 to 14.7 per cent in the last decade.

There were \$192,443,708 invested in newspapers and periodicals in 1900. They had 27,579 salaried employees, who received \$27,015,791, and 94,604 wage earners, who received \$50,333,051. Material cost \$50,214,904, and the money value of the product was \$222,983,569. There is no way of computing the actual value of the product in promoting advancement and saving the cost of mistakes which ignorance makes at every turn.

The earnestness of life is the only passport to the satisfaction of life.—Parker.

Duty is a power which rises with us in the morning, and goes to rest with us at night.—Gladstone.

Missions.

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

THERE is a lonely grave in Salt Pond, Gold Coast, West Africa. Peter Velthuysen died at Salt Pond, Feb. 20th, 1902, and his body is mouldering to dust in that lonely grave. Peter voluntarily gave himself as a Missionary to Ayan Maim when there was an earnest appeal from there for a teacher and laborer. He was consecrated and wished to give his life and service to Christ. He was sacrificed like his Savior and was willing to sacrifice all he held dear, even life itself in the service of his master and Lord. He was courageous, and willing to face danger and death for the spiritual good and salvation of the dark sons and daughters of Western Africa. He was heroic in its truest and deepest sense. Though dead he yet speaketh, though he barely entered upon his work and saw no fruits of long, efficient and faithful effort, yet his consecration, sacrifice, courage and heroism are bearing rich fruits in the home land and among our people. Let not the anniversary of Peter's death go by unnoticed, without a grateful thought or a sweet remembrance, and a prayer to the loving Father for all the dear ones who will in silent sorrow mark the day of his death. No monument marks that lonely grave in Salt Pond. Would it not be a fitting thing for the Christian Endeavorers of our denomination, of whom he was one, to erect one over that lonely grave? No doubt on Feb. 20th, 1903, some of our little band at Ayan Maim will visit that grave. We rejoice there are some here, who though they cannot visit Peter's grave and put lovely flowers upon it, yet would cover it with flowers of loving memory.

THE LONELY GRAVE.

M. B. CLARKE.

Toward the Gold Coast of Africa,
Beside the salt sea's waves,
In thought we turn our tear-dimmed eyes
To mark a lonely grave.

The grave of one whose hope had been
To bear from place to place
The glorious Gospel of God's love,
The tidings of his grace.

Short was the time allotted him
The joyful news to tell,
Though faithfully and honestly
He gave the message well.

But grim disease awaited him,
The deadly fever lay
In ambush, till his steps drew near
And followed all his way.

In vain he struggled patiently—
His heart so strong and brave—
In vain the sorrowing natives sought
His waning life to save.

In far-off lands a mother wept,
An aged father prayed,
A loved one tireless vigil kept,
With love still undimmed.

Oh! sacred grave, in distant land—
Pledge of a soul's release—
To all these sorrowing hearts still bring
God's messages of peace.

Not as the common earth shall be
The mantle o'er thee spread,
For thou art witness of a life
For others freely shed.

Art witness of the Christ-like love
A human heart may know,
And the white flowers of purity
About thy path shall grow.

No sacrifice which love has made,
In God's great plan, is lost;
The Son his life a ransom paid,
And counted not the cost.

Speak to these grieving hearts of ours,
Oh! distant, lonely grave,
Remind us of the love of Christ,
Of Christ who died to save.

Remind us of the souls unsaved,
For whom the price was paid;
Renew our faith, that not in vain
The sacrifice was made.

A CHRISTIAN denomination is an organized body for work. It is not to be merely an absorbent of truth and good, but to give out truth and good to others. The work of any denomination is two-fold; first, as Christians a denomination is to earnestly and faithfully work for the salvation of men, and possess as the moving power in that work, a large measure of the world-wide missionary spirit; second, as a separate Christian body it is to teach and emphasize the truths which make it a separate and distinct people, because those truths are deemed to be vital to spiritual life and character. To put it in another way it is to preach and teach by the living preacher, the printed page, and by example the gospel of Jesus Christ, as they understand and believe it to be, and the truths and principles which make them a separate people. To do this there will be enterprises to undertake and carry on, interests to maintain, fields to occupy, laborers to support, publications to sustain and advance, and various means and appliances to use. Who are under obligations to support these denominational interests? The people who made them and none others. Are the Methodists under any obligation to support Presbyterian enterprises? Who will support Seventh-day Baptist enterprises and interests if Seventh-day Baptists do not? Again, who are the denomination? The officers? The boards? The ministers and deacons? Is it only the duty of these to sustain and carry on such interests? Nay, verily, it is the duty of all the members of a denomination to provide for her interests and maintain her enterprises, push the truth; and in doing it, there is denominational life, strength and growth. The fact of being a member in the household of Seventh-day Baptists, is evidence enough that such a one is under obligations to support Seventh-day Baptist interests and enterprises, if they are gospel wise, right, practicable, essential. If not right, practicable and essential, then the people would say so and enter their protest. It is supremely selfish to become a member of a denomination, to be simply and solely a receiver of the benefits and blessings which it confers. One should feel it not only a pleasant duty but a sweet privilege to contribute as God giveth the ability, if it be but the widow's mite, to support and advance denominational work, to give of time, labor and money, to maintain and forward denominational efforts. For one I believe in religious denominations. They stimulate and purify one another. They better promote the work of salvation. They more rapidly spread the gospel, and both conserve and propagate the truths of the Bible more successfully than our people could. They serve also as checks to each other. The student of Church History who has noted well the dissensions, corruptions, bigotry, intolerance, tyrannical power, cruelty and wickedness of the old papacy, will never desire to see only one church or denomination on the earth. Let every Christian lift all he possibly can for Christ, and the truth among the people of his choice and faith. Loyalty to the doctrines, spirit, purpose, and work of a denomination, as a rule, evinces loyalty to God and Christ. A faithful, loyal and zealous Seventh-day Baptist as such cannot be otherwise than a Christian,

striving to be obedient to God, loyal to Christ, and faithful in his service. A Seventh-day Baptist who takes no interest in the work, mission, and progress of the denomination, doing and giving nothing for its enterprises, has but little or no interest in the Christian religion, and is either in the condition of spiritual decay or is spiritually dead.

LETTER FROM D. H. DAVIS, D. D.

WEST GATE, Shanghai, Dec. 30th, 1902.

My dear Brother Whitford:

My last letter was written to you from Nagasaki, Japan, where I tarried a day for the Empress of China by which steamer I completed my journey to Shanghai. The Empress is a much finer steamer than the Hong Kong Maru, and the service is also far superior, while the rates are the same, but of course at this season of the year it is much better to travel by the southern route. The Empress like all the other steamers had a very rough passage and suffered a good deal of damage. The front part of her saloon was entirely smashed in and a large quantity of water was shipped. The damage is said to be over a thousand pounds, or over \$5,000 in gold. I think I was fortunate in choosing the southern route for we only had three days that could be called rough sea, but those three days satisfied the passengers who had been wishing for a storm. We arrived Sunday morning at 00-song at the mouth of the Whang Poo river about 14 miles from Shanghai where the steamers cast anchor, and the passengers are conveyed the rest of the way by a tug-boat. It was a very rainy and cold morning, and it was at such an early hour that I did not expect any one would meet me, but when the tug-boat came Mrs. Davis and Dr. Palmberg were to my surprise on board. It took some time to tranship baggage and passengers, and it was nearly noon before we arrived at our home at Zia-kyau beyond the West Gate. My own heart went out with a good deal of thankfulness that this long journey was at an end.

I found all the members of the mission in usual health except our boy Alfred. He has not been well for several months, and is now suffering a good deal with bronchitis. He seems now to be improving again and we hope he will soon fully recover.

Christmas Eve, we had a small Christmas tree in our sitting room at which time various presents, sent by friends at home, were given, together with presents given to each other by ourselves. In this way we had a very pleasant evening together. On Christmas day a service was conducted appropriate to the occasion in which I was excused from taking part except to offer the closing prayer.

On Sabbath last I preached my first sermon in Chinese, in which I gave a somewhat extended account of my visit in the home land, assuring the native Christians of the abiding interest of our people in their spiritual growth and prosperity, also conveying to them the Christian salutations that I was commissioned to bear to them. At the close of the service Mr. Dzau Sing Chung made a few remarks and took a vote from those present requesting that I thank the people for their kindness and for their salutations.

The natives seem very glad to welcome me back and it is a pleasure for me to meet them again.

We are to have Communion service next

Sabbath and I trust we shall renew our covenant with the Lord and begin the year with new devotion and consecration to the work and service of the Master.

Trusting you are all having a happy New Year and will be greatly blessed during the whole year.

THE BOOK OF BOOKS.

There are two ways in which to judge of every book. One is that of the critic, who picks to pieces. He may do this with the best of intentions. "Internal evidences" of something or other are what he is seeking. If ruder to find them he dissects just as the surgeon dissects. He pulls apart just as the botanist pulls apart. And when he gets through, there may be a lot of information for the critic, but there is very little, if any, inspiration for any one. The spirit of the book has been sacrificed to its literary construction. And a book is a good deal like a man—take out its spirit and it is worth very little.

Then the other way of judging of a book is to consider its spirit. Its purpose may be to demonstrate some scientific truth; then a bit of sentiment would be out of place within its covers. Its purpose may be to teach mathematics; then there is no portion of it reserved for fiction. Its purpose may be to magnify some heart truth; then it requires nothing of chemistry or zoology or geology. The spirit of the book is governed by its purpose. The reader who takes up a scientific treatise and complains because he does not find it exciting as he would find a novel exciting would have no cause for complaint; he has gone to the wrong market. All of his criticism aimed at fiction failings would be of no weight against its scientific value.

In spite of the plainness of this proposition a great many people approach the Bible in a manner entirely different from that in which they approach other books. This may be partly due to causes beyond their control, still it is true that the book of books is not treated as any literary critic would insist other books should be treated. If it is picked to pieces and there is not the beauty in the separated pieces that was claimed for it as a whole, too many readers express doubt as to its original beauty. Suppose a botanist who picks apart a rose should insist that being the component parts of a rose the wreck must have the beauty of a rose; and unless it did have that beauty in its battered condition, it could not have been a rose originally. We would write him down as anything beside scientific in his methods, would we not? Yet that is the way a good many critics use the Bible. They say that this part of it is not in accord with modern science, or this part of it does not agree exactly with secular history, or this part proposes what we cannot understand, or this part is mere legend or story. And then, because of all these various parts, the whole book is to be cast aside as a mere tale of some dreamer. The spirit of destruction is not the spirit of the Bible, and the reader who approaches it in that spirit loses that for which the Bible stands.

There is no doubt as to the literary beauty of the Bible. Charles A. Dana used to say that a knowledge of the Bible and a knowledge of Shakespeare were equally necessary for a man who would be truly cultured. Yet one does not read the Bible as he reads Shakespeare. As a literary criticism of the two

books, Mr. Dana's comment is undoubtedly correct. But the spirit of the two books is absolutely different, and because of that difference no one can secure the benefit in them if he approaches both in the same spirit. The Bible was given unto man for a definite purpose. Those who read it in that spirit and who seek from it that which it was intended to give; learn by experience that those who seek shall find; while those who read the Bible to prove some scientific truth may come away convinced that it is not what they hoped for. The book of books is to inspire men to better things and to point out the way by which to attain them.—Editorial Westery Daily Sun.

TREASURER'S REPORT

For the month of January 1903.

Geo. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in Treasury January 1, 1903	\$2,211 88
Woman's Executive Board—General Fund	\$ 81 00
China Missions	5 00
Y. P. S. C. E., West Hallowell, Me.—Dr. Palmberg's salary	25 00
Angelina Abbey, Erie, Pa.—Gold Coast Mission	4 00
H. Alice Fisher, Northborough, Mass.	10 00
Seventh-day Baptist Memorial Board	
Missionary Income	\$ 13 19
One-half D. C. Burdick's Income	39 14
A. C. Burdick, Alfred, N. Y.—China Missions	1 00
L. A. Davis, Westfield, Pa.	1 00
H. Kerr, Waggoner, Indian Territory	7 50
Lucina Tallet, Otsego Center, N. Y.	5 00
Mrs. D. R. Cook, Auburn, Me.—Home Missions	5 00
Mrs. E. R. Maxson, Syracuse, N. Y.	5 00
J. H. Cook, Utica, N. Y.	4 50
Pawtucket Sabbath-school—Birthday offerings	3 75
Sherman Park Bible Class, Syracuse, N. Y.	1 00
R. S. Wilson, Attalla, Ala.	2 00
S. C. Maxson, Utica, N. Y.	1 00
Phoebe C. Newton, Fayetteville, N. C.	1 00
Emily P. Newton, Fayetteville, N. C.	1 00
Albion, (Wis.) Sabbath-school	8 54
One-cent Association, Alfred, N. Y.—Boys' School	5 00
A. G. Crofoot, Auburn, Wis.	5 00
Churches:	
Parsons, Ill.	9 40
Alfred, N. Y.	17 53
Second Brookfield, N. Y.	12 00
Waterford, Conn.	10 00
Shiloh, N. J.—General Fund	\$ 7 75
China Missions	2 41
Nile, N. Y.	10 00
New York, N. Y.	19 95
	Cr.
O. U. Whitford, Balance salary and expenses, quarter ending Dec. 31, 1902	\$ 181 35
R. S. Wilson, Balance salary and traveling expenses, quarter ending Dec. 31, 1902	87 45
W. L. Davis, salary, quarter ending Dec. 31	25 00
Church at Berea, W. Va.—Five Months Labor	20 84
W. Orville Babcock, Labor in Preston, Otsego and Lincoln (N. Y.) field	35 75
Churches:	
Cartwright, Wis. Quarter ending Dec. 31, 1902	50 00
Hammond, La.	31 25
Interest	52 50
Loans	50 00
Cash in Treasury Jan. 31, 1903:	
China Mission	\$ 952 67
Debt reduction	5 00
Available for current expenses	1,050 99—
	\$ 2,522 70

E. & O. E.

Geo. H. UTTER, Treasurer.

A HAPPY FATHER.

On the long platform of the great railway station stood a portly and prosperous looking gentleman waiting for an incoming train. His sleek appearance showed that he was careful of his clothes, and his air of well satisfied dignity did not encourage undue familiarity. As the train rumbled into place and came to a stop, a crowd of boarding school girls, with great chatter and many delighted squeaks, began crowding tumultuously from the cars and greeting with merry cries the friends who were waiting to welcome them home for the holidays.

Suddenly from the middle of the merry throng sprang a good-sized whirlwind. It rushed toward the dignified gentleman who was calmly waiting. Her dress suit case flew one way and her umbrella another as she leaped upon him and clasped him about the neck with a hug which would have done credit to a cub bear. His hat flew off, his coat was torn open and he staggered under the impetuous force of the assault. Of the sleek and dignified looking person so lately standing calmly on the platform only a wreck was left. But he looked happy.

Woman's Work.

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

FEAR NOT.

Let nothing make thee sad or fretful
Or too regretful,
Be still;
What God hath ordered must be right,
Then find in it thine own delight,
My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true,
Doubt not that he will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest;

Thou knowest what God wills must be
For all his creatures, so for thee,
The best. —Paul Fleming.

The Hospital Book and Newspaper Society has just rendered its twenty-eighth annual report. It has distributed in the last year nearly nine thousand books, over thirty thousand magazines and fifty-eight thousand weekly and illustrated papers. The object of the society, as stated in the Constitution, is "To furnish reading matter gratuitously to the inmates of hospitals and public institutions, and wherever the need may exist: 1st, in New York City; 2d, in New York State; 3d, in any part of the United States."

Boxes for the reception of reading matter are placed in railroad stations, hotels and ferries in New York, and all interested are asked to deposit reading matter in these. During the year ending September 30, 1902, the society sent out fourteen hundred books and three thousand magazines more than in the preceding year. (Our readers may recall that mention of this work was made in the RECORDER about a year ago.)

Many packages of reading matter are received from towns and cities outside of New York, and each person sending such literature is asked to pay freight or express, as the society has very little money.

They had about two hundred and fifty beneficiaries on the list for last year, scattered over twenty-seven states and territories, including Cuba, Porto Rico, China, Manila and other army and navy stations. Literature is sent to colleges, schools, hospitals, prisons, libraries, missions, soldiers, sailors, light-houses, life-saving stations and individuals, so we can readily see that almost all kinds of literature is needed in this work.

There is one prison in New York State where there are a thousand men, that is supplied with reading matter by this society alone.

Appeals for literature are constantly coming in from the South and West, that are being answered as fast as the funds in the treasury will allow. In many cases the individuals receiving the literature practically keep a circulating library. One case is cited where the better class of books are used in Sunday-school work and read by people of some education. Picture cards and calendars are given to the sick and to children, while those who cannot read are interested in the pictures in magazines and illustrated papers.

IRONING-DAY INSPIRATIONS.

It may not be entirely fair to defend so commonplace a subject by quoting Charles Dudley Warner's "Backlog Studies" or Shakespeare's well-known words about finding "sermons in stones," yet one never knows what other eloquent sermons might have

been written by these same men had they invaded the family laundry and taken a hand at the weekly ironing.

However, the masculine mind will undoubtedly continue to seek its inspiration from other sources. Neither is it expected that this subject will appeal to more than one class of women, namely: to those who preside over small households and who have solved with their own hands their portion of the "servant girl problem." The woman who has the physical strength to do her own work and the courage to do it cheerfully is the one most likely to find inspiration therein.

Every department of house-work has its joys and sorrows, but, under certain conditions, ironing may become one of the most delightful of exercises. There is really nothing like it to smooth out one's ruffled feelings.

In selecting these favorable conditions, each housekeeper is a law unto herself. All will doubtless agree in preferring to iron in a clean, cool, well-lighted room. The best in the house is none too good, provided it is within easy reach of the stove. Unless it be in the very warmest weather, there is no more attractive and convenient spot to set up the ironing-board than the neat, freshly-scrubbed kitchen from which all traces of the previous day's washing have been carefully removed.

In saying previous day's washing, I refer to the time-honored custom of appointing as ironing-day, the day after that on which the weekly washing is done. It is a custom worth following, in the main, for a longer delay allows the wrinkles to become more deeply imbedded in the linen while at the same time it loses something of the stimulating freshness of ozone.

On the other hand—but words fail me at the mention of those ultra-energetic females who habitually insist on completing the entire process of laundering, with one pair of hands in one short(?) day of sixteen hours. They rob, not only themselves of needed rest, but the clothes of their legitimate share of sunshine and wind. Except in cases of real necessity, such zeal is certainly without knowledge and excites expiration rather than inspiration.

But whichever day of the week may have been set apart as ironing-day, it is important to keep it sacred to that one operation. Ironing is not likely to become an inspiring process when there are "too many irons in the fire" which statement obviously holds good only when taken figuratively.

I am well aware that such a policy will be promptly condemned by thrifty house-wives and by the numerous theoretical writers on domestic economy. Mrs. Rorer says that a fire should never be kept for one purpose alone. Such a rule, of course, does not apply in the use of a modern gas range or of oil stoves where the expense is exactly proportionate to the number of burners lighted.

But the conscientious house-keeper who burns coal or wood, feels herself compelled to plan a variety of dishes to be cooked by the same fire which heats the irons. So she stews and preserves, bakes bread and beans, using every available space inside and outside the stove. The process of ironing must be frequently stopped in order that the various processes going on at the stove may be properly directed. After each peep into the oven and each poke in pot and kettle the hands

must be cleansed and the apron changed before returning to the waiting board.

While the moments were being consumed in this way, the dampness was departing from the linen, and there is only time to give a few hasty dabs with the over-heated iron, double up the article in the quickest way and throw it over the bars. When the entire contents of the basket are finally hung up in uneven, unlovely rows, the weary cook, laundress, and superintendent combined, tries to forget her aching back and burning head, and congratulates herself that she "will not have to keep an extra fire for it any how."

O short-sighted woman! what of the fire that has been consuming your store of vital energy? Though an unseen and unmeasured quantity, when the day of settlement comes it will prove the costliest fuel of all. In view of this painful waste of womankind, is it strange that one sometimes feels moved to declare with Paul, "And yet show I unto you a more excellent way." There are some successful housekeepers who refuse to accept the motto—the greatest amount of work in the shortest possible time, and who regard their household tasks not as a curse to be removed but as a blessing to be enjoyed. A housekeeper of this sort does actually enjoy the weekly ironing and she settles herself to the task with an air of perfect freedom and contentment which is one of the dearest features of a quiet home and which does more to mend shattered nerves than all the recreation and rest cures in the world.

This contented feeling is evidently shared by the sleeping cat curled up in his accustomed ironing-day chair near the small end of the board. It is not one of the lucky sort of boards that stand on their own legs, but it has an appearance of solidity due, no doubt, to having been so long pressed into service in one family. It is well padded with old flannel and an outer garment of muslin is securely tacked on from head to foot.

The woman at the board handles her irons lovingly but cautiously, as the warmest friends should always be treated. Though not burdened with proper names, they have a distinct individuality and a certain position on the stove from which they are always taken in the same order. Moreover, the mistress knows they are clean for they were carefully scoured after last week's ironing and put away in a dry, dust-proof place. As they glide smoothly over the glistening snow-white linen they are followed by critical eyes which note carefully the results of the scrubbing, boiling and rinsing processes, supplemented by the action of sun and wind. Other hands might have done it equally as well but the pleasure of ironing would have been a trifle less keen. There is no friction from over-dry surfaces since each article was properly dampened and rolled the previous evening. Neither does the starch adhere to the irons for it was prepared deliberately according to well-established rules.

The house-wife's thoughts now turn naturally enough to her early initiation in the mysteries of the laundry. She is grateful to the wise mother who insisted on the painstaking practice necessary for the mastery of the art. The big irons and the identical garments with which her childish fingers wrestled are pictured vividly in her mind. She wonders what the tears of discouragement that would sometimes overflow had to do with the vic-

tory. The answer to her query was apparently given as she turned the sheet she was ironing and another page in her memory. She saw a maiden with downcast eyes and quivering lip standing before a dignified man with long white hair and beard, and heard him say consolingly, "I never yet knew a girl to succeed with an essay until she had wept over it." Those tasks would not seem so difficult now. She smiled as she thought of the forced stanzas, sonnets, and paragraphs of her school days. She had not then learned in the school of life how a living thought will find expression whether the hands are idle or not. She recalled how many poems, letters, and essays had been evolved at that very board. Why not tell the whole story and say on the board, for there seems to be a mysterious connection between the action of the hand and the brain in ironing and thinking. As the wrinkles disappear under the weight of the iron the rhetorical blemishes are rubbed out and the words settle into smooth polished sentences. Then if one is hunting a fine climax, it is only necessary to begin folding a sheet or a tablecloth systematically, and by the time the desired dimensions are reached the climax is gained.

But it is most surprising how easily a poem(?) may be ironed out. Take, for instance, a napkin or towel to each four-line stanza. With steady uniform strokes, the iron moves back and forth over the yard of linen and the most obstinate rhythm is reduced to symmetrical feet. When perfectly dry, the towel is carefully laid in two lengthwise folds. Of course, one matches the edges accurately each time, and in doing so, discovers the rhymes needed to complete the stanza. Rather flat poetry, some one may think. Possibly, but it has some warmth at least, and surely cannot be very dry, for the moisture from the linen permeates it. At any rate, it is a scheme well worth trying by the amateur poet, for a half hour at the ironing-board is often worth more than a half day of pencil-chewing torture at the study-desk. It is possible that even so great a poet as the Autocrat of the Breakfast Table might have found this a quicker way to extract those tenacious last stanzas, an effort which he compares to the slow process of draining the last quarter of a gill of honey from a pint jug. Any sensible house-keeper knows that the only feasible plan in the case of the jug is the steady application of a moderate degree of heat.

It matters little that the majority of these poems and paragraphs remain unwritten and unread; one has a certain tender feeling toward them which extends unconsciously to the particular piece of linen from which each was wrought. One begins to understand why all new cotton or linen is so uniformly hard to iron. It is stiff with ideas and inspirations that can only be set free by the combined action of heat and muscular energy. Each new article is thus gradually compelled to contribute to the family comfort and edification even to the extent of sacrificing its own substance.

Some practical reader may wonder if the house-keeper will lose herself in her reveries and forget to finish the ironing. It is possible that the hands may fly all the faster to catch up with a thought. But, suppose one should be a little longer at the board, when

it is finally returned to its accustomed niche it leaves behind no tired nerves and aching muscles to mar the satisfaction of surveying the shining, symmetrical rows on the bars.

It may be true that the deliberate women who take time to enjoy the "profession of house-wifery" do not read so many books or attend so many club meetings as their bustling neighbors, but they think more, worry less, and last longer. M. M. C.

ANSWERED.

Is I happy, honey? 'Sho
I's too busy, chile, ter know.
Got ter git dis washin' out
While de sun am lurkin' 'bout;

Cook de dinner, hoe de co'n.
An' ez sho ez you's done bo'n
Den I'll hab ter stop agen
Ter whip dat pickaninny Ben;

Git de goat an' chillun fed,
Count 'em ez dey goes ter bed,
Teachin' manners while I sews
Patches on de ole man's clo's.

Sakes alive! I's hustlin' so.
'Clar to goodness ef I know
Ef I's happy or I ain't;
Got no time ter make complaint.

When I's nothin' else ter do
I'll set down an' think it thro',
But de day ter think an' set—
Lor! dat day 'aint got hyah yet.
—Dixie Wolcott, in Harper's Magazine.

WHAT SHE NEEDED.

"I don't know what to do about my daughter, Lucy," said a perplexed mother, who had come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have any interest in life, and she's so irritable at times. I don't think that she has exercise enough, and I want to know what you think about my sending her to a gymnasium or to a dancing-school. She is tired of her bicycle, and the lawn-tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"O, no; she knows nothing about cooking."

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room and make her own bed?"

"No, I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"

"Well, no."

"Then, madam," said the doctor, frankly, "your daughter has no need of a gymnasium in which to expend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother, weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium or a dancing-school to make her helpful and happy.—Raleigh Advocate.

Our Reading Room.

WESTERLY, R. I.—Pastor Davis and family have been away for a little more than two weeks, visiting in Western New York and in Pennsylvania. Mr. Davis returned Thursday, January 29th, but his family will remain awhile longer. In his absence the pulpit was supplied by Rev. O. U. Whitford, and Deacons I. B. Crandall and G. H. Utter had charge of the prayer meetings.

At the election of Sabbath-school officers, William H. Browning was chosen Superintendent to succeed Milton A. Crandall, who declined a re-election. Mr. Crandall has served very acceptably for the past four years, and a vote of thanks was given him at this meeting. B.
Feb. 6, 1903.

LOST CREEK, W. VA.—In the absence of a pastor we have asked Bro. A. J. C. Bond, of the Roanoke church, who is now a student in Salem College, to speak for us once a month, with this invitation he has accepted. He was with us last Sabbath and gave a message which was inspiring and uplifting. He also told of the success which has attended the meeting at Salem, in which three of our young people who are attending college there, have accepted Christ and one has "renewed his covenant." Bro. O. A. Bond, also a student at Salem College, gave us a very interesting and instructive talk the last Sabbath in January, from the text, "Am I my brothers keeper." Next Sabbath we expect President Gardiner. Our Sabbath day services are well attended considering the weather and our scattered condition. Sabbath school is kept up with its usual interest. The Ladies Aid Society have their regular monthly meeting. The Christian Endeavor Society has been abandoned owing to so many of our young people being away attending school. M.
Feb. 9, 1903.

THE SABBATH RECORDER.

ANNIE L. HOLBERTON.

For two decades have these columns fair
Been gladly welcomed, perused with care,
While precious gems from rich mines of thought,
Unmeasured wealth to my soul have brought.

In touch with all that was truest, best,
My thirsting heart has been oft refreshed;
Here words of comfort and precepts right,
Life's darkest shadows have put to flight.

Pity the bigoted, narrow mind
That in these pages can fail to find
Authentic teachings from Scripture brought,
Which Jesus Christ, and not man, has taught.

SABBATH RECORDER, instructive friend,
Still with thy presence our homes defend;
From false tradition and error's might,
Lead and direct us to truth and right.

WHY SOME PEOPLE FAIL.

A quality that greatly reduces influence is what might be called a touch of treachery. There are people we know who have charm and attractive qualities, who have sympathy and intelligence, people to whom we would gladly take our troubles and difficulties. But there is one thing that hinders us. We cannot fully trust them. We trusted them once, perhaps, with a sacred secret, a secret the disclosure of which cost much. It was with a kind of sickening misery we found out that they had betrayed us. They did not mean any harm. They were people who loved to give pleasure and knew that the satisfaction of curiosity is to some folks the

greatest pleasure of all. So they told our poor little story. We are not angry; it was their nature, but never again could we unlock for them the doors of the sanctuary. We shall never challenge them, never upbraid them, but they must remain in the outer court.

Again, there are friends, and often very kind friends, who indulge too freely in criticism of their friends. Pascal, I think, says that if we all knew what our friends were saying about us there would not be four friends left in the world. I do not think so. If our friends heard all that we said about them, most of them would have no cause for pain. It is when our talk about them comes in distorted fragments, no wonder if it offends and grieves. I think there are many true friends who need have no fear when all secrets and all revealers of secrets are disclosed. Perhaps there is a certain look of shiftiness in the face, and especially in the eyes, of those who do not keep counsel. Eyes that look in yours clearly, candidly, steadily—do you not know them? Anyhow, I am quite sure that there is nothing so loveable as trustworthiness. May it not be said in a sense that trust is a greater thing than love? The highest expression of a life-long devotion is in the words, I know him or her in whom I have trusted. The heart of her husband shall safely trust in her.

Another worm at the root of the character may be defined as the lack of brotherliness. There are men who will not work with others. I understand what is to be said of self-reliance, and I understand especially that not a few can do their work only by being a free lance. They have no taste for committees and consultations. They brood silently over their course till they come to a decision, and when they come to it they go forth alone, never looking around or behind to see who is following, and caring very little whether they are in a majority or in minority. That is good—up to a certain point. Yet all isolated action tends to be ineffective. Few great things have been done without co-operation, and the hindrance to frank and loyal co-operation is not seldom a certain vanity, a desire to be followed, an unwillingness to compromise. Often one thinks of a man and says if he would only work with his natural associates, how great a power he might be. But he holds aloof for one reason or another, and no high cause advances through his aid, and there are few to mourn him deeply when he dies. On the other hand, it seems sometimes as if a cause were buried when a man is buried.

If we could see into the secret springs of life, I am persuaded that we should see that the reason for many comparative failures is the excessive desire always to swim with the stream. When the heart is young and confident and unpoisoned, it commits itself without hesitation to a hard and difficult course. But as life advances the opportunity to turn and side with the winners becomes more and more tempting. That it is so seldom taken on the whole, is an impressive testimony to the noble constancy of many natures. However, there are many who are unstable, who go off at a tangent when some particular trouble or difficulty presents itself. It is wonderful how skillfully some people manage their changes of front, and how they make excuses for their inconsistency. — British Weekly.

Young People's Work.

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

Answer.

That always pays. "What shall I do?" Do right. There are few ambitious Seventh-day Baptist young people who will not be put to the test at some time in their experience. Our business men who afterward became so successful passed through severe tests along this line. The course which they took seemed to mean sacrifice at the time. We must be prepared for that, but, did I not read in the New Testament the other day about people who counted themselves happy to suffer for Christ's sake?

The second point is this; that the people who stand by the Sabbath at all costs, prosper more even financially, in the long run, than do those who leave it in order to make more money. There are dark days, but they precede the dawn. "In the long run," I say. Don't let your observations be confined to a narrow range. Talk with old people who have been watching things for a life time. Ask them to point out the comparisons for you. "And all these things shall be added to you." Follow your conscience to the sacrifice of money and comfort, thank God for the honor, and in the evening of life you will say, "It was no sacrifice, after all. For God made me the gainer along every line."

In the third place, it is a noble ambition to give employment to our own people, and I know of many who cherish that ambition and are making it an aim in life, to build up business where they can do it. With all my heart would I encourage it. But, my dear young friend, there are many Seventh-day Baptist employers who can not get enough capable, reliable Seventh-day Baptist employes. I know one firm which has a wide reputation for kind and generous treatment to its men, which can find only a small percentage of Seventh-day Baptist men to do its work. If it were my calling to work in machinery, I would ask nothing better than a chance to enter that shop. There are farmers who want hands, owners who want tenants, etc. Better still, there are possibilities of many kinds which only await the grasp of a resolute and trained hand to become an actuality. Go to your pastor, talk with our consecrated men of experience, think the problem out before God, with the promise that you will do what he wants you to do—and write me again.

And, by the way, I wish those who have observed would send in their testimonies as to whether these statements are true in your observation and experience. Does it pay to follow your conscience? Does it pay even in material blessing?

O, yes, and did you ever write to the secretary of our employment bureau? His address is W. M. Davis, 511 W. 63d St., Chicago.

Tact: A Warning.

What is it? Literally "touch," a sensitive touch. The blind come to have a very delicate power of discrimination in the ends of their fingers. They acquire it by intent observation and by practice. Sensitiveness to the feelings and opinions and rights of others is something which can be acquired, too, when we are eager enough. While we abide unmoved in our own convictions, we can be

patient, considerate and loving in drawing others to the right. I am afraid the philanthropist described below lacked these qualifications. He saw some men digging a ditch in a city street, and in a patronizing manner asked the foreman a question about one of the men who was gray-haired. The foreman referred the question direct:

"Johnny, this man wants to know how old you are?"

The patriarch straightened himself slowly, and leaning on the handle of the pick surveyed the inquisitive man with a pair of china-blue eyes. Then he put a question in turn. He said: "Has he got any smokin' tobacco an' a match with him?"

The inquisitive man was obliged to own that he had not, and repeated his own question.

"I never kep' no di'ry when I was young," replied the old man, "consequently I can't tell you. Mebbe you've got a seegar?"

"I'm sorry, but I don't use tobacco," said the philanthropist. "Isn't the work pretty hard?"

The old man began to climb out of the trench. "Here," he said. "You get down in there an' try it a spell. You can find out that way better than I can tell you."

Two or three men along the line laughed, and the philanthropist seemed discomposed as he declined the experiment. But he resolved to try again. "Haven't you any children?" he asked.

"See here, mister," said the patriarch, "are you tryin' to better my condition?" Becos if you are you want to come around with ter-backer or the price of a drink. I ain't got time for no conversation otherwise. I'm workin' to earn my salary, so's there won't be no kick comin' from the mayor. Take him away, Pete."

There was another laugh from the men near and the foreman smiled and walked away. On brief consideration, the inquisitive man did likewise, deciding as he went that kindly interest was not appreciated by the working classes.

Tact: An Example.

In contrast with the above, here is an instance of tact and wit used in an excellent cause, given in "War Memories of a Chaplain":

One of my chaplain friends was on an army transport, going south with officers and men from various regiments. The officers were playing cards in the cabin from morning to night. When Sunday came, the chaplain took a good supply of reading matter from his cabin, and was on hand with it as the breakfast-table was cleared off, and the officers were getting ready to play cards, as usual. Stepping to the head of the table, he said, good-naturedly:

"Gentlemen, tracts are trumps to-day, and it's my deal."

"All right, chaplain," the officers responded, "give us a hand."

The books and papers were given out. No cards were played that day. The chaplain had his opportunity unhindered, because he showed tact in his way of presenting his case.

THE IDEAL CHRISTIAN ENDEAVOR SOCIETY.

A paper read by Lonette C. Severance, during the C. E. Hour at the late session of the South-Eastern Association, and requested for publication in the SABBATH RECORDER.

My aim in this paper will be to describe some of the conditions I should expect to find in an ideal Christian Endeavor society. Many of the thoughts advanced will not be

new; on some points my views may differ from yours; but if I shall drop any hint or make any suggestion that will help to make any society more interesting and helpful to the members or to the community, this paper will not have been written in vain.

First, the ideal society has live, interesting prayer-meetings. The members do not come in long after the services have begun and sit on the back seats, as far apart as possible; they come well to the front so as to be near the leader and the organ; and are in their places promptly at the hour appointed for the service to begin. You can see by the expression on their faces that all are interested. After a few minutes song service, in which all take part, the leader reads and comments briefly upon the lesson. Then comes the prayers and testimonies. Here, too, every voice is heard, either in prayer or testimony. Those present have not come without previous study of the topic as is shown by the earnest remarks in direct line with the topic. It is a rousing meeting; all seem anxious to take part and to show their love for their Savior. Whenever there is a pause in the service, the music committee is ready with a song to be sung by the congregation, with occasionally a solo, duet or quartet, as a change from the regular order.

At the close of the service the social committee seek out the strangers, if there should be any, make their acquaintance and introduce them to the other members. Occasionally the society has special meetings upon missionary, temperance, good-citizenship or denominational topics, when some of the members are asked to prepare and read papers on appropriate lines of Christian work. These things one may see by an occasional visit to the prayer-meetings. But if you live long in the community, many other good points will come to your notice. I will mention a few of these.

The members of the ideal society are not only faithful in supporting their own meetings but you will find them regularly attending the church prayer-meeting as well as the preaching service and Sabbath-school. They will also be actively engaged in all moral and social reforms and in every good work which tends to better the condition of society. But although they are busy with many things, they take time once or twice a month to hold a social at the home of some member for the purpose of becoming better acquainted and of coming more in sympathy with one another. They also hold occasional musical and literary entertainments, charging a small fee for admission. But the socials and entertainments are not so much for the purpose of raising money as to increase the interest of the members in each other and in the society, and keeping the weaker ones from questionable places of amusement. They have another and a better way of raising money. They practice the plan of systematic giving or tithing. A certain part of each ones tithe goes into the society treasury and is used for various home and foreign missions, the rest is given individually for the pastor's salary and other church work. By this method they are enabled to give much more and to give it more easily than they would in any other way.

The ideal society is not slack in business methods. The business-meetings are considered as important as the prayer-meetings.

They are held regularly, begin promptly and are conducted in a business-like manner. The committees all have written reports which are handed to the secretary to be kept on file. The officers and committees are selected with care from those who are able and willing to do the work assigned them. These officers and committees meet regularly to consult concerning their work and receive helpful suggestions from one another. By thus thinking and planning, they are not only better prepared to do the work which comes to them but are able to find more work which needs to be done.

Another point that I wish to mention is, that they try always to keep in touch with other societies, both by delegates in the various conventions and by correspondence. The correspondence committee write frequent letters to the denominational papers, giving information as to the condition of the society and what they are doing. They also write letters to other societies, sending greetings and suggestions along various lines of work, and asking for suggestions and hints from the other societies in return. Thus they keep themselves in sympathy with the work in other places. The absent members also, are not forgotten. The correspondence committee write them frequent cordial letters and ask them to write letters to the home society, to be read in response to their name at roll-call. Such a society cannot fail to be a power, not only among the members, but all through the community. The members are enthusiastic. Strangers come in and catch the spirit, they are asked to join the society, which they do, either as active or associate members. If active, they enter at once into the work, if associate, they have the watch-care and prayers of the active members. Thus the society is constantly growing and souls are won for Christ.

TREASURER'S REPORT.

J. D. CLARKE, Treasurer.

In account with THE YOUNG PEOPLE'S PERMANENT COMMITTEE. From August 1, 1902, to February 1, 1903.

To balance on hand August 1, 1902.....	\$ 196 92
Receipts as follows:	
Ashaway.....	10 00
Wilton.....	10 00
Milton Junction.....	12 50
Boulder.....	5 00
Boulder Juniors.....	1 50
Nortonville.....	35 00
Pawcatuck.....	63 75
Leonardsville.....	10 00
Gentry.....	35 00
Alfred.....	22 50
Adams Center.....	22 50
Little Genesee.....	30 00
Platfield.....	143 00
Salem.....	15 00
Farina.....	11 50
Shiloh.....	20 00
	294 10
	\$ 491 02

Expenditures:	
Missionary Society:	
Geo. H. Utter, Jr. Palmborg.....	\$ 150 00
General Fund.....	143 48
	\$ 293 48
Tract Society:	
F. J. Hubbard.....	143 48
Mrs. H. M. Maxson.....	3 48
Publishing House Printing.....	2 25
W. K. Davis.....	2 75
J. D. Clarke, stamps, postal cards, etc.....	2 00
Balance on hand.....	48 60
	197 64
	\$ 491 02

THE SKUNK'S WINTER HOME.

Perhaps the funniest of all preparers for winter is the skunk. His serene highness calmly walks into a woodchuck's burrow and says to himself—for he has no friends—"What's the use of working when you can get someone else to make everything ready for your winter?" And he calmly takes possession and settles down.—St. Nicholas.

OUR MIRROR.

WESTERLY, R. I.—The quarterly meeting of the Local Union, also the annual election of officers was held on the evening of January 13, in the Calvary Baptist church. There was a large attendance, a goodly number coming from Ashaway and Potter Hill. The banner was awarded to the society of the Christian church, which was represented by twenty-nine members.

The speaker of the evening was Rev. L. B. Sears, of Groton, Conn. who held the closest attention of his audience, choosing for his subject, "The Permanent and the Passing." He showed very forcibly that "character is the enduring thing of life." The address was very interesting and helpful. Pastor Davis was chosen president for the ensuing year.

Our social committee gave an oyster supper in connection with the annual sale of fancy articles and home-made candies. In spite of the severe cold, and icy side-walks, the attendance was fairly good and we were able to clear \$47.47. The committee are now planning to give a "Measuring Party," at the home of the chairman, Mrs. Elisha C. Burdick. C. E. day was observed on Jan. 31, by having a meeting without a leader. A special program being arranged and placed on the board. A solo, "To say, Thy Will be Done" was finely rendered by Dr. Edwin Whitford, and a collection for missions was taken. Large quantities of literature have been collected and distributed at the following places, where it was much appreciated: Town Asylum, Fort at Napatru Point and at East Providence, for the work among the sailors.

B. FEB. 6, 1903.

ONLY 70 BELOW ZERO.

For those seeking a climate where there is not so much reason for repining as in the one we suffer under, Forty-mile, Alaska, might be recommended, says the St. Louis Globe-Democrat. We see a statement made by an enthusiast just returned from there, that, no matter what the stories and false reports sent out may have been, the mercury never, under any circumstances, falls lower than 70 degrees below zero. In common with all new countries, this district of Alaska has to undergo a campaign of misrepresentation before its true character is known, but now that the facts are made public, there is no occasion for believing these stories. The returned gold hunter has taken a little run down into the continent seeking a winter resort at which he may wear out some of his summer clothes. Medicine Hat suits him pretty well. There balmy day after balmy day succeeds each other, with the thermometer marking as high as 12 to 14 degrees below zero. At Medicine Hat it is so warm that sleeping bags are not used at all, and there is never a night from August to June that you can't sleep comfortably under four bed quilts, five blankets and a wool mattress; and no matter what the temperature, there is always a cooling breeze that makes life in a steam heated room agreeable and pleasant. At Forty-mile, of course, they have their winters, as might be expected but with a record of three years in which the mercury has never gone beneath 70 below zero, it is pretty safe to say that that is the limit. In fact, everybody that goes there says that place is the limit.

Children's Page.

THE MAID AND THE OWL.

"O Owl! I think you're very wise," The little maiden said; "Because, they say, when bed-time comes, You never go to bed! O tell me, please, if this be true?" The answer came: "Tu whitt, tu whoo!" "Wise Owl! That's just the way with me; I hate my bed-time, too, And wish that I might stop up late, Or all night long, like you. Wise Owl! Please tell me what to do!" The Owl replied: "Tu whitt, tu whoo!" "If I were made a little girl, Instead of just a bird, I'd go to bed when I was told, And not be so absurd! O silly child! Just think of it!" And away he flew; "Tu whoo, tu whitt!" —Little Folks.

GUESTS THAT CAME TO BREAKFAST.

Harold and Nan had been in Aunt Mary's beautiful suburban home for nearly a week. And what a charming place it was, home-like and restful, with its green lawn, dotted here and there with shaggy oaks—"originals," Uncle Phil called them.

"Here it isn't like visiting," confided Nan to Harold, who was two years older than his sister; "it's just living—like it is at home!"

Friday afternoon Aunt Mary was unexpectedly called to the city, and when lunch was served the children found under their plates delicately tinted "at home" cards.

"Is yours like mine?" asked Harold, leaning toward Nan's plate. "Yes; exactly!"

"You are cordially invited to be up and dressed to-morrow morning at 6.30 to meet some little friends, guests of mine, at breakfast. Aunt Mary."

"Who can they be?" pondered Nan, wondering. "S'pose they're coming visiting!" "No-o—they can't be," replied Harold, deliberately. "The invitations read just breakfast—then I s'pose they'll go. But I wonder who they are!"

"I—I hope they aren't going to stay," mused Nan. "It's so nice now, just by ourselves! And I don't believe they are," quickly, "else Aunt Mary wouldn't have us get up so early—we could see them any time."

'Twas after supper that evening before the children mentioned to their aunt the guests she was expecting.

"Are they many—little like us—boys or girls?" inquired Harold.

"The visitors? 'O, about a dozen," replied Aunt Mary, mysteriously. "And they're little, every one of them—not half so large as you or Nan—not quarter!"

"Shall we sit at the table with them?" asked Nan.

"No; for they use no table at home—it isn't their custom. And it wouldn't be polite or hospitable to compel them to conform to our usages," smiled Aunt Mary, sweetly.

"But don't you put their breakfast anywhere?" and Harold looked even more surprised than Nan, at the peculiar way of serving their guests.

"Yes; in a number of places. And the most interesting feature of my entertaining is their hunting for their food!"

"Hunting!" exclaimed both the children, incredulously. "You don't hide what they eat!"

"Yes; Wait till to-morrow—early in the morning—and see if it isn't fun! Can you wake up that early—they'll be here promptly at 6.30, ready to be served?"

"I don't see who they can be to be treated that way—must be foreigners of some kind," and Harold "stretched" his imagination, but in vain; he couldn't imagine who the strange little guests could be.

At six o'clock the next morning the two children were up and dressed, waiting Aunt Mary's call to meet the funny strangers.

"They've arrived. Come down and I'll let them in!"

Harold and Nan hurried to the library, where Aunt Mary stood waiting.

"Stand right there by the radiator while I open the hall door. You won't have to be presented, for my guests are quite above introductions."

The children waited expectantly.

The door opened, and there came scurrying in at least a dozen little visitors, all in their gray coats and dresses.

"O," exclaimed Nan. "You little dears!"

But they paid no attention at all to her—quite uncivil, indeed—but scampered behind the sofa, chairs, into the folds of the lace curtains, everywhere, for the delicious breakfast their hostess had prepared.

And what was the food they searched for so cunningly? Nuts. And the guests were the cleverest gray squirrels that ever you saw!—Christian Advocate.

A TOAD STORY.

One day, my father, sister and I were out in the garden, watching a little toad.

My father took a little stick and very, very gently scratched one side of the toad and then the other.

The toad seemed to like it, for he would roll from side to side and wink. I was so interested that when they went in, I took the stick and did as my father had done. I thought, if he rolls from side to side as I touch him, what would he do if I ran the stick down his back?

I did so; and what do you think happened? His skin, which was thin and soiled, parted in a neat little seam. There was a bright new coat below.

Then my quiet little toad showed how wise he was. He gently and carefully pulled off his outer skin. He took it off the body and his legs first and then, blinking it over his eyes, till—where had it gone? He had rolled it into a ball and swallowed it.—Selected.

SHE TOOK IT.

The meddlesome fingers of little three-year-old Ruby were so often where they ought not to be that, if anything was missing, she was usually suspected at once. When such things were mentioned, she would say, with a sad little shake of the head, "I mus' hab done it," in a repentant but somewhat resigned tone. On mamma's bureau shelf, supposed to be out of reach of small fingers, were two tiny bottles, one having had choice perfume in it, the other containing a few powerful pills. One afternoon, mamma noticed that both bottles were gone, and at once went in search of Ruby, finding her playing quietly with her blocks. Thinking only of the pills, mamma said, anxiously, "Ruby, did you take a little bottle from mamma's bureau?" "Yes, mamma," said Ruby, "I did." "Did you take anything out of it?" asked mamma, still more anxiously. "Yes," very sorrowfully, "I did." "Where is the bottle, dear? Show mamma quickly." Ruby looked about, and gave mamma a small bottle. "Why,

Ruby, this is the perfume bottle; there was nothing in here." "There was," said Ruby, looking at the bottle regretfully; "there was a smell in there."—Ex.

THE LOVE CURE.

The windows of the great house were darkened, the doorbell muffled and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Doctor and nurse bent over her in anxious ministrations, but the expression on her wan features never altered and, beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room Mr. Allison?" said he. "I will speak with freedom there."

The two men sat facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken and she is absolutely without fever. Yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything, including her recovery. Unless this condition be speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician arose and, after a few sympathetic expressions, left him alone.

Meanwhile in the sick room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features mind and spirit were still active.

"It isn't so hard to die, after all," ran the slow current of the sick woman's thought. It is easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go. I have accomplished so little of all I meant to do, but—the Lord understands!

"The children will miss me for a while—poor dears!—but sorrow is not natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now it is different. Helen has her lover—Roger is a good

man and they will be going into a home of their own before long. And Dorothy—so beautiful and such a favorite—her friends must comfort her. And the boys—somehow they seem to have grown away from me a bit. I oughtn't to mind it. It must be so, I suppose, as boys grow into men. It will be harder for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago when we were first married. How happy we were—so long—so long ago—in the little house on Carlton street, where Helen was born! Henry has been a rising man. Any woman might have been proud to be his wife. Somehow I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy and the nurse had set the door ajar. A sound of suppressed voices reached her ear and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself. "She hears nothing."

Once more skill and training were at fault. That which in the nurse's ears was only an indistinct murmur, to the nerve sense sharpened by illness, slowly separated itself into words which made their way to the consciousness awake and alert in the weak frame, as if spoken along some visible telephone line of the spirit.

"Oh, Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None unless her condition will change—those were his very words, father told me." The words dropped drearily, like the trickling of water in a cave.

"But she was better yesterday!" That was Rob, the handsome young collegian who had been summoned home when his mother's illness began to cause apprehension.

"So it seemed. But she does not rally—she takes no notice."

"But she can't be going—to die—and leave us! She wouldn't do such a thing—mother."

The tones of the sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is 'drifting away,' the doctor says. Oh, Dorothy, Oh, boys!" she said, in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean it, but I see it all now."

"You haven't been one-half so selfish as I," sobbed Dorothy. "Here have I been rushing here and there evening after evening, and she sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth as much to me as mamma's little finger!"

"And I've been so careless about her regularly." There was a break in Rob's voice. "There was always something going on out of study hours and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I never could go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good night for ever so long," said Rupert. "I got a fool notion that it was babyish. I always used to think

couldn't go to bed without it. I wonder if she missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I could never stand it—never! I should want to run or drown myself!"

The door of the sick room opened a little wider and Mr. Allison entered noiselessly.

"Is there any change?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor."

"How long—" the strong man, choking, left the question unfinished.

"It is hard to say," answered the nurse, pitifully. "But she has lost within the last twenty-four hours."

The husband knelt at the foot of the bed, behind a screen, which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "My rose of girls—my bride!—the mother of my children—the heart of my heart—spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honor! Take her not—" "Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open—the pallid features illuminated. One wasted hand moved feebly toward him across the white counterpane. He fell again on his knees and pressed the thin fingers to his lips.

"Henry, darling,"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going to get well!" Long afterwards the doctor and the nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she could possibly be without actually ceasing to breathe, when she simply made up her mind to live! A marvelous case!"

Not so marvelous, perhaps, good physician! Only a righting for once of the disordered sequence of this topsy turvey world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin lid were spoken often in living ears, how many other weary feet might turn again from "the valley of the shadow!"—Advance.

WHAT IS ICE.

"Susie, what is ice?" the teacher said, To the little girl standing at the head, Who twisted each finger and wriggled each toe, Then blushing said: "I guess I don't know."

Then went up the hand of rosy-cheeked May; "Well," said the teacher, "What do you say?" As if telling a secret that was too good to keep, May answered: "It's water that's fast asleep." —Exchange.

THREE VIEWS OF DEATH.

Editor William Allen White, of Kansas, relates that he took luncheon with Thomas B. Reed on the day McKinley died, and that after the simple meal Reed pushed back his chair and began to talk. For three long hours he discoursed most beautifully upon life; its uncertainty, its real rewards and its checks and balances; upon fame and its accidents and its emptiness; upon death and immortality and God and all His ways and works. It was a kind of funeral oration, the like of

which few men are privileged to hear. At the end of it all the big man threw back his head and looked up at the great oak rafters of the room for a long while and then let his hands fall heavily on the short arms of the chair as he sighed: "Hi ho! What does it all mean? Where is it going? Who are we? What is this unfathomed mystery we call life—God knows! I don't."

Roscoe Conkling, in his eulogy of Oliver P. Morton shortly after that statesman's death, said: "Death is nature's supreme abhorrence. The dark valley, with its weird and solemn shadows illumed by the rays of Christianity, is still the ground which man shudders to approach. The grim portals and the narrow house seem in the lapse of centuries to have gained rather than lost in impressive and foreboding horror."

Yet Conkling went bravely for all that, when the time came to go. Beecher expressed a different idea of death. He said: "When we comprehend the fullness of what death will do for us, in all our outlook and forelook, dying is triumph. Nowhere is there so fair a sight, so sweet a prospect, as when a young soul is passing away out of life and time through the gate of death—the easy, the royal, the golden, the pearly gate of death. Death is as sweet as flowers are. It is as blessed as birds singing in spring. I never hear of the death of anyone who is ready to die that my heart does not sing like a harp. I am sorry for those who are left behind, but not for those who have gone before. As I grow older and come nearer to death I look upon it more and more with complacent joy, and out of every longing I hear God say: 'Oh, trusting, hungering one, come to Me.' What the other life will bring I know not, only that I will awake in God's likeness and see Him as He is. Speed on then, oh, heart, and yearn for dying. I have drunk at many a fountain, but thirst came again; I have fed at many a bounteous table, but hunger returned; I have seen many bright and lovely things, but while I gazed their lustre faded. There is nothing here that can give me rest, but when I behold Thee, O God, I shall be satisfied."

Here are three flashlight views of three thinkers concerning the mystery and tragedy of life and death. Beecher's is the more cheerful view, and his was unquestionably the greatest intellect. How much has intellect to do with views of the whence and whither, the hereafter, the unknowable? What is it that causes one intellect to approach the grave with serene confidence and contentment and another to drift into the mystic shadows with questioning spirit to which comes no reply? Does any man die without a lingering faith, a hope of the hereafter? Where are Reed, and Conkling and Beecher?—Nashville American.

TWO GOOD RULES.

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Dr. Henry Van Dyke.

We must keep our eyes on the stars, but we must also remember that our feet are on the ground.—Theo. Roosevelt.

Popular Science.

H. H. BAKER.

A Remarkable Lake.

One of the most remarkable lakes in the world is situated near Obdorsk, Siberia, in the Russian Empire. The lake is seventeen miles long and nine miles in width, and is one of the saltiest of salt lakes known. Sometime, by the evaporation of the waters in this lake there was left great salt crystals on the surface. In course of time the crystals were so enlarged that they came together and the entire lake was covered with a crust of salt. Originally, evaporation played the most prominent part in forming this coating, but in later years the salt springs that surround the lake are adding constantly to the thickness of the crust, and within the last century the entire lake has been covered with a roof of salt, so that it completely conceals the water. It is a most wonderful sight to behold when the sun is shining on this large field of crystals, the like of which is not to be seen elsewhere, so far as known.

In 1878 an underground outlet for the water was discovered, the water in the lake subsiding and appearing again in the river Obi. Up to the present time the waters have lowered about three feet. The salt crust, however, has become so thick as to sustain its own weight, and retain its old level, thus presenting the spectacle of a lake curiously roofed over with crystals of salt. The many islands with which the lake abounds make sufficient divisions so that the roof is well sustained in its present position.

The flow of salt water over the surface from the surrounding springs is such, that with evaporation alone it is increasing the thickness of this crust at the rate of six inches per annum.

The covering of this lake is surely one of the most remarkable and wonderful specimens formed by the crystallization of salt collected and manufactured by nature's process.

A WOMAN'S PRAYER.

Not mine to sing life's greater songs, but Father, may I be In good attune if thy dear hand should wake my minstrelsy
To little songs of common things, which wise hearts know are best,
To lullabies of babyhood, or love-songs of the nest.
Just as a child who knows not how to form her letter yet
Looks up from her long striving, perchance with eyes grown wet,
And lets the teacher hold her hand to write where she could not—
So, Father dear, I look to Thee; define and shape my lot.
—Alice Cary.

Employment Bureau Notes.

WANTS.

1. A Seventh-day Baptist moulder wanted in Leonardsville, N. Y.
2. We have an application from South Dakota for a man and wife, or a brother and sister, to assist on a South Dakota farm. Any one wishing such a position, please correspond with us at once.
3. A farm-hand the year round, near Walworth, Wis.
4. A farm hand at Adams Centre, N. Y., for seven or eight months. Must know how to milk and handle team. Would employ a young man, from 17 to 20 years old, the year round.

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

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1903

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

PAUL AND APOLLOS.

LESSON TEXT—Acts 18: 24-19: 6.

For Sabbath-day, February 28, 1903.

Golden Text.—If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.—Luke 11: 13.

INTRODUCTION.

The passage for our study this week follows directly that of three weeks ago. The two paragraphs before the lesson proper tell of Paul's leaving Corinth, of his short sojourn in Ephesus, and his return to Antioch in Syria, thus completing his Second Missionary Journey. In the last paragraph of chapter 18 we read of a new missionary concerning whom we have not heard before. Apollos is regarded by some as a rival of Paul; but this is a great mistake. It is true that some of the Corinthian partisans preferred Apollos to Paul, but that was certainly not because either of the two was trying to win the affections of the people away from the other. Paul moved men by the intensity of his own convictions and by carefully worded arguments; Apollos was a great orator and drew men to himself by his eloquence. But both men were sincere servants of God and were moved by the loftiest motives. Apollos was not as great a man as Paul, but his work is not to be despised. His defective knowledge of Jesus and the Holy Spirit was corrected not by Paul, but by those who knew of Paul's doctrine. We may imagine that Apollos had been instructed in Alexandria concerning the teaching and work of John the Baptist by one who had imperfect knowledge of the ministry of Jesus and of what his disciple had done after his death. Moved thus by the zeal of John he had gone forth to preach repentance as a preparation for the coming of the Messiah whom he believed to be at hand. We do not know that Paul and Apollos ever met, but it seems more than likely that they became personal friends. Compare Titus 3: 13. Many have supposed that Apollos wrote the Epistle to the Hebrews. This supposition, though not improbable, cannot be proved.

TIME.—It seems probable that Paul left Corinth in the early part of the year, and that he was in Jerusalem at the time of passover. He very likely left Antioch on what is called his Third Missionary Journey in the fall of the same year. The year was probably 54, perhaps 53.

PLACE.—Ephesus and Corinth.

PERSONS.—Paul, Apollos, Priscilla and Aquila; certain disciples.

OUTLINE:

- 1. Apollos Teaches in Ephesus. v. 24-26.
2. Apollos Teaches in Corinth. v. 27, 28.
3. Paul Teaches in Ephesus. v. 1-6.

NOTES.

18. Paul having tarried after this. That is, after the attempt of the Jews to drive him away by appealing to the proconsul. It is hardly probable that he tarried beyond the year and a half mentioned in verse 11. Sailed thence to Syria. Why Paul returned to Palestine just at this time is a matter of conjecture. Perhaps he was as at a later period bearing relief for the poor at Jerusalem, or perhaps he was returning now after a long period of successful work among the Gentiles to stir up the enthusiasm of the Mother Church in this branch of the work of the Kingdom. For he had a vow. The commentators cannot agree whether Paul or Aquila had the vow. It is most probable that it was Paul, because our author is telling more particularly what Paul did, and mentioning other people incidentally. Although Paul considered himself free from the Jewish ceremonial law, there is nothing to imply that

he would not, like any pious Jew, make a vow and refrain from shaving for some time in imitation of the Nazarites.

19. And reasoned with the Jews. Paul's stay in Ephesus was evidently very brief, very likely not over one Sabbath-day. He took advantage of the present opportunity to preach the Gospel to the Jews. Very likely a Christian church was founded either at that time, or soon after under the leadership of Priscilla and Aquila. The Christians evidently continued to meet, however, with the congregation of the Jewish synagogue.

20. He consented not. There was evidently some particular reason why he wished to continue his journey without delay. Very likely he wished to be in Jerusalem in time for some great feast. Some guess the feast of tabernacles; others with rather more probability, passover.

21. King James' Version following the Received Text with very poor manuscript authority inserts in this verse the words, "I must by all means keep this feast that cometh in Jerusalem." It may, however, be a fact that Paul had some such thought, as suggested above, even if the author of Acts did not mention it.

22. He went up and saluted the church. Some have supposed that the church at Caesarea is here intended, but it could not have been said of the Apostle that he went down from Caesarea to Antioch, and besides it would have been scarcely proper to have called any other than the church of Jerusalem "the" church.

23. Went through the region of Galatia and Phrygia. Compare Acts 16: 6 and the note on that verse in the lesson for June 14, 1902. It seems improbable that Paul was ever in the Northern Galatia.

24. Apollos, an Alexandrian by race. That is, he was born and brought up in the city of Alexandria in Egypt. His parents were evidently Greek-speaking Jews of the Dispersion. An eloquent man. The word translated "eloquent" may mean also learned, and the Revised Version of 1881 so translates it; but there seems no sufficient reason to depart from the rendering of the Authorized Version, especially as the fact that he was learned appears from the statement that he was mighty in the Scriptures.

25. This man had been instructed in the way of the Lord. Just how much he knew about the life and work of Jesus we may not know. Since the word "accurately" is used in the latter part of this verse, it is not impossible to suppose that Apollos knew as much about Jesus as is told in the Gospel of Mark. (The passage at the end of this Gospel from chapter 16: 9 on is probably no part of the original, and with the exception of this passage the book contains no reference to baptism other than that by John.) Still it may be that Apollos knew no more about Jesus than John the Baptist knew.

26. He began to speak boldly. He had courage like John the Baptist to proclaim boldly what he believed. Expounded unto him the way of God more accurately. By listening to him they at once perceived what he lacked. It is evidently from them that he learned concerning the Christian Church, the coming of the Holy Spirit, and Jesus' command to his disciples to baptize all nations. Priscilla is mentioned before her husband perhaps because she was foremost in instructing Apollos.

27. And when he was minded to pass over into Achaia. Probably having heard from Priscilla and Aquila of the splendid opportunities for Christian work in Corinth and vicinity. He helped them much that had believed through grace. Better as in the margin "helped much through grace than that had believed." Either construction is possible, but the latter is to be preferred because our author is talking about the work of Apollos rather than about what had been accomplished before he came.

28. He powerfully confuted the Jews. Through his eloquence and his mastery of the Scriptures he presented the truth so as to overwhelm all opposition. The Jews were plainly worsted in the argument. We are not told that the Jews were conjoined. One proposition Apollos set forth with great clearness, namely, that Jesus of Nazareth was the Christ, that is, the Messiah of Old Testament Scripture.

1. While Apollos was at Corinth. We are to understand that Apollos came to Ephesus after Paul had gone on to Syria, leaving Aquila and Priscilla there, and that he left the city before Paul returned. Having passed through the upper country. That is, the elevated portion of Asia Minor remote from the Mediterranean Sea. This verse resumes the narrative of chapter 18: 23, and refers to the same journey. Ephesus was like Corinth a great commercial center. It was the capital of the Roman province of Asia, and from it Roman highways radiated to the various cities of that prov-

ince and of neighboring provinces. Paul saw that it was an advantageous place for his work. Certain disciples. By the use of this word we are to understand that they are to be reckoned as Christians, although with a certain striking defect in their faith. Perhaps they had been interested in much the same manner as was Apollos, and had lacked the supplemental instruction of Priscilla and Aquila. We may easily suppose that in this great city with a number of synagogues they had never met these companions of Paul.

2. Did ye receive the Holy Spirit when ye believed? Paul must have noticed something peculiar about them at once. The rendering "since" of King James' Version gives a wrong impression; for the question of the Apostle refers to the particular time when they began the Christian life. Whether the Holy Spirit was given. They were not ignorant of the fact of the existence of the Holy Spirit; for that was a part of John's earliest preaching, but they did not know that the promise of his coming had ever been fulfilled. They knew nothing of the wonderful outpouring of the Holy Spirit on the day of Pentecost and of the subsequent activity of those who went forth strengthened and directed by the Spirit.

3. Into what then were ye baptized? This question implies that if they were baptized into the name of Jesus they would have received the Holy Spirit at baptism.

4. John baptized with the baptism of repentance, etc. Thus does Paul explain that John's baptism was only preparatory to the coming of the One who was to establish the Kingdom of God. They could easily believe this explanation; for John's teaching was ever to this same effect.

5. And when they heard this, they were baptized into the name of the Lord Jesus. We are to understand by this that they were re-baptized. This does not prove that those who had been disciples of John and had become believers of Jesus, always or usually were baptized over again. These saw that their belief had been erroneous, and wished to make an altogether new start in the Christian life. Apollos evidently was not re-baptized.

6. And when Paul laid his hands upon them, etc. We need not infer from this that it was the custom always to lay hands upon one who was baptized; but compare Acts 8: 17. In this case the faith of these new believers was amply rewarded, and they were endowed with the gift of speaking with tongues and of speaking for God from especial divine revelation. Compare chapter 10: 44-46, and other passages.

FIRST COAL STOVE IN SALEM.

In the house that stands opposite Sewall Street was the first coal stove ever used in Salem, Mass., placed. The neighbors came to see the sight, and were filled with astonishment at the length of time that it burned without replenishing; and it is not to be wondered at, for none had ever watched the burning of coal before.

The house was at that time occupied by the late Mr. Perkins, says the Boston Globe, who had a stage building established on Marlboro, now Federal Street, who had in his employ a man named Turner Merritt, who had visited Boston, and had seen while there the burning of Lehigh coal. So delighted was he with the burning of the coal, that upon his return to Salem he dilated to such an extent upon its practicability that Mr. Perkins determined to send to Boston and get a barrel to try.

The barrel was brought to Salem by Merritt's Express, together with a grate with a sheet-iron burner. The grate was immediately set up, and Mr. Perkins, impatient to try the new stove, as soon as the job was finished, threw in some charcoal and set it on fire; and then, putting in the coal, had soon a warm fire that delighted everybody who came from near and from far to see this novel sight, and led to the landing of the first cargo of coal at the wharf in the rear of Handy, the carpenter's shop.

This was in the year 1820, and the cargo, which consisted of 160 tons, was for the use of Mr. Ebenezer Seccomb. It came from Phil-

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adelphia, and was considered to be an enormous shipload.

In connection with this comes the story of the first stove carried to Manchester, Mass. It was taken over the road by a yoke of oxen, and it was a whole day in being moved. All the neighbors assembled to watch its arrival, and the unloading of the unwieldy cargo was a momentous question. A derrick was raised in the wagon, the stove raised, and, through the united forces of all who could handle it, was carried into the house. To celebrate the event, open house was kept all winter. Many condemned it as an unhealthy thing for the house, and declared they would never use such an awful thing; but, as time wore on, their ideas changed, and they were glad to purchase duplicates for their own homes.—Phila. Ledger.

MARRIAGES.

CRANDALL—SANFORD.—At the home of the bride's parents, in Little Genesee, N. Y., Feb. 7, 1903, by Rev. D. Burdett Coon, Albert Jarius Crandall and Miss Amy Annetta Sanford, both of Little Genesee.

DEATHS.

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

BIDDY.—Margaret Edna, wife of A. P. Biddy, and daughter of Rev. W. H. and Mrs. S. E. Godsek, was born in Benton county, Miss., March 13, 1883, and died in Wynne, Ark., Feb. 1, 1903.

She leaves a husband and child and many friends to mourn her departure. She died in the faith, her last song on earth being "What a Friend we have in Jesus." W. H. G.

SAYRE.—Paul Sayre was born at Welton, Iowa, in May, 1897, and died Feb. 5, 1903, at Nortonville, Kansas.

Mr. Bert Sayre, the father of the deceased, lives at Cartwright, Wis., but is spending the winter in Kansas. This, added to the fact that his wife departed this life only about a year ago, makes it a sad matter, indeed, and has awakened the fullest sympathy of those acquainted with the facts in the case. G. W. U.

PROSSER.—In Central Richmond, R. I., at the home of her sister, Mrs. Milton P. Saunders, Feb. 5, 1903, Miss Sarah Esther Prosser, aged 64 years, 5 months and 19 days.

She was a daughter of the late Deacon and Mrs. Welcome Prosser, who were constituent members of the Richmond (Woodville) Seventh-day Baptist church. In early life she gave her heart to the Saviour, followed him in the ordinance of baptism and united with the Woodville Seventh-day Baptist church, where she retained her membership till the time of her death. She was conscientious, faithful, and obedient to the convictions of duty, and always bore willing and joyous testimony for her Master in word and deed. She was kind

and generous, but unostentatious, full of sympathy for the afflicted, and spent much of her time in ministering to their wants. For many years she had been a great sufferer from bodily infirmity, which she bore patiently until compelled to cease her ministrations for others and be cared for herself by other hands. She waited patiently until the summons came, calling her from suffering to the triumphs of victory over death, which comes through our Lord and Saviour Jesus Christ. Funeral services were held on Sabbath-day, Feb. 7, at the Prosser homestead where she died. By her request her late pastor, Elder Horace Stillman, of Ashaway, officiated. Hers was the service, and to her was the promise of Rev. 2: 10. "Be thou faithful unto death and I will give thee a crown of life." H. S.

ROGERS.—At her home in Westerly, R. I., Feb. 3, 1903, of paralysis, Mrs. Jennie Vincent Rogers, in her 62d year.

She was born in Almond, N. Y., April 16, 1841, and lived in that vicinity until she was married to Alonzo B. Rogers, of Waterford, Ct., when she came to live at Waterford, where she remained some years until coming to Westerly, where she has since lived. Her husband died some fourteen years ago, and also a son who had grown to manhood, about four years ago. Two sons and one daughter still survive her. I could not find words that would more fitly describe her character than to clip from an obituary which appeared in the Westerly daily paper on the day of her death: "Mrs. Rogers was a woman of exceptionally fine character. She was a living Christian. Her faith was exemplified in her daily life, and her interest was in the things which stood for her Lord's kingdom on earth. She had been a member of the Seventh-day Baptist church in this village for a long time, and she was for many years a successful Bible-school teacher. She could have left to her children no more precious heritage than that which remains—the memory of a faithful, loving, Christian mother." S. E. D.

BONNELL.—At her home near Shinston, W. Va., Feb. 2, 1903, Mrs. Angeline Bonnell.

She was the daughter of James and Anna Goodwin, and was born in 1836. She was married to David M. Bonnell Jan. 28, 1858, was converted under the preaching of Eld. S. D. Davis, and united with the Salem Seventh-day Baptist church, of which she remained a member until death. Her husband spent most of the time in mining, hence she was a lone Sabbath-keeper. Burial services were held at the Salem church in the early evening of Feb. 4, conducted by the pastor. E. A. W.

BARBER.—Edith Brown Barber was born on Staten Island, N. Y., May 19, 1870, and died in Ceres Township, Pa., Feb. 6, 1903.

When six years of age she was adopted from the Female Guardian Society of New York City into the family of Deacon Blanchard Barber, where she lived till Nov. 15, 1894, when she was united in marriage to William E. Barber. Some ten or twelve years ago she was baptized by Rev. G. P. Kenyon, and united with the Seventh-day Baptist church of East Portville. She remained a consistent member of the church until her death. She had long been a true and faithful member of the church choir, and was for many years Secretary of the Sabbath-school and of the Ladies' Aid Society. She was a loving daughter and a true and faithful wife. Her funeral, which was largely attended, was conducted by the pastor of the First Genesee church at Main Settlement, N. Y., Feb. 8, 1903. D. B. C.

BANCROFT.—Lucy Carrie Langworthy Bancroft was born in Brookfield, N. Y., on Christmas Day, 1836, and died at her home near Camden, Del., Feb. 1, 1903.

She was educated at Alfred University. Soon after her marriage to E. H. Bancroft, and near the close of the Civil War, she went from Central New York to the state of Delaware, where she resided until her death. Of her family friends, among our readers, a sister, Mrs. C. B. Crandall, of Nortonville, Kan., a brother, Deacon R. S. Langworthy, of Brookfield, N. Y., remain. A local newspaper—the Delawarean, from which we glean this notice—says: "Her home was her kingdom, but her interests and activities went out in all helpful ways. The poor and needy found in her a tender friend." A. H. L.

CLARKE.—Charles Tremont, son of Henry F. and Harriet A. Clarke, both deceased, was born Jan. 25, 1862, in Tremont, Lyon county, Kan., and died at his home near Berlin City, Wis., Jan. 31, 1903.

He leaves a wife and four small children, who have the deep sympathy of the entire community. He also leaves two sisters, Mrs. Eva A. Maxson, of Milton Junction, Wis., and Mrs. May E. Johnson, of Gentry, Ark., and a twin brother, Prof. Perley L. Clarke, of

At one HALF THE COST Lion Coffee has better strength and flavor than many so-called "fancy" brands. Bulk coffee at the same price is not to be compared with Lion in quality. In 1 lb. air tight, sealed packages.

Idaho Springs, Colo. Bro. Clarke professed faith in Christ and united with the Berlin Seventh-day Baptist church several years ago. The funeral services were held at the church February 1, conducted by Pastor Mills. The text, Matt. 11: 28, was chosen by Sister Clarke. The church overflowed with sympathizing friends. O. E. M.

Special Notices.

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

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

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preaching service at 11 30 A. M. A cordial welcome is extended to all visitors.

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

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

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

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucus surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75 c. Hall's Family Pills are the best.

THE SABBATH RECORDER.

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

VOLUME 59. No. 8.

FEBRUARY 23, 1903.

WHOLE No. 3026.

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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund. \$100,000 00
Amount needed, June 1, 1902. \$97,371 00

Henry E. Gilpin, Cleveland, Ohio.
Mrs. Henry E. Gilpin, " "
Ethna W. Gilpin, " "
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GOD'S MERCY.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior,
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—Frederick W. Faber, (born 1814; died 1863.)
He was a minister in the Established church of England from 1837 to 1845; of the Roman Catholic church afterward.

The Conference Minutes.

INQUIRIES come pouring into this office, as the weeks pass on, asking for copies of the Minutes of the late General Conference, and some of these, directly, or indirectly, suggest that the much-to-be-regretted delay is due to the lack of promptness on the part of the office. We must, therefore, explain that the delay is not due to lack of promptness or effort on the part of the office. The system of sending proof to various persons far away from the office, is the main cause of delay. These persons, whether at fault or not, retain proof for an indefinite time, during which time everything at the office is delayed. When the Minutes will be out we cannot say, and the business department of the office can make no promises. The experiences of the present year, so far as the Minutes go, emphasize the experiences of former years, and compels to the conclusion that two important reforms are necessary. First, such clerical help should be furnished to the secretaries and executive officers of the Conference and Societies as will enable them to furnish the office of publication with complete copy of all matter for the Minutes immediately after the close of Conference. Such complete copy having been furnished, the office should be left to care for the proof-reading without the unavoidable delay of sending various proofs to various persons at various points. In no other way can the prompt appearance of the Minutes be secured. We make this explanation in behalf of the Business Department of the Publishing House, and make it at this time not only to explain the present delay, and to assure our friends that we can give no date as to when they may expect the Minutes, but to call the attention of all concerned to the facts, so that at the next session of our Anniversaries all adequate steps will be taken to secure different results hereafter. Such delays not

only hinder the publication of the Minutes, but other business connected with the office is interfered with by tying-up type which is needed for other purposes.

THREE letters have come to hand within the last few days, from distant points, written by persons each of whom is surrounded by circumstances very different from those which surround the others. One says:

"I wish I could tell you how much I think of the SABBATH RECORDER. It seems to grow better all the time. I do not see how I could get along without it. I have been a Lone Sabbath-keeper for thirty years, and have had the RECORDER all that time to read on the Sabbath. Now I am so glad to have a sermon for each Sabbath, and I hope that the Seventh-day Baptist Pulpit will prove a success. I am sure I shall appreciate it."

The foregoing, as will be seen, is from a Lone Sabbath-keeper, whose home is in the great Northwest. The following is from a busy pastor, who is within two hundred miles of the Atlantic coast:

"I want to take occasion, in the first place, to express my hearty appreciation of the editorial work you have been doing on the RECORDER, not only recently regarding denominational readjustment matters, but during past years of such faithful work. Many times I have been inspired to better work, and my heart has been touched by the warm, spiritual tone of the editorial page."

The following comes from the distant Northeast, not far from the waters of the Gulf of St. Lawrence:

"We enjoy reading your editorials on denominational matters. The SABBATH RECORDER comes to us in our distant home as a welcome guest every week, and so welcome it is that our loneliness would be great if it did not have the kindly visits of such an instructive, helpful, yet quiet friend. How so many Seventh-day Baptists can do without it, I cannot understand."

These extracts are not given to repeat words of praise, but only that we may, if possible, increase the interest of those who already read the RECORDER in securing its circulation where it is not now permitted to visit those who are separated from others of like precious faith, or those who, although more favorably situated, fail for any reason to secure the benefits which the RECORDER seeks to bring them. The editorial staff of the RECORDER, including, as it does, representatives of our chief lines of work, through its department editors and their correspondents, is a

denominational paper in the largest sense. It ought to reach every home where Seventh-day Baptists or their friends are. It has, also, a still wider mission to all who love our Master, and to all who ought to love him. While it must necessarily give special attention to matters of denominational character, it aims to cover the whole field of Christian living, and to report all general news such as a weekly paper can find place for. That it is appreciated by those whose words are given above, and by hundreds of others like them, we feel sure; and the fact of its appreciation is an inspiration to its editorial staff and to the publishers, urging them to do their part in the best way possible, in order that the greatest good may come to its readers; and most of all, that the Gospel of Christ, the truths for which we stand, and incentives to the highest and holiest living, may be spread far and wide.

UNLESS our observation is at fault, the attainment of reading aloud, whether in public or private life, ought to be cultivated far more than it is. Like all similar attainments, cultivation on this point should begin at an early age. To read aloud well is a valuable attainment, to be sought not alone for the sake of others; it is an important feature in the general education of a child, and of great value in enabling one thus reading to understand that which is read, and to enter into the spirit and thought of the author. In the earlier years of childhood there is a naturalness of expression and a co-ordination between voice, and manner, and thought which are important in both mental and spiritual training. With later years, the choice of literature to be read and the companionship which comes from reading aloud—for there must be at least one listener, and it is better if there are many—become an influential and valuable form of culture, social and intellectual. If the literature selected for reading aloud be appropriate and of high character, not only is genuine culture secured, but an amount of interest is assured that can come from no other form of social life.

AN unfortunate feature of social life is upon the increase in many circles of society, which is deleterious to reading as well as to every form of higher social and intellectual culture—gaming. Gaming, and especially with cards, has become a prominent function

Gaming Contrasted With Reading.