

THE SABBATH RECORDER.

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

VOLUME 60. No. 1.

JANUARY 4, 1904.

WHOLE No. 3071.

LOST DAYS.

DANTE ROSSETTI.

The lost days of my life until to-day,
What were they, could I see them on the street
Lie as they fell? Would they be ears of wheat
Sown once for food but trodden into clay?
Or golden coins squandered and arill to pay?
Or drops of blood dabbling the guilty feet?
Or such spilt water as in dreams must cheat
The undying throats of hell, athirst alway?

I do not see them here? but after death
God knows I know the faces I shall see,
Each one a murdered self, with low last breath,
"I am thyself—what hast thou done to me?"
"And I—and I—myself" (to I each one saith),
"And thou thyself to all eternity!"

Now that the festivities of the Christmas and New Year's time are passed, it is well to raise the question as to how much you have gained along the line of highest and best things. The greatest value of these way-marks in time is found in the thought they secure concerning gain or loss, and future efforts. The commercial world will take account of stock as the new year comes, and balance its books along the lines of profit and loss. That is as it should be. Far more important is it that each man asks himself what has been gained, up to date, in the line of highest endeavor and holiest living. The main wealth of the world is in its men and women, not in its ships and banks. Souls are the permanent value in the universe. Compared with these gold and commerce are trifles. Hence it is that each individual is bound by all higher considerations not only to study himself, but to take such frequent account of himself as will show what good has come to him, what value his life already embodies, and conversely, what his life lacks. He who fails to do this fails in supreme duty. Therefore the RECORDER urges you to make careful inquiry, and to decide in so far as you are able, not only what good 1903 brought you, but what of actual value all the years have given to you. When you have secured this knowledge concerning positive value, you will better apprehend what you should seek, that still greater value may be added to your life, and thus to your influence. The passing years ought to show to each man, both how much he has gained and how much he needs to gain that the perfect ideal toward which all life ought to tend, may be approached more nearly. It will not do to say you are too busy to make this investigation, unless you are willing to admit that your life is so engrossed with lesser things that the calls of God and the higher conceptions of duty cannot be given place. We rest here, leaving you face to face with the thought that whoever shrinks, or neglects to make in-

quiry at this time concerning his relations to things highest and best, to God, truth, duty and destiny, admits that he is too busy with lesser things to take account of that which is highest and most important. Such an one is close to the edge of failure.

WE appreciate the value of highest ideals in art, science and material things. The artist who would reproduce a flower or a landscape seeks the perfect blossom, the faultless landscape as copy. He does not deprecate the value of his copy because he knows that at the best he can never paint such shading as the Creator gives in the flower, nor give to his picture of the landscape such lights and shadows as the sunlight and the clouds combine to make while he sits watching and copying. So we are to look upon Christ and his teachings, recognize that they are divine, and rejoice that they are given to us in such perfection. During these days of the Christmas time men have discussed not a little the problem of the Divine Birth, of Virgin Motherhood and similar themes. This may be well enough, and yet it has little value, unless, putting it aside as one of the questions we cannot settle, we welcome the fact that whatever may have been the mysteries connected with the birth of Christ, the simplicity and clearness of his life and teachings are marvelous and easy to understand. Whether we can understand the mystery of the incarnation is of little account if we are inspired by Christ's words and teachings toward such living as will secure in ourselves something of the divine indwelling. We need not only to know that God was in Christ reconciling the world to himself, but that all his followers may come into such relations with the Father that the divine will dwell in them, and through them and their work for the world's redemption. Let these greater conceptions of your relation to the Divine Christ and his teachings be the stepping-stone between him and yourself to higher and diviner living. Let this give new meaning to the year before you, to your work and to all life.

It is best that we dwell much on the fact that whatever else Christ was, he was the Son of Man, and one with us. The world has found no flaw in his character. It has never convicted him of wrong. His power surpassed all that we know so far, that he seems beyond us, far more than human. The storm-swept sea obeyed him, and evil spirits bent before him. His touch gave healing and life, and yet in all

his greatness the children clambered on his knee, and loved him as your children love you. Whatever of divinity was in him, his heart was human. He pitied, and was sorrowful; he loved and rejoiced as human hearts do that you know. He sat at a table and ate of common food as your friends sit at your table and eat of the food your hands have wrought. Therefore are we taught that he who aims to be at one with Christ, does receive in his own humanity of the divine strength. Let us puzzle ourselves less with the mysteries which appear in the union of the divine and the human, not only in the life of Christ, but in the life of everyone we know, of every child born into our homes, of every man and woman bearing life's burdens and doing life's work. Leave the mysteries for coming days. There will be time enough for their solution when eternity is ours.—Just now for 1904 it is best that this be our prayer:

"Tis the weakness in strength that I cry for!
My flesh that I seek in the Godhead.
I seek and I find it. Oh soul, it shall be
A face like my face that receives thee;
A Man like to me thou shalt love and be loved by
forever;
A Hand like this hand shall open the gates of new
life to thee.
See the Christ stand!"

THE more we study the teachings of Christ the more clearly we understand that while they are highest of all, they are simple and easy to be put into practice by men. In saying easy, we do not forget that a certain amount of struggle is always necessary to accomplish anything good or desirable, but we insist that while Christ set highest ideals before men, the road toward the attainment of these ideals is always plain and open. Like everything good, he who would gain them must be willing to pay the necessary price. Christ stands pre-eminent in the world's history because of the simplicity and the greatness of his teachings. Men often attempt to draw comparisons between Christianity and other systems of religion, and to a certain extent this effort has value. Surely no one can understand the deeper meaning of the Oriental philosophies, represented in Buddhism, without appreciating that they contain much of truth and that their representatives are worthy of recognition among those who seek to know God and do his will. But the difference between the intricate philosophy upon which these systems rest and the simple, practical teachings of Christ makes comparison impossible between the two, unless it is comparison by contrast. Among the great deeds which all

our lives ought to feel is a higher appreciation of the practical side of what Christ said. We read his words and gather something of their meaning, but the depth of their meaning as related to our own lives is appreciated far too little. This comes in no small degree from the fact that we are inclined to think his teachings so exalted that they are not practical, or may not be obeyed by us. Complete obedience may not be ours at first, but completeness in purpose may be ours, and such purpose will steadily grow toward complete attainment. "Be ye therefore perfect" after the measure of your Heavenly Father and his Son the Christ.

Herbert Spencer.

It could not be otherwise than that the death of Herbert Spencer, at Brighton, England, on the 8th of December, 1903, should recall attention to him and his work. The newspapers of England call him "the last of the great thinkers of the Victorian age." He was born at Derby, England, in 1820. It is yet too early to make a complete and just estimate of Spencer's influence and of the permanent effect produced by his writings. That he ranks first among the thinkers of the last century, in many respects, is without question. He antedated Darwin in announcing the general principle of evolution, and excelled him as a careful writer along philosophical lines. Although Spencer was an agnostic, his system of philosophy left a place for the first Great Cause, and in the ultimate analysis, what he said amounts to this: I know little of the Great Unknown First Cause. Like all great men Spencer represented many lines of influence and tendencies in the world of philosophy and ethics, which he gathered up and focalized. The nobility of his life, his candor and his manliness, contributed much to his power and influence. Many who rejected, or even denounced, his earlier utterances soon found themselves adopting more or less of his conclusions. While many forms of statement made by Mr. Spencer have been rejected, what he said has secured acceptance among all classes of thinkers, not least among those who are devoutly religious. We cannot better sum up the results which have appeared in the world of religious thought than to say that men have come to accept Evolution as God's method in creation and in human history. It is also clearly established that faith in the general principle of Evolution as the Divine method in creation, is wholly compatible with the highest ethical conceptions and religious faith. Thoughtful men in the religious world have been aided by Mr. Spencer's philosophy, and their religious faith, added to his general conclusions, has strengthened the position of the Bible and clarified many of our conceptions of the future life. Seen from the standpoint of these results, Mr. Spencer builded better than he knew, and contributed not a little to our knowledge of God, whom he could not know from the purely philosophical standpoint. Many of our readers have doubtless had the same experience which has come to the writer, in that Mr. Spencer's conclusions as a philosopher, supplemented by faith, have enlarged and strengthened the whole realm of religious life. Thus it has come about that Herbert Spencer, the candid agnostic philosopher, has aided thousands of men to higher and better conceptions of God and truth. It is a comforting assur-

ance that divine guidance in the realm of human thought, as in the world's history, gathers the various fragmentary attainments of individual men into such relations with each other and with human history, that results larger and better than any man aims at are finally secured. In whatever form the future years may retain or reject Herbert Spencer's philosophy, what he has said and suggested will remain a permanent power toward larger views and higher conceptions of what we call Nature, but most of all, of God, whose power, wisdom and love find abundant expression in Nature and in all human history.

Now that 1903 has gone, a brief survey of the situation gives abundant material for history, and permanent food for thought. In the matter of venality in high places, notably the Post Office Department, of violence, race prejudice, and murderous mobs, and of serious disturbances caused by labor unions and the like, the record of 1903 is very dark. It is relieved by the fact that the government has bravely probed official corruption, and that a natural and wholesome reaction has obtained in some circles where violence and race prejudice have been prominent. In the religious world attendance at public religious services seems to be declining, and the higher forms of spiritual living are not increasing. It would not be just, however, to say that there are evidences of a permanent decline in Christianity in the United States. That many religious interests are suffering because of certain transitional features in life and thought, cannot be denied. In the matter of higher education and educational enterprises; interest is intense, gifts of money are great and princely. The movement for better religious education, centering in the University of Chicago, is a hopeful feature of the year. As a whole, religious interest and results favorable to spiritual living do not abound in connection with our educational institutions. Commercialism and business are still at the front, in power, although the business world has been much disturbed through the results of wild speculation; but the losses which have been sustained have come to speculators mainly, through their manipulation of fictitious values. The permanent business interests of the country have not been imperiled, nor scarcely impaired. Restlessness and activity abound in every direction, and thoughtful men are wondering about the readjustments in business, social, and religious matters which are yet to come. There is reason to hope that we have passed the height of destructive criticism which has been prominent for the past few years, and that a constructive period of more sober thought in religious matters and elsewhere, is near at hand. Immigration from the Old World has reached high water mark during the year past, and the evidences increase that America has still great and serious problems to work out along the line of foreign immigration and the assimilation of so many different classes from the Old World. To educate these, and lift them to a point fit for high class citizenship in a Republic is one of the greatest problems of these years.

In the Old World, progress and retrograde appear at various points. Russia has been shamed by her persecution of the Jews; Turkey has kept her place as the most uncertain,

illiberal and unjust of Eastern nations; Germany has been disturbed by the illness of the Emperor and by possible changes that may come in the near future; Austria has been torn by religious feuds, and Italy has seen the death of Pope Leo XIII., the quiet election of his successor, Pius X., and, as a whole, a general improvement in the relations between the government and the Vatican. What has passed in Italy and elsewhere, shows that the Roman Catholic Church, religiously and politically, is still a powerful factor in the world's history. Whoever does not recognize this sees history in narrow vision. In the Orient, China is still food for other nations, Russia is crowding her interests toward China and Korea, and with the beginning of 1904 actual warfare between Japan and Russia seems nearer than at any former period. The interests of the United States in the Philippines have gone forward toward favorable adjustment and permanence, and the Pacific cable has been one of the great unifying and cementing agencies of the year. Our relations with Cuba have been advanced in the interest of justice and permanent good fellowship. With much stress and strain the question of an Isthmian canal has passed through various changes which have resulted in the establishment of the Republic of Panama, and the future of that great enterprise, for which the world has long been waiting, seems better assured than at any previous period. Significant among the facts which appear in the Old World and in the United States, is the growth of Socialism in Germany, and of certain phases of it in the United States. With the subsidence of the Boer war Africa has been quiet, and the better interests of that Dark Continent, under the operations of various foreign countries, have been advanced. Space will not permit of further survey, but no one can take this larger view of the world's history during the year 1903 without feeling that the various phases of conflict between justice and injustice, right and wrong, vice and virtue, give full evidence that Divine Wisdom is still guiding in the affairs of men, and that out of stress and storm, calm and sunshine will yet come, and that the years will prove, as they have done in the past, that God rules among the nations of the earth.

We give the reader glimpses of our national resources in material things, from time to time, for his information, and always with the hope that the consideration of such themes will deepen thought concerning the cognate questions of national duty and ability to turn material resources into higher channels for the upbuilding of men in nobility and holiness. Among the latest facts gathered from official reports made by the Bureau of Statistics, we find that the population of the United States in 1903 was 80,372,000, against 23,191,876 in 1880, and 5,308,483 in 1800. The wealth of the country is stated at 94 billions of dollars in 1900, and presumably 100 billions would not be an unreasonable estimate for 1903, while for 1850 the wealth of the country stood at 7 billion dollars, no estimate being given for any year earlier than 1850. The per capita wealth is set down at \$1,235 in 1900 and \$307 in 1850, having thus more than quadrupled meantime. The interest-bearing debt in 1903 is 914 million dollars, against 1,724

millions in 1880 and 2,046 millions in 1870. The per capita indebtedness of the country in 1903 is \$1.51, against \$60.46 in 1870, and the interest per capita, 32 cents in 1903, against \$3.08 in 1870. In 1903 there were 7,305,228 persons who held deposits in savings banks, which deposits amounted to \$2,935,204,845, while the total bank deposits in the United States was over nine billions of dollars. It goes without saying that a nation with such resources ought to do great things for God and good along all lines.

THE TRUE MEASURE OF LIFE.

"Tis not the who—nor when—nor where,
But how we live our days
That counts; and be their number great
Or be but few our share,
Each one should be a holy one,
As though the last were there."

The Recorder does not sympathize with the idea that one should be good because he may die to-morrow, but it does sympathize with the truth that it is "How we live that counts." That life is longest and greatest which most nearly fulfills the will of God while the days go by. That life is shortest and of least worth which, though long by the calendar, fails to learn and obey what God and righteousness require. This truth is pertinent to the opening of the year. All plans and purposes should be made in its presence. It should stand as a witness underwriting all good resolutions, all new endeavors. We gain much when right standards are used for measuring life. "A false balance" is an abomination before the Lord in matters of thought and action, quite as truly as in weighing sugar or measuring lumber. False standards beget false purposes, unholy desires and wrong actions. In everything it may be well said that a true unit of measure determines success, failure, destiny. "Let us hear the conclusion of the whole matter: fear God and keep his Commandments, for this is the whole duty of man." All measuring of life must take eternity into account. The days and years of earth are but fragments of actual existence. The ultimate borders of destiny are far beyond the calendar which hangs on your wall for 1904. Only that longer look which takes in the eternities, can justly measure the lives of immortals.

THE RELIGIOUS EDUCATION ASSOCIATION.

The second annual Convention of the Religious Education Association is to be held in the city of Philadelphia early in March, 1904. Three full days will be occupied by the Convention. The great general theme of the meeting will be, "The Bible in Practical Life." It is the feeling of all that a true and clear discussion of what the Bible can do for our present life will be the most helpful service which the Association can perform at its next annual meeting. As will appear there also, the mornings of the Convention days will be given to separate sessions of the seventeen Departments of the Association; the Board of Directors will meet in the afternoon of the first day (Wednesday) and the general business of the Convention will be transacted on the afternoon of the last day (Friday.) Thursday afternoon will be devoted to a joint session of Departments, on the subject, "Religious Education in the Home." The three evening sessions of the Convention will present the general

theme in three aspects, "The Bible in Religious Experience," "The Bible in Education," and "The Bible in Social and Civil Life." The speakers for the fifteen chief addresses of the Convention have been chosen and in most instances have already been secured. Many also of those who will read papers before the Department sessions have been selected.

The Academy of Music has been reserved for the opening session of the Convention. The First Baptist Church of Philadelphia, of which Rev. Kerr Boyce Tupper, D. D., is pastor, has invited the Association to make its building the headquarters and chief auditorium of the Convention. The closing session of the Convention will be held in the Baptist Temple; its auditorium is the largest and best in Philadelphia, seating over four thousand people.

The local arrangements for the Convention are in the hands of a committee of Philadelphia citizens, of which Professor Martin G. Brumbaugh, Ph. D., LL. D., of the University of Pennsylvania, is chairman, and Rev. C. R. Blackall, D. D., editor of periodicals of the American Baptist Publication Society, is secretary.

These arrangements will be highly gratifying to all members and friends of the movement. It may be confidently expected that this second Convention will prove a worthy successor to the first (held last February in Chicago), which by many was pronounced the most important religious gathering of recent years. The rapidly growing membership and influence of the Religious Education Association is evidence of the fact that there is a wise, earnest determination on the part of countless individuals, institutions, and organizations to improve and to vitalize the religious and moral education of our country and our time.

The program of the Convention will be given later.

EFFACING DENOMINATIONAL LINES.

Seventh-day Baptists ought to be deeply interested in the question of denominationalism and in the tendencies of the times concerning it. The following from the Philadelphia Ledger of recent date is in point:

"Among the most pronounced tendencies of modern religious life is that in favor of church unity. Two of the great Protestant denominations of Canada are considering consolidation. Four separate religious bodies in the United States have already nearly completed a plan by which they are to unite in every practical sense. Possibly the day is not far off as many imagine when the numerous religious bodies of Christendom will be reduced to few by such successive steps as fraternization, confederation and fusion. A good part of American Christianity has already reached the second step—confederation. What may come in the future as a result of a general awakening of religious interests, a widespread revival of charity, no one can accurately foresee.

The recent restatement of the Presbyterian creed has diminished the distance, theologially, between Calvinism and Arminianism to such an extent that most of the old subjects of debate between the champions of these two schools of thought have been removed. The impending call of a Methodist pastor of Philadelphia to a Presbyterian church in Roches-

ter, N. Y., is an indication of the tendency to church unity very satisfying to those who look forward toward the reunion of Christendom. That must be a very tolerant Presbyterian church, and he must be a very Catholic representative of Methodism, to make possible such an arrangement. But, after all, why should its possibility excite remark? Are not the points of agreement among Protestant Christians more numerous than the points of difference? Do they not do well to emphasize the doctrines they hold in common, remembering the happy motto of the founder of Methodism, "In essentials, in non-essentials, liberty; in all things, charity."

TUNNELING OUT OF LIBBY PRISON.

James M. Wells, one of the surviving actors in that astonishing epic, tells the story himself in the January McClure's. The Libby Prison was the place where were confined, right in the centre of Richmond, some 500 Federal prisoners during the War of Secession. Fifteen of these prisoners, bound by oath to secrecy, dug their way down a wall into the cellar of the prison, and then tunneled out of it and across the street, out to the precarious liberty afforded by the streets of the Confederate capital. Wells tells of the tunneling; of the escape by it of some two hundred prisoners, many of whom were recaptured, and of his own dash out of the city into the Federal lines. The story is one that stirs and impresses with the extraordinary patience and cunning which comes to the imprisoned man longing for freedom.

THE SHADOW OF THE BLUE LAWS ON CHRISTMAS.

(Philadelphia Public Ledger, Dec. 26, 1903.)
On the day before Christmas there was apparently but one place in all the great city from which the spirit of Christmas was banished and shame cast upon it.

That place was the office of Magistrate South. The things done there—the prosecution on that day of certain alleged offenders against the Blue Laws—by persons acting in the name of the Sabbath Association, cast a heavy shadow upon, and irreverently mocked the spirit of, the hallowed, gracious time. The things done were so repellent, so at variance with all that is revered in the Christmas story, so out of tune with the charity, love and mercy of him who bade the Magdalenego and sin no more, who admonished the questioner to forgive not only seven times, but seventy times seven, as to place the doers of them outside the pale of Christmas.

One of the things which was done on the eve of Christmas in Magistrate South's court was yesterday told in our local columns. It is so pathetic a story that we are constrained to repeat it in this place; it is not only pathetic, it is eloquent of the cruel wrong that may be done by overzealous, misguided agents of a cause which in itself, in its higher purpose and intent, may be good:

"Then came a shrinking, kind-faced woman of about 60 years, Mrs. C. R. Kelly, of 127 South Fourth Street, who, with her poor, much-worn attire and depressed, overapprehensive expression, made a most melancholy picture. Even Agent Vail, before a question had been asked, was visibly touched. The woman had once been handsome, no doubt, and with her iron grey hair, her dark eyes and her figure of grandmotherly symmetry, was still attractive. Across her straight, rather

delicate nose were old-fashioned gold spectacles, that looked as if they were an heirloom of better days; on her head was a plain black bonnet, such as were worn thirty years ago, and around her shoulders a faded, grey shawl, which was also of a past generation, its shabbiness only redeemable by its cleanliness and neat adjustment. The troubled light in her eyes was clouded with tears as she made her brief statement.

"One of the professional informers first testified that a cigar had been sold to him in her shop.

"Yes," answered the old woman, "it was sold to you by a little girl, almost a baby, who happened to be alone in the shop a few minutes, and didn't know better. If I had been there it wouldn't have been sold. The child was misled into selling it."

"Judge, I have nine orphan children in the house."

"You are a widow?" queried the Magistrate, with deep compassion.

"Yes, for six years past, with nine children; and my husband was three years sick before he died."

"These words were uttered with almost a sob.

"The few things I could sell on Sunday wouldn't pay me."

"No more testimony—I don't want to hear any more!" exclaimed the Magistrate moving indignantly in his seat. "You are discharged. We can't oppress the widow and the orphan here, Blue Laws or no Blue Laws."

"An unusual moisture shone in his eyes as he turned the next leaf of the docket.

"The old woman walked slowly out, and every one in the court room looked after her in silent respect."

We make no comment upon this narrative, except to give grateful, honorable recognition to the good, wise Magistrate who indignantly refused to shame the wholesome spirit of Christmas by consummating the great wrong intended. There is no comment which could be made upon the story, no reflection upon those who persecuted the widow and her orphans, and who abused the name of Christianity in doing it, that could so condemn them as the bare police report of their un-Christian desecration of the Christmas spirit. A great English lover of his fellow-men, speaking through the kindly spirit of Christmas, said of some of those of his day who, in the name of religion oppressed the widow and the orphan: "There are some upon this earth of ours who do their deeds of passion, prejudice, suspicion and bigotry in our name who are as strange to us as if they had never lived."

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLICATIONS AND SABBATH REFORM WORK.

Prepared by Arthur L. Titeworth, Recording Secretary, and presented at the Annual Meeting of the Society at Ashaway, R. I., August 24, 1902.

(Continued from last week.)

FINANCE.

The income for the publishing interests of the denomination, have been derived practically from the people themselves, through various channels. Some of it has been paid directly for what may be termed self-sustaining publications, but these have been few, and the income from the sale of other publications

has been meagre indeed. This has left the great bulk of the work to be sustained through funds secured in various ways by voluntary contributions. Just to indicate some of the methods employed there may be cited: collections through agents; contributions from churches and organizations; collections at anniversaries; contributions of individuals; constitution of life directors and life members; and finally, bequests.

The following have been such contributions for each year during the existence of the Society, 1843 to 1902:

Table with columns for year and amount. Years range from 1844 to 1902. Total amount for 59 years is \$218,104.74.

During the first period of the Society's history, 1843 to 1872, the aggregate income from these sources for 28 years amounted to \$16 577.20, an average of \$592.04 per year.

During the second period, 1872-1902 inclusive, the aggregate for the 31 years was \$201 527.54, an average of \$6,500.89 per year.

The grand total for the 59 years is \$218,104.74.

Two years stand out as mountain peaks in financial accomplishment, viz: 1872 and 1886. The former, 1872, showing \$12 400 raised, was due to special efforts toward the establishment of a Publishing House; the latter, 1886, showing \$10 300 donated, was due to special efforts to liquidate the indebtedness of the Society.

This compilation of receipts has not embodied the business receipts of the Publishing House, but embraces only what might be termed income through benevolence.

It seems only just to record here our gratitude to some of those who being blessed with means, held them as stewards of him who gave the increase, as exemplified by such men as Dr. C. D. Potter, Wm. C. Burdick, Geo. H.

Babcock, Charles Potter, Jr., Calvert B. Cottrell, J. Frank Hubbard, and many others.

When compiling this grand total of nearly \$220 000 absolutely given to this Society for the prosecution of its work, and bear in mind representing only one branch of our denominational labors, I said for a small people, not burdened with wealth, this large sum at least represents many sacrifices of a persistent and consecrated people.

(To be continued.)

TOO SHREWD FOR HIM.

An old white-washer stood before the court as a witness. The lawyer for the defense tried to confuse him.

"You are Frederick Miller?" "Yes." "Are you the Frederick Miller who was sentenced under mitigating circumstances for robbery?" "No, I am not that Miller." "You are perhaps the Miller who was sentenced to two years' imprisonment for theft?" "No, I am not that Miller, either." "Were you ever in prison?" "Yes, twice." "How long was the first time?" "A whole afternoon." "An afternoon! And the second time? You must make truthful statements, for you are sworn. If you were in prison for a short time, what did you do?" "I only whitewashed a cell ready for a lawyer who had cheated his client." The lawyer did not ask any more questions on that subject.—Buffalo Express.

OUT OF HIS JURISDICTION.

One day recently, says the Rochester Post Express, a certain justice of the Supreme Court of that district invited a friend of his, a lawyer, to go sailing with him.

The wind was brisk at the start and it soon freshened, and their little craft began to toss and roll in a manner that caused the lawyer much inward uneasiness.

The judge, reading his friend's plight in his contortions, laid a kind hand on his shoulder, and said:

"My dear fellow, can I do anything for you?" "Yes, your honor," replied the lawyer, "I wish you would overrule this motion."

STRONG PREACHERS.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. These sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instant with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary," day by day on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers, it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermon with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloy. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of elegance. Apt citations clinch

the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it. And they shed light into his subject as windows do in houses.—Christian Guardian.

NEBRASKA LETTER.

It hardly seems appropriate for a Minnesota man to write up a Nebraska letter for the RECORDER, though he may see more of the state than the average native Nebraskan. But our North Loup and other brethren seem to neglect the matter, hence this presumption.

This is our third trip into the state since the last of August, and the thirty-three counties we visited give quite a good idea of the eastern half of Nebraska. In these counties have been placed a large number of New York waifs, whom we are visiting, and some of whom we are replacing. On the 11th of December came a fresh company of sixteen children, from three and one-half years up to fourteen. Mr. B. W. Tice came with them direct from New York. The majority were very nice children. Leaving the work of placing before the Sabbath came. I went to Omaha and tried to keep the day among Sabbath-keepers, occupying the pulpit of the Seventh-day Adventist church in that city. The next Sabbath was spent at Columbus with a family once Seventh-day Baptists but now —. Such parts of families are scattered over the world, no longer of us, irreligious, children flating on the tide of worldliness and strife after business success.

At Beatrice the Y. M. C. A. is succeeding in raising \$20,000 for their new building, one man giving \$7 000 on condition that it be called after his mother, Mary, "The Mary Y. M. C. A." Men of wealth are everywhere building these monuments to the memory of some loved one. It may be that some of them are in the name of the Lord Jesus! I left Beatrice Dec. 7.

In Lincoln, the Capital City, the Ministerial Association has just had a fresh lamentation over "Sabbath Desecration." The social evil was first considered. It is a growing evil, largely the outgrowth of the licensed drink traffic. We must hold greatly responsible for this evil the party partisans who vote to continue the supremacy of the parties continuing the license system. Rev. Mr. Long, in his paper, said that there "are many causes of Sabbath desecration, the first of which is laxity in the home. There has been a decided change in the old form of Sabbath-observance and in the new. The old way was not ideal, and neither is the present." He thought the old way too severe, and the present extreme liberalism. He thought the influx of foreigners to be one cause, as they come here more for financial gain than for liberty. Another cause is adverse legislation which tends to destroy the Sabbath more and more. That moment would have been a good time for Secretary Lewis to have made a speech on Sunday legislation. Mr. Long said that legislation demanded open parks, libraries, museums and Sunday amusements. The railroad system knows no Sabbath and the public make no protest. The Sunday newspaper also received a scoring for tempting people to stay away from church, and depriving the newsboys of sacred privileges. Toronto, Canada, was held up as an

illustration of favorable Sabbath observance. It seems a pity that these learned men have so much to say about the closing of meat markets, cigar and candy stands, and the peddling of milk, leaving quite untouched the greater causes of Sabbath desecration. Rev. Mr. Buswell thought the ministers ought to change their own ways before they attempted to instruct the public. Rev. Wharton regarded former ways as ecclesiastical despotism. He remembered when he was obliged to eat cold milk and apple butter for a Sunday meal. The only cure for present laxity, he thought, was a higher Christian spirit. "No rules can be issued," Mr. Mayne, of the Y. M. C. A., said he rode home from Sunday meetings on street cars, and put signs on the front end, advertising Sunday meetings. "Do I desecrate the Sabbath?" he asked. The ministers then "resolved" and went home.

In my travels I find the gambling evil very prevalent. Men, women, and boys engage in it in various ways. They no doubt have a desire to be true and good but the gambling serpent warps their better desires and leads them while under the spell to do and say things which at other times would look hideous to them. When many of them reach the goal they will before long have said goodbye to peaceful sleep.

It is not pleasant for one to be obliged to put up nearly every night at a hotel, where one often hears "traveling men" advertising their shame, as they talk to each other of their experiences. Social vice is altogether too common among the great army of commercial travelers and our heart aches for the mere boy, "on the road." I have traveled by rail during 1903 over 16 000 miles and over 1 900 miles with livery teams. The filth of tobacco using and vile speech in hotels, livery barns and railway coaches is abominable, but the driving in pure, fresh air is invigorating. Uncle Sam has a beautiful and rich country. I have seen the corn crops in nine states and one territory, this year, and Nebraska is king for 1903. Our "little family" of dependent children for visitation or placing has this year numbered four hundred and fifty-seven, and we have about twenty-five more to look after in this state. The above farms include Minnesota, Iowa, Texas, Nebraska, and the Dakotas. Of these, or included in the number, have been about one hundred new ones direct from New York, brought out in seven different companies. I can, in a small degree, sympathize with the missionary who has to be separated so much from his family, and exposed to various climates and changing conditions, and yet I have not been so well physically in a number of years. I have witnessed many railway wrecks and have seen men laid on the grass dead and mangled, but a dear Heavenly Father has spared my imperfect life and I hope to bring cheer and comfort to many more helpless and homeless waifs.

I am indulging the hope of reaching North Loup, a place and church I have never seen. H. D. CLARKE.

The oil of joy is very cheap, and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

Christian joy should have no intermission; we should rejoice always.—Zion's Herald.

TITHING.

FRANK MENTZ.

Read at the late Yearly Meeting of the Iowa churches. One year ago, at the Yearly Meeting of the Seventh-day Baptists of Iowa, there was a splendid essay read by Bro. Babcock, on Ways and Means for Supplying Funds for Church Work. The same question has been before us in the RECORDER a number of times during the past year by different writers for various purposes, two of which I will mention. First, Tract and Missionary Societies' needs, and second, an article in which the question was raised as to whether the average minister's salary [which is placed at "\$300 to \$400" per year] is not one of the reasons why so few young men are entering the ministry.

With these two questions before us, let us look at some of the things that would be possible if all gave one-tenth. Before we do this, please note a text from the 31 of Mal.: "Will a man rob God? yet you have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

In setting forth these few thoughts on tithing, we do not wish to imply in any way that tithing removes the privilege of one making free will offerings in addition, but that we should not do less than give one-tenth. We will take a small church, for example we say twenty five families; we will presume they are all farmers on farms ranging from 80 to 160 acres. There should be an average income from the farms of \$1 000 each per year. One-tenth of this leaves us the nice sum of \$100 from each family, or \$2 500 from this small church.

Now let us increase the salary of the minister to \$700, which will enable him to do his work better and more of it, and with greater ease of mind. This leaves a balance on hand of \$1 800; we will set aside \$300 for incidental expenses, leaving \$1 500. Great would have been the astonishment of the Tract Board, had this small church stepped forth and offered to supply funds sufficient to liquidate three-fourths of the \$2 000 indebtedness. If full tithes were paid by the entire denomination, salaries could be increased, and the number of workers could be increased in all lines of work, a vast amount more could be accomplished, because the laborers would work with a free heart and a free hand as well, not being hampered by lack of funds, and with their minds free from pecuniary difficulties.

But some begin to make excuses; they cannot make a living and give a tenth of the gross income of their farm. Read another text from Mal: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Whoever you are, get out from under the curse, by ceasing to rob God. Read one more verse in connection with the one just read: "Bring ye all the tithes into my storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

My Brother, how can you sing the good old song, "Trusting in the Promises," when you have never trusted in this one. Take God at his word and prove him, not just to see if he will bless you so abundantly, but do it cheerfully, as unto the Lord, trusting that he is faithful to fulfill his promise, for without faith it is impossible to please God.

Missions.

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

EVANGELIST M. B. Kelly closed the revival meetings at Dodge Center, Minn., Tuesday night, Dec. 22. A great blessing came in many ways to the Dodge Center church through the meetings. Fifteen were baptized on Sunday, Dec. 20; more are to follow soon it is hoped. There is a general spiritual awakening of almost the whole church and community. Praise the Lord! After a much needed rest Bro. Kelly will go to Farina, Ill., to hold meetings.

A LETTER has come to the secretary inquiring whether Miss Susie Burdick has been receiving a salary since she has been in the home land. Miss Burdick was called home by the sickness of her father, and he paid her expenses home. Though according to the usual rules of Missionary Boards she was entitled to half salary while at home, she has not, by her own request, received any salary from the Missionary Society since her return. Though money has been received by the Woman's Board for Miss Burdick's salary, it has been duly accounted for and reserved for future use and need in mission work. We hope all will take note of this item, so it will not be reported that she has been and is receiving a salary, or the question be again raised.

THE first Sabbath in December we spent with the Chicago church. There was a good attendance at the services. There is a good number of Seventh-day Baptist young people in the city pursuing various studies who add very much to the interest and attendance of Sabbath services. After preaching a sermon we presented our missionary interests and needs, both on the home and foreign fields, which was followed by an informal conference on said interests and needs. The usual Sabbath service is followed by Sabbath-school, and that by Christian Endeavor meeting. We were glad to see that nearly all the congregation stayed to the Sabbath-school and really compose it. That is as it should be. We hope the time will soon come when the entire congregation, as far as possible, shall on the Sabbath constitute the Sabbath-school. What study can be more important to old and young alike than the study of the Bible? On this Sabbath, action was taken by the church calling W. D. Wilcox, the pastor, to ordination, and also to invite delegates from the Seventh-day Baptist churches of the Southern Wisconsin Quarterly Meeting, and from the Seventh-day Baptist churches at West Hallock and Farina, Ill., to compose the ordaining council, the ordination to occur the third Sabbath in December. The Chicago church was organized in 1883 with but few members. It has grown in numbers, means and strength, demonstrating that a Seventh-day Baptist church can grow and thrive in a large city like Chicago or New York. Several of our ministers have served this church as pastor, and the present pastor, W. D. Wilcox, is serving it with fidelity and ability while pursuing his studies. It gave us great pleasure to greet many old friends at this time.

THE secretary spent two nights and nearly two days with his old pastorate at Walworth, Wis. On Tuesday evening he held an informal Missionary Conference, presenting our var-

ious mission fields, what is being done upon them, the open doors for mission work, need of men and means to carry on and extend the work. Various questions and answers were given. The attendance was not as large as was desired, a storm preventing many from coming. It was a pleasure to shake the hand of old parishoners, call at their homes, and speak of the good times past and of the bright prospects of the future. Bro. M. G. Stillman, the pastor, and his most worthy wife are doing good faithful work in this pastorate. It gave us much sorrow to miss some dear ones who had gone to the heavenly home since we last visited Walworth.

The second Sabbath in December was spent at Albion, Wis. We arrived at Milton, Wis., on Wednesday. The next Friday afternoon Pastor S. H. Babcock met us at Edgerton, Wis. We enjoyed the prayer meeting Sabbath evening. A snow storm was on. Sabbath morning it was snowing, blowing and drifting. Only twenty out to Sabbath morning service, yet we had one of the best missionary conferences we held during the trip. Those present were interested in our mission work. There was a free interchange of thought, questions, answers and interest. The conference was followed by the Sabbath-school. On account of the storm no other services were held during the day. At night the storm abated, it began to grow cold rapidly, and at 10 o'clock it was 10° below zero, Sunday morning it was 20° below. We had now gone through a range of temperature in a journey of nearly six weeks from 85° above to 20° below zero. This Sunday the Albion church people held their annual church dinner. It was held in the town hall. The attendance was not as large as usual because of the extreme cold. A fine dinner was served. In the afternoon the annual church meeting was held in the vestry of the church. Some weeks before Pastor S. H. Babcock had tendered his resignation as pastor and the church was to take action upon it at this meeting. A motion was made requesting him to withdraw his resignation, but Mr. Babcock gave good reasons why he should not, and the church reluctantly accepted his resignation. Mr. Babcock has served the church as pastor two different times, and is greatly beloved by the Albion people. We returned to Milton Sunday night, and the next two days were shut in by a bad cold. Because of it and the cold weather—24° below zero, we did not accomplish as much and see as many as we had planned or desired.

THE third Sabbath in December was spent in Chicago. The examination and ordination of Bro. W. D. Wilcox to the gospel ministry occurred Sabbath afternoon. The council was composed of delegates from the Milton, Albion, Walworth, Chicago, and Southampton churches, and Secretaries A. H. Lewis and O. U. Whitford, and Bro. R. B. Tolbert were invited to sit in the council and become part of it. Dr. L. A. Platts was chosen chairman of the council, and O. E. Larkin, M. D., clerk. Secretary O. U. Whitford was requested to lead in the examination of the candidate. The examination was held one hour, and Mr. Wilcox passed it with credit to himself and to the satisfaction of the council and the church. Dr. W. C. Daland preached the ordination sermon, Pastor S. H. Babcock gave the consecrating prayer, Pastor M. G. Stillman the

charge to the candidate, Secretary O. U. Whitford the charge to the church, Pastor F. E. Peterson the hand of fellowship and welcome, and Secretary A. H. Lewis gave a short but most excellent address upon the relation of the church and its pastor to the denomination. The services from beginning to end were very impressive and the attendance was large for our people in Chicago. A fuller account of the examination and of the ordination services, no doubt, will be given by the clerk of the council. On Sunday afternoon occurred the funeral of Mrs. Carrie Clarke Pierce, a member of the Chicago church and formerly of the Walworth church. She was a fine pianist and singer and music teacher, and was the leader of the music in the church for a number of years. As her pastor at Walworth, and for a short time in Chicago, and the one who officiated at her marriage, we were requested to preach her funeral sermon. Our remarks were based upon the passage of Scripture found in Hebrews 13: 14: "For here have we no continuing city, but we seek one to come." The deceased left an only child, a daughter, to mourn the loss of a mother's companionship, love and care, at an age when she will most need them, and left also many relations and friends who greatly esteemed her. We were gone over seven weeks on this trip which we trust was profitable to the cause which we love and represent.

SUMMERVILLE, MO.

"God moves in a mysterious way his wonders to perform."

Since my last writing to you some changes have taken place of which I desire to communicate, in hope that some good may be done. God has been so good as to answer my prayers and enabled me to emerge from confinement, so that I have again been able to speak in public concerning his wonderful goodness and preserving care over his people. This has been brought about in part by a division among the people with respect to the position I hold religiously. The First-day Baptists are at enmity among themselves, the members are dividing and some are uniting with the Christian (Campbellites) denomination. The Campbellites have taken my side and cordially invited me to occupy their house at any time I may choose. I have accepted their proposition and began the work in the midst of a large church and congregation. On the fifth First-day of November I delivered a discourse to a large and attentive audience, when I pointed out the dealing of God with sinners and his watch-care over his servants. I also showed that God will not have anything added to, or taken from, his Commandments, (Deut. 4: 2; Rev. 22: 18, 19). And that he has sworn that he will not alter that which has passed his lips. (Psa. 89: 34)

It is clear to my mind now that the door stands ajar for the entrance of a Seventh-day Baptist Evangelist in this region. "He that shutteth and no man openeth; and openeth and no man shutteth" has now opened the way for the truth to be promulgated to these people who have long time refused to hear the whole truth as set forth in God's word.

For many years past, as occasion would permit, I have shown the Baptists in this country that because of their failure to obey

all of God's Commandments he would deal with them as he did with five of the seven churches of Asia. It seems he is now at work for that purpose. I feel impressed to call on the Missionary Society to adopt some plan to investigate the prospects for evangelistic work in this section of the country, and if they think the indications favorable, to send some such as may seem most advisable to labor here and lead out of darkness these people for whom Christ died.

It is certainly true that I do not know the design of the All-wise God, but from my view of the situation the prospect is favorable for Seventh-day Baptists here now.

T. G. HELM.

FROM G. VELTHUYSEN, SR.

Lyburzen, 5 Raad,
Haarlem, Dec. 17, 1903.

Rev. O. U. Whitford, Westerly, R. I.

Dear Brother:—Not because having many particular things to tell you and the other dear friends in America concerning our labor I sit down to write a letter to you, but because at least one good thing, in my opinion worthy of being spread, may be told, viz: that our Bro. Graufstal, who married Sister Mary van der Steur is on his way to India, Java, intending to establish there a colony for the help of poor and ragged natives and children, without neglecting the commandments of God, like his brother-in-law, Mr. John van der Steur, who refused for the promotion of his philanthropic works to keep God in knowledge and since experienced the favors and the help of even most-irreligious people, as well as the help of those who are religious after the manner and customs of will-worship. You don't know, dear brother, what honor is bestowed upon him since he forsook the Sabbath, and how great the pleasure is of people of all rank and tendency to help him. Thousands and thousands of guilders are collected for him constantly and even personal gifts of our Queen and her mother come in that collection. The government of our colonies is highly interested in his work. And we are not uninterested; we pray for it. But our hearts cry to God that our erring brother has placed the love to God lower than the love to his neighbor.

You may conceive easily that Bro. Graufstal, as a Seventh-day Baptist, who refuses all accommodation on the point of God's commandments, does not participate in such a measure in the affection of the public. Nevertheless, God has moved hearts to help him. We Seventh-day Baptists could not do it in any measure of signification; and yet about one thousand dollars was gathered for him. His plan of work is this: during the first year he has to make good the different expenses for buying land and settling the establishment. Because the ground is fertile, he expects the following year under the blessing of God, to provide for his wants by the production from his acres. The first year no poor people can be admitted probably; but as soon as he sees the way open to support one, he will begin with taking up that one, and so on. About forty dollars a year is wanted for the support of one inmate. Of course if such a one is able to do some work he has to do it.

December 1, Bro. Graufstal took the steamer to Java. About the middle of January, Mrs. Graufstal will follow him, D. V. The last Sabbath in November the church here

held a farewell meeting. Well, methinks, we never will forget that day. Blessed, blessed meetings!

Temperance people in Holland have nowadays an extraordinary busy time, because a project of law concerning the sale of strong drinks is presented to the representatives of the people by the government. Of course we are in that movement.

Our dear sister Janez has acquired not yet the so strongly desired help, in prospect by the intended coming of our Bro. Jacob Bakker and his (now) betrothed one. First the father of his bride, being a first-day Baptist would not consent to the marriage for his aversion of the Sabbath. When the legal time of that refusal was ended, some difficulties arose because before Jacob became an American citizen he fell into military service in this country. And now it seems that they will see in him a deserter or runaway. Last week he went to London, in order to have there his marriage settled; but my fears are that this effort to escape the difficulty will not succeed. And if so, what a disappointment to every one who is interested in this matter! The only light I have at present in this affair is that our Heavenly Father rules over all things.

Not long ago the mail brought a letter to us and the looking at the postmark did thrill our very heart; that mark was: Gold Coast. With the most lively interests and hope for some nearer particulars about Peter's last hours and words we opened it. We are thankful for the contents, although not finding what we desired so much. This morning we got tidings that the matter of Bro. Jacob Bakker's marriage has settled itself as well as we could desire. To-day he is expected from London to Rotterdam to be registered at Rotterdam. Thanks to God! Ere long we Sabbath-keepers have to enter in a new form of struggle, in the same way as now temperance people are fighting. Our government, it called itself Christian, "will bring a project of law on Sunday keeping," (or consecration perhaps.) May God help us to be faithful and prudent in what we have to do in this important matter. We hope that the state of health of Mrs. Whitford gives reasons for joy and thanks and that the same blessing rests on you and your children. As to us, we are quite well, the Lord be praised! Our little church is happy, we may say by the grace of God. God bless our denomination and all people who are constrained by the love of Christ. Our brotherly salutation to all the dear friends. When this letter reaches you it will be near the beginning of a new year. May it be blessed to us all!

A LITTLE PARABLE.

ANNE-REEVE ALDRICH.

I made the cross myself whose weight
Was later laid on me.
This thought is torture as I toil
Up life's steep Calvary.

To think my own hands drove the nails;
I sang a merry song,
And chose the nearest wood I had
To build it firm and strong.

If I had guessed—if I had dreamed
Its weight was meant for me,
I should have made a lighter cross
To bear up Calvary!

O God, Fountain of Love, and Source of Law, grant in obeying I may know Thy love, and that in loving I may fulfil Thy law.—Phillips Brooks.

Woman's Work.

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

PERMANENCE.

"Jesus Christ, the same yesterday and to-day and forever."

M. B. CLARKE.

Men seek for permanence. Of old
They builded cities high
With towers and palaces whose tops
They thought should reach the sky.
Thus Babylon and Carthage grew,
And haughty Assyria,
And Rome upon her seven hills
Sat mistress of the world.
Ruin and desolation dwell
Where these proud cities reigned,
No stone remains to mark the spot,
By sun-god towers prolated.
The kings who builded or destroyed,
Left but an empty name.
On history's page few care to read,
Yet such is earthly fame.
Love guards its own with jealous care,
By vigil and by tear.
But helpless, sits with folded hands
Beside the flower-strewn bier.
Not wealth, nor fame, nor even love,
True permanence may claim
On earth, to each the touch of time
Brings change and loss the same.
On the dark record of the past
A single name appears.
One life whose stainless purity
Dispels our doubts and fears,
Jesus, the Christ, enduring name,
All other names before,
To-day and yesterday the same,
The same forevermore.

Through him unbounded wealth we gain
Through him undying fame,
For He, the Lord of heaven and earth,
Has called us by his name,
Through him immortal life is ours,
From sin and death set free,
And Love through him its own may keep
To all eternity.

In passing through a cross street in one of our large cities recently, we saw this sign in front of a shop, "Free lunch here all day." Since then, with eyes opened, we have frequently seen similar signs. To one cold and hungry and tired, this was a most cordial invitation and one most alluring. A little closer inspection revealed the fact that this placard was but a bait to allure the passerby into the saloon beyond.

The subject of saloon substitutes naturally arose, and the question of how to meet this evil presented itself. It has been said that the surest way to reach a man is through his stomach, and someone else has advanced the theory that the best saloon substitute is a wife who is willing to make home comfortable and attractive, and who is a good cook. All right so far as it goes, but many men have neither the wife nor the home, and many wives, alas! do not know how or do not care to make the home attractive.

In many cases substitutes outside the homes have been tried with success. One temperance society connected with a city church has provided lunch wagons that are stationed where the need seems greatest, and where motemen, firemen and other night-workers can get a hot meal or only hot coffee, if they prefer, instead of the saloon lunch with the inevitable glass of beer or liquor. In one year, the society mentioned kept seven wagons in use, from which they furnished over three hundred and fifty thousand ten cent meals. From the profits from these lunch wagons they established and maintained during the hot months seventeen fountains where free ice water could be procured. These fountains are located in the crowded tenement districts and in the localities where the teamsters and other laborers throng in the pursuit of their work. Many churches have realized the need of a cold drink in hot

weather and have supplied fountains in front of their doors.

This work has been extending in many ways. A library filled with books, a piano bought and free reading rooms opened where men can pass a pleasant, safe evening. "The idea is gaining ground that the temptation of the saloon can best be resisted by improved conditions of life, by better housing of the poor and by infusing into the dull lives of the people more innocent recreation and joy. It has been stated recently by Dr. Gould that in one of the congested districts of New York in a space of 514 by 374 yards there exist 148 saloons. In Glasgow, the People's Palace—an institution comprising a museum, a winter garden, a picture gallery and concert hall—has been visited in ten months by 750,000 people. In England the coffee house movement has spread over the land."

TO THE "SHUT-INS."

"The Lord is my Shepherd."
Dear sick and sorry ones, do not despair,
For 'tis to you God gives His tender care,
The shepherd, walking daily 'mongst his sheep,
Seeks out the weary, sick ones, and to keep
Them ever near him, so to guide and lead,
And give them of his comfort in their need.
Are you "too tired" to put your prayer in speech?
Be comforted: your Father you may reach
With just a thought, as with closed eyes you lie,
Waiting for pain, at last, to pass you by.
Just think your prayer: the Father knows it all,
And, bending low, He hears the silent call.
Do not despair, dear sick ones, doubt nor fear;
Just look for Him, and lo! He is so near!
—Mary D. Brine.

A THOUGHT FOR MOTHERS.

Here and there the success of eminent women in literature, art, charity, the story of the lives of what might be called great mothers, who trained from infancy the valuable workers of the world, bring to our mind anew, the conviction that no hand is so potent as the one that "rocks the cradle."

Often my thoughts go back of the eloquent word, the noble deed, to the old heartstones, to the mothers waiting, trusting, working, enduring amid discouragements, difficulties, and perhaps hardships. They could see but the one step directly before them, the duty of each moment, and with earnest faith in the divine help took that step, fulfilled that duty, pressing on through the hours, the days, the years, doing their utmost to make the home a place from which their children should go forth as noble, self-forgetful, loving workers in the great hive of humanity. To them the issue was unknown; from their eyes was hidden what we see,—the children for whom they gave their lives changed to faithful soldiers in the army of the Lord.

Tired, discouraged mother, go on hopefully, bravely, bringing up children for the great world's work. From among your little brood may go forth one who will lead, lift, encourage. Your son, or your son's son, or one still farther down the line, may be the color-bearer in some great cause. Your daughter, or your daughter's daughter, may help to enable womanhood forever, may pour into thousands of hearts the sacred wine of enthusiasm for the weak and the suffering. Go on making the bread, sewing the seam, teaching the lesson, nursing, guiding, developing the young life. Do not forget that in the divine heart is fullness of strength for the mother's heart, strength sorely needed, strength that cannot be neglected without loss, failure, sorrow. Believe in God; believe in your children as the children of God; reverence yourself as

one to whom has been committed a great charge; reverence your little ones as the heirs of a king, princes by right of their sonship to the King and Lord of all.

PEGGY'S "THUMB LUNCH."

On Peggy's first day in kindergarten her mother stood in the hall watching the little folks file into the ring about their teacher. As they sang their "Good morning," and shook hands with one another, their baby faces were glowing. But Peggy, to whom this was all new and strange, sat still in her little chair gazing shyly around, and finally in went her little fat thumb into her mouth, contrary to mama's rule, and she sat looking quite contented. Then followed motion songs, but as Peggy knew none of them she consoled herself with her "thumb lunch." At last the teacher thought it was time Peggy should take her part in the games and she said, "Why, Peggy, didn't you have any breakfast this morning?" "Yes," Peggy answered, "but this is my thumb lunch." "Why, poor little thumb!" said the teacher, drying it with her handkerchief; "it looks old and wrinkled up almost as if it were a hundred years old, while the rest of you looks like just four years old yesterday." Day after day, although Peggy tried hard to remember, she did take occasional "thumb lunches" between skips or songs, and one day, while they were having a grandma's tea party, all the forty little mouths wide agape and the eighty little eyes trying hard not to peep, Peggy forgot and in went her thumb, instead of the red peppermint which was coming her way. When the teacher saw that, she passed right on without stopping to the next wide open mouth, saying: "Oh, Peggy's got her lunch. I'm going to make a nice little lace cap for poor little Miss Thumb!" So next day she put down on the piano a little box tied with pink ribbons and in it a tiny lace cap with pink ribbons to tie under the chin, and the very first time that Peggy took a thumb lunch that day on went the cap. The pink strings were tied in a pretty bow, and Peggy had a dear little thumb dolly to hold all day long. Occasionally she would forget and almost eat her dolly, but at last Peggy grew so that she never wanted thumb lunches any more and the teacher gave her the little cap box to carry home with her, the little cap inside.—Good Housekeeping.

TO CONQUER WORRY.

Get into gear! Banish worry. Rise above it. Conquer the disease. Struggle against it until you win. Be not disheartened at repeated failures. Defeat but adds to your strength, if you keep up the fight. The glories of the victory amply repay years of effort. "I never knew what happiness or success really were, until I got rid of worry," says a friend.

No matter what may be the cause of your worryment, to worry over it will do more harm than good. "Then shall we let things slide, and not try to improve conditions?" By no means. But instead of weakly worrying about them, tackle them in earnest. Do a good day's work at it, whatever your duty or problem may be; eat well, live simply, do as you would be done by, keep your head level, use your best judgment, drink in the inspiration of nature, seek the co-operation of the spirit, acquire reposeful poise—resourceful strength will come, you will sleep like a babe, worry will disappear, each day you will

awake in a new world and to a more glorious existence.

"A thousand unseen hands
Reach down to help you to their peace crowned heights,
And all the force of the firmament
Shall fortify your strength."
—Good Housekeeping.

NEVER LET HIM KNOW.

When you marry him, love him.
After you marry him, study him.
If he is honest, honor him.
If he is generous, appreciate him.
When he is sad, cheer him.
When he is cross, amuse him.
When he is talkative, listen to him.
When he is quarrelsome, ignore him.
If he is slothful, spur him.
If he is noble, praise him.
If he is confidential, encourage him.
If he is secretive, trust him.
If he is jealous, cure him.
If he cares naught for pleasure, coax him.
If he favors society, accompany him.
If he does you a favor, thank him.
When he deserves it, kiss him.
Let him think how well you understand him; but never let him know that you "manage" him.—Home News.

OUR OWN.

MARGARET BANGSTER.
If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.
For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night;
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.
We have careful thoughts for the stranger,
And smiles for the sometime guest,
But not for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient,
Ah, brow with that look of scorn.
'T were a cruel fate
Were the night too late
To undo the work of morn!

ARCHBISHOP'S BIRTHPLACE.

When Archbishop Ryan was plain Father Ryan, in charge of a parish in St. Louis, he was the arbiter of a rather amusing bet between two young theological students. While incidentally discussing the career of Father Ryan, they fell to disputing the exact place of his birth. One contended that he first saw the light in Ballytore, Ireland, and the other just as firmly insisted that the future archbishop belonged by natal right to Thurles.

The controversy waxed so warm that it was finally agreed to submit the question to the priest himself, inasmuch as different biographical sketches variously favored both places. To Father Ryan, then, they went.

"'Twas this way," said he, after the purpose of the visit was set forth, "the home of my parents was at Ballytore. Just before my birth they went on a visit to friends at Thurles, and while there I was born. So you see my mother was away from home when I was born."—Philadelphia Telegraph.

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

GENERAL CONFERENCE—FOURTH SESSION, 1804.

UNION, COMMUNION, AND EVANGELISM.

"At a General Conference of the Sabbatharian Churches in fellowship, at Piscataway, State of New Jersey, assembled this 19th day of October, A. D. 1804, voted that Elder Abram Coon serve as Moderator, and Joseph Potter, as Clerk, for said Conference."

EXTRACTS FROM CHURCH LETTERS.

"The Sabbatharian Church of Christ at Hopkinton, Westery, etc.

"Dearly beloved, great and manifold are the blessings which Almighty God, the Father of all mercies, hath exhibited to us, the people of North America, not only in the almost miraculous settlement of our forefathers here among cruel and barbarous savages and their wonderful deliverance and protection from every surrounding foe; extending their borders and prosperous possessions from east to west, from north to south, and finally planting them an independent nation; securing to us their children, the rights of man and the liberty of conscience; establishing a permanent peace with prosperity and plenty throughout our borders, which call for all possible praise, gratitude, and thanksgiving; but when we consider that in addition to all this, we are blessed with the preaching and promulgation of the glorious gospel of Jesus Christ, that inestimable treasure which excludeth all the riches of the earth, because the fruit thereof extendeth itself, not only to the time present, in this transitory world, but directeth and disposeth man unto that eternal happiness which is beyond the grave, what return of gratitude can we make to so good and gracious a benefactor? Surely nothing less than to offer our bodies a living sacrifice, holy, acceptable unto God.

"Dear elders and brothers, who have the privilege of assembling in General Conference:

"First. We pray God to bless you abundantly with the increase of his grace and spirit, that you may not only be mutual sharers of the love of God shed abroad in the soul, but, that you may be, likewise, prepared to consider of the affairs of the Sabbatharian order, and be wise as serpents and harmless as doves, that whatsoever you do may be for the glory of God and the good of his people. Secondly. We entreat you to guard against all unhappy debates and everything that tends to strife, and be careful to walk softly, and do nothing to wound the weak and feeble lambs of Christ who cannot endure much, and be not offended with those who cannot see as far and walk as fast as you; for, better it is for the people of God to get along by slow degrees and with united hands, than for the wise and strong to speed their way with hasty strides, and leave the feeble lambs to mourn in the wilderness. Therefore, dear brethren, let the strong bear the infirmities of the weak, and establish nothing new, although it might be for the better, until the whole be generally agreed thereon, that peace and harmony may be established among ourselves, and we better prepared to spread the truth abroad.

"Let us then, dearly beloved, with the confidence and resolution of men and Christians, join our united forces in maintaining the truth of Christ, and propagating it far and

near, carefully laying aside all jealousy and evil surmising, one of another, let each of us ever consider his own weakness, so shall we easily pardon the failings of our brethren; thus we may be prepared, not only to study the necessary rules of discipline, but at all convenient seasons, to advise and assist each other, and especially, at our Yearly Meetings, we may be instrumental in building up the cause of Christ, not only in receiving and communicating good and friendly advice, but likewise, in joining our united petitions to Almighty God for the gracious continuance of those rights and privileges which we and our forefathers have so long enjoyed, that the light of the glorious gospel of Jesus Christ may shine brighter and brighter, until atheism, idolatry, and superstition vanish before it like dew before the morning sun, and the scales fall from the blinded eyes of those who make light of the commands of God and live in constant neglect of his holy Sabbath. Dear brethren, who knows but that in our united and earnest efforts, accompanied by our good example, the blessing of God may fall on the little feeble handful of Sabbathkeepers, and their number be increased to a majority in these United States, for God is able to do all things, and has promised that whatsoever we ask in his name, he will do.

"We have to inform you that we are not fully agreed among ourselves respecting the mode of the General Conference, and sending missionaries; yet we mean to bear with one another and strive to help each other's minds, to bear one another's burdens, and so fulfil the law of Christ.

"We have appointed as messengers, our beloved, Elder Abram Coon, Deacon Joseph Stillman and Deacon Daniel Babcock, Brother Joseph Potter and Brother Thomas Williams, whom we recommend unto you as faithful brethren and fellow helpers with us.

"The state of our Church is as followeth: Elders, Abram Coon and Matthew Stillman; Deacons, Joseph Stillman, Daniel Babcock, Zaccheus Maxson; Clerk, Joseph Potter. Members, 607. Of these same, twenty-four are under admonition and dealing, but doubtless, a considerable number of the above have become members of the Petersburg Church.

"Finally, brethren, pray for us that we may be quickened to every Christian duty, to keep the commands of God and faith of Jesus Christ, and finish our course with joy, and share with you some humble part in singing praises to God and the Lamb, for redeeming grace and dying love. And now, we commend you to God and the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified. Amen."

"The Seventh-day Sabbath Baptist Church at Cobansey, West Jersey, to our beloved brethren in Christ of the same faith and order, who through the mercy and providence of God, may compose the General Conference, holden at Piscataway, East Jersey, in October, 1804. Beloved brethren and elders, having considered the scattered situation of our professing brethren, the great importance of the prosperity of Zion, and the contrasted effects of union and disunion, we are convinced of the great utility of the General Conference; for we think that the united efforts of messengers from every church will greatly contribute to the stability of our profession, and the spread of the gospel of our Lord Jesus Christ,

and we earnestly pray that God may bless your endeavors and crown them with success through Jesus Christ."

"Brethren, we have reason to believe that an approved administrator would be an useful blessing to our congregations; for some are now waiting for opportunity to be received into church fellowship, and we are trusting and hoping in the Lord, that he will shortly open some way for the prosperity of his cause and building up of the walls of Zion, that it may grow into an holy temple in the Lord. We still think it necessary to repeat last Fall's request for a minister, and we trust you will not fail to supply every destitute church and society, as far as your power and opportunity may enable you; for we understand that to be the design of the General Conference, and as you are now tolerably informed of our circumstances, we doubt not but you will consider us with the most important of your considerations. We should greatly rejoice if some ministering brother would visit us from the Conference this Fall, and as Elder Coon has given some of our members some encouragement in this way, we are not without hopes of seeing him come.

"As for our provision for sending out missionaries, we have made none since the last General Conference; but we have that which was contributed last year still in reserve for that purpose, and it may be had at any time when need shall require.

"At our last Conference the following brethren were nominated as messengers to the General Conference, some of whom, we trust, will meet you and bear this letter, viz: Deacon David Ayars, Clerk; Caleb Sheppard, Evan Davis, Samuel Davis, Jacob West and William West.

"For further particulars of our church circumstances and present officers, we state the following, viz: No official minister; ordained evangelist, Nathan Ayars, but declines acting as administrator; Ruling Elders, Joshua Ayars and John Kelly; Deacon, David Ayars; Clerk, David Ayars; Moderators, Evan Davis and Caleb Sheppard. Added one, deceased two, under dealing one, present number seventy-nine.

"Finally, brethren, we pray that you may meet in peace, and be of one accord in your proceedings, and being gathered in the name of Christ, may ye experience his promised spiritual presence to comfort, support, direct and bless your endeavors to the end, that the cause of Christ may be declared, his saints comforted, and his kingdom completed, in which glorious kingdom and power, we desire to be found, that the glory may be given to God the Father, by him."

(To be Continued.)

WHAT A BOY CAN DO.

A boy can make the world more pure
By kindly word and deed;
As blossoms call for nature's light,
So hearts love's sunshine need.

A boy can make the world more pure
By lips kept ever clean;
Silence can influence as sure
As speech—oft more doth mean.

A boy can make the world more true
By an exalted aim;
Let one a given end pursue,
Others will seek the same.

Full simple things, indeed, these three,
Thus stated in my rhyme,
Yet what, dear lad, could greater be—
What grander, more sublime?
—Classmate.

Young People's Work.

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

THE TRANSFORMATION OF JAPAN.

An address given by Tsuneta Takehara before the Alfred C. E. written out afterward by request of the editor for this department.

Education and the student (samurai) are two principal factors that have entered into the transformation of Japan. Rev. Dr. William E. Griffis, a well-known writer on things Japanese, who was in Japan when feudalism was still in power, says: "Japan's education is no mere exotic. It is well rooted in the past. Its blossoming is no sudden phenomenon, nor have things brought across the sea made a new nation. Its blossoms are not the result of legerdemain, fastened on with wire and toothpick timber. The finest fruits have ripened on stems, and have deep roots. That political movement which in 1868 initiated the new Japan was the logical issue of the research and publications of the Mito scholars of nearly two centuries ago. The revolution which culminated at Kioto in 1868 was a students' movement from beginning to end." In the Old Japan the student was closely associated with the samurai because the majority of students came from the samurai class; he might be compared with literati of China plus ideals of the chivalry which never existed among the Orientals except in Japan. With the fall of the feudal government; the samurai ceased to exist as a class, and was left without means because he lost his service to the feudal lord. Their natural disinclination toward mercenary occupations led them to new intellectual vocations. They thus came to be known as "students," though today the word student includes all classes. Read the lives of makers of modern Japan—Kido, Okuma, Ito, etc.—and you will find that it was under the impetus of samuraihood that they thought and wrought.

The influence of Christian education on the nation should not be overlooked. Perhaps, a most complete book on this subject is "The Educational Conquest of the Far East," just published by Fleming Revell Company. No one can read it without being profoundly impressed with the powerful influence which Christian education exerted on the making of New Japan. In fact, names of such eminent educators and missionaries as Verbeck, Clark, Mason, Harris, etc., are met everywhere in the early history of the education in Japan. Through its new education and appeal to their inborn knighthood, Christianity won many hearts of samurais, who are still leaders in the modern Japan as in olden times when the people sang, "As among the flowers the cherry is queen; so among men the samurai is lord."

Japan is one of the youngest of mission fields. The growth of the Christian Church and of its influence in the country has been almost a miracle. The deep-rooted prejudice toward Christianity which prevailed among the people for centuries has died its natural death. It was some thirty years ago that a Japanese was arrested and finally suffered the first and, perhaps, the last martyrdom of the Protestant Christianity for the simple fact that he was reported to have had a Bible with him; a few months ago the Minister of Education said, in a magazine in reference to reading matter for school children, that the Bible is the most unique of all books and a

copy of it should be kept in every library, public or private.

Doors are open everywhere for Christian workers, but the opportunity is greatest among students; and it is among them that Christianity has many advantages other faiths do not. The exclusion of religious instruction from the government school, which the authorities so rigorously carried on for many years, has seen its best days. The ever growing desire of students for a religion better than those they have been taught at home, no longer tolerates the restriction. In Tokio, a mecca of the Japanese student, where the student population is estimated to be about 50,000; the best selling books are religious; among them "A Life of Christ," of which something was said about two years ago in the SABBATH RECORDER, "The Life of Buddha," and Tolstoi's "My Religion," are said to be most popular.

On his way home from India last spring, President C. C. Hull of New York, as a Haskell lecturer of the University of Chicago, lectured on Christianity in principal cities of Japan. Everywhere he went he was greeted by an overflowing audience composed of educators, students, and citizens. Mott, Torrey, and Pentecost did each very much for the cause of Christ in Japan, but none left such a deep impression on the mind of the thinking class of people as he did. His was not "the imperialistic assertion of the supremacy of Christianity, but a bearing of witness on the relation of belief to personal experience." Such a message was timely; and moreover, he left behind him a strong personal impression. A native paper said of him, "A perfect specimen of Christian gentleman."

For many years the Japanese government employed a large number of the American and English men as English teachers in high schools. Many of them proved to be "Soldiers of Fortune,"—as they were often called—unqualified for the task, and discouraged the authorities from employing more English teachers. An increasing demand for English teachers, however, compelled them to seek another source for the supply. Secretaries of the Y. M. C. A. in Tokio were asked to secure half a dozen men for such positions. These men were sent from two American universities, and their service was so satisfactory that the authorities are now depending upon this new source for the supply of the English teachers. Applications for such positions are received by representatives of the Y. M. C. A. in New York, so that they can send a man at once upon the receipt of cable from Japan. Nothing less than the spirit of a missionary induces them to enter into this field of teaching; they pay their own traveling expenses and live on seventy-five dollars a month. They are mostly members of the volunteer movement. I quote from a report of the annual gathering for these teachers, which was organized last year in connection with the Japanese Y. M. C. A. summer school: "Perhaps the most impressive group was the band of university graduates who have come to Japan to represent Christ as teachers in the Government schools. Fourteen of these men have been brought out under the Association. Several Christian teachers from England were also present. The reports of what these men are doing in the Bible classes and personal work among pupils and fellow teachers were an inspiration to all who listened. Being

under Government pay and daily standing before students in an official relation, they have access to many circles which it is hard for missionaries and others to reach." They are the best commentaries on Christianity not only in the school but also in the community in which they live. Some of these men became so impressed with the importance and value of Christian work in Japan that they returned to America to take up theological courses, or to fit themselves for higher positions as English teachers in colleges and universities.

This unique movement promises to be a powerful, self-supporting agency for the propagation of Christianity among the rising generation of Japan; it is a mighty reinforcement to the religious activity in schools, where there are already 52 organized Christian students' associations with over eleven hundred members enrolled for systematic Bible study. The international convention of the World Christian Students' Federation for 1904 is to be held in Japan, and it will be one of the most significant gatherings ever held in Japan. There is also a grand opportunity for higher Christian education. In the country there are 29,335 public schools with 110,104 teachers and 5,205,000 pupils. The government system of higher education is inadequate to admit all graduates the secondary schools turn out.

The social and philanthropic sides of Christian activities are, by no means, neglected. One-fourth of the organized benevolent institutions is carried on by Christians. Their good works are recognized and appreciated by every unprejudiced man. Count Okuma, an ex-premier and a father of modern Japan, recently said in course of his lecture: "Efforts Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read your Bible you may think it is antiquated and out of date, but the noble life it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present time."

The spirit of missions and self-support has been a characteristic of the Japanese church. In this respect the Congregational and Presbyterian lead others. The American Board commemorated last summer the twenty-fifth anniversary of its work in Japan; and the Missionary Society of the Japanese church, which met last October, resolved to commence its missionary labor in Korea, and a committee was sent to make a general survey of the field. Presbyterians have also started a mission in China by sending two men to Tientsin, where they have a church for the Japanese speaking people. Their general Missionary Society has made great progress since the late Mr. Kataoka, a most outspoken Christian statesman, the speaker of the Lower House of the Imperial District just resolved, took up its management.

It should not be conjectured that Japan as a nation adopted Christianity as a religion; this she has not yet done. Nor will the cause of Christ in future be an easy, unopposed march to victory. But her laws and institutions are becoming more and more Christian. Her influence is reaching out in every direction, and, if made Christian, she might yet prove to be, as John Mott puts it, a key to the Christian conquest of the Orient.

WHY DO OUR YOUNG PEOPLE LEAVE US?

CHARLEY MITCHELL.

(Read at the recent Yearly Meeting of the Iowa churches.)

As we look around at home and abroad it is appalling to see the number of our young people who have drifted away from the Sabbath, and the question comes, "What is the cause of all this, and what can be done to prevent it? Where is the origin of the difficulty? Is it for lack of opportunity to secure positions by which to supply the necessities and comforts of life? Our Heavenly Father does not require impossibilities of his children. The promise is, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." Is it because of ignorance on the subject? Have our parents neglected to comply with the command, "Bring up a child in the way he should go"? If not, why these departures? Is it possible parents have not used the best methods? Are our parents as careful in selecting the best means of instructing us in the ways of righteousness as they demand of our teachers in the public school, or is it all in the instruction given? What is the home influence? Is the conduct of parents in every day life consistent with their teaching? What is their attitude toward those under their care? Do they strive in every possible way to make us feel that they are working for our best interest not only by words, but by action as well; or, is their conduct such as to make us feel that they are tyrants, ones to give orders which we are simply to obey. This portion of the following text, which is very good though very much abused, is a great favorite with many: "Children obey your parents." But how little we hear of those words, equally good and equally binding: "Fathers provoke not your children to wrath;" or these: "Fathers provoke not your children to anger, lest they be discouraged." "Lest they be discouraged." Can it be that any parents have acted so unwisely as to cause some to be discouraged?

How true the saying: "It is not so much what we say as the way in which we say it" In unguarded moments how often parents speak bitter words to those whom they love best. I do not wish it to be understood that parents are wholly responsible for the wrong actions of their children for we know there are many evil influences brought to bear upon them. We know that there are many God-fearing parents who do all in their power to keep before their children the great pattern, and to help them by word and example to pattern their lives after Him.

Dear young people, let us strive to profit by the instruction and advice given us. Let us conduct our lives in such a manner as not to bring reproach upon the cause of Christ.

A BIBLICAL DINNER.

The following was first written by a convict in the Eastern Penitentiary of Philadelphia a short time since and was revised and rewritten by one of the young men of Alfred in Christmas week.

If the Bible contains all these "good things" for man's physical well being, is it not a natural conjecture, an inevitable conclusion, that the Book which is the "light of man's pathway" must contain an infinitude of all these things which are more than food and better than drink?

- Grace. Psalms 103: 1-5
Menu d'un Repas. Soup. Deuteronomy 14: 4
Ox (tail). Jeremiah 8: 7
Turtle. 2d Samuel 17: 23
Barley. Judges 6: 19
Mock Mutton Broth.

- Chicken. Matthew 23: 37
Vegetable. 2d Kings 4: 39
Fish. Luke 24: 42
Brolled. Matthew 15: 34
Small. John 21: 11
Great. Luke 5: 6
Variety of Fish.
Entrees. Exodus 16: 13
Partridge. 1st Samuel 26: 20
Pigeons. Luke 2: 24
Peacock. Job 39: 13
Choice Fowls. Nehemiah 5: 18
Meats. Exodus 12: 5
Roast Lamb. Genesis 17: 7
Veal (tender and good). Exodus 29: 25
Breast of Mutton. Leviticus 4: 12
Barbecue (a la Tabernacle). Leviticus 4: 28-31
Kid (savoureux). 1st Kings 19: 21
Boiled Ox (cuisines, la prophete elisee). Leviticus 3: 10
Deviled Kidneys. Leviticus 9: 19
Broiled Liver.
Game. Genesis 25: 28
Venison. Deut. 14: 5
Beef Steak (from the wild ox). Psalms 114: 18
Wild Goat. Deut. 14: 5
Bison (or Buffalo steak). [very scarce and very toothsome.] 1st Kings 4: 23
Fallow Deer (avec d' macaroni). Psalms 42: 1
Hart (pres d'un petitmisseau). Deut. 14: 5
Chamois (a la haute montagne). Deut. 15: 22
Roebuck (sauce au chasseur).
Eggs. Luke 11: 12
Hen's Eggs. Jeremiah 17: 11
Partridge Eggs. Job 39: 13-14
Ostrich Eggs (excellent as omelets).
Salads. Isaiah 1: 18
Cucumber. Numbers 11: 5
Leeks. Exodus 12: 8
Herbs.
Vegetables. Leviticus 2: 14
Green Corn. Numbers 11: 5
Onions (aperte de vue). 2d Samuel 23: 11
Lentils. Numbers 11: 5
Garlic. 2d Samuel 17: 28
Beans.
Bread. John 21: 9
Toast (a pied sec). 1st Samuel 27: 6
Hot Bread (a la Virginia). Exodus 16: 31
Wafers and Honey. Genesis 3: 19
Common Bread. 1st Samuel 21: 4
Hallowed Bread. Genesis 19: 3
Unleavened Bread. John 6: 9
Barley Loaves. Leviticus 2: 4
Pan Cakes (of fine flour). 1st Kings 17: 12
Johnny Cakes (a la zephath).
Condiments and Dainties. Luke 16: 34
Mustard. Mark 4: 31
Vinegar. Ruth 2: 14
Mint. Matthew 23: 23
Spices. Song of Solomon 6: 2
Coriander Seed. Exodus 16: 31
Cinnamon. Song of Solomon 4: 14
Olive Oil. Leviticus 2: 11
Butter (fresh and good). Isaiah 7: 15
Cheese (Bethlehem XX). 1st Samuel 17: 18
Olives. Judges 15: 5
Honey. Psalms 19: 10
Comb Honey. Proverbs 24: 13
Dessert. Leviticus 19: 10
Grapes. Song of Solomon 6: 11
Pamagranates. Genesis 30: 14
Mandrakes. Numbers 11: 5
Melons. Numbers 11: 5
Apples (pie if desired). Song of Solomon 2: 5
Pleasant Fruits. Song of Solomon 6: 13
Summer Fruits. Amos 8: 11
Assorted Fruits. Revelation 22: 2
Figs (pate de farine). Song of Solomon 2: 13
Raisins. Numbers 6: 3
Almonds. Genesis 43: 11
Confections. 1st Samuel 8: 13
Drinks. Ezekiel 25: 4
Pure Pasteurized Milk. Isaiah 4: 1
Posset (free to all). Joshua 5: 6
Milk and Honey. Mark 14: 25
Must. Deut. 32: 14
Pure Blood of the Grape. Nehemiah 5: 11
All kinds of Wine. Revelation 22: 1
Pure Crystal Water. John 4: 14
Water of Life. John 4: 10
God's Gift. 1st Corinthians 10: 16
Cup of Blessing.
Music. Furnished by Male Choir with Harps (Rev. 14: 2) and Chief Singers (2d Chronicles 20: 21), interspersed with all kinds of music (Daniel 3: 5).
I—Song of Moses and the Lamb. Rev. 15: 3
II—Grand Anthem by a Great Multitude. Rev. 7: 9-10

- III—Song of Redemption. Rev. 5: 9
IV—Solo, by the noted soprano, Mademoiselle Miriam. Exodus 15: 20
V—Duet—Deborah, contralto; and Barak, tenor. Judges 5: 2-31
VI—Grand Oratorio—"New Song" (Revelation 14: 2-3) ending with a Grand Finale, "Praise God From Whom All Blessings Flow."
Decorations. Song of Solomon 2: 12
Flowers. John 12: 13
Palms. Song of Solomon 2: 1
Rose of Sharon.

DRUNKENNESS IN MILWAUKEE.

The Milwaukee police department boasts

that there is less drunkenness here than in any other American city with a population of more than two hundred thousand. This is despite the fact that there are no laws controlling the sale of liquor, except that all vendors must have a city license, and this license is easy to procure if the applicant is of good character. Milwaukee has more than nineteen hundred saloons, an average of one saloon to each 153 of population.

With the liquor traffic uncontrolled on Sundays or weekdays, a table of statistics made up from the police records for the year ended October 1, shows that the arrests for drunkenness and allied misdemeanors on the Sundays of that period averaged 10 55. As the population is 290,000, the average of arrests for drunkenness per 1,000 of population on Sundays was .0364. When asked for a police view of the laws relating to Sunday closing in that city, Secretary Haukoil, of the police department, made this statement:

"There is no city ordinance regarding closing saloons on Sunday, but there is a state law forbidding the sale of liquor on that day. That law is a dead-letter, however, and even the ministers have made no attempt to enforce it for the last thirteen years. Milwaukee is by no means an exception in this, however, as I know of no attempt to enforce the law in the state in recent years, except once, when Racine stopped the opening of the front doors of saloons for about three months.

"As far as the Milwaukee police are concerned, there are no regulations providing for Sunday closing. Saloons may remain open day and night if their owners wish, and hotels and restaurants may serve liquor at any hour if they have a city license, such as is granted to saloons.

"We believe that the reason why there is so little drunkenness in Milwaukee is because the people, so largely of German descent, prefer beer and ale as a beverage to the brandy and other spirits which are the favorite drink of Southern Europeans."—New York Tribune.

In these days of inquiry, of conflicting views and various theories, facts bearing on the liquor question, and especially on the Sunday saloons, have special value. We reprint the above that we may call the attention of our readers to it, and ask any one of them in Wisconsin or elsewhere, who may have personal knowledge of Milwaukee, to tell our readers how the above statements accord with their knowledge of the facts.

BABY'S LOGIC.

To-day I asked my mama if I could whittle—
Yes, I did.
"Ob, no, my girl," she said. "You're too little!"
So she did.
But Claude stepped so hard right on my toe
I cried, I did.
She said, "Oh, you're too big a girl to cry out so!"
That's what she did.
Why can't I cry if I am little.
Or if I'm big why can't I whittle?

Children's Page.

FRED ENGLEHARDT'S BABY.

CHARLES FOLLEN ADAMS.

Drum-tee-eev, most cly day
I laugh me wild to saw der way
My schmall young baby dries to play—
Dot funny leetle baby.

When I look of dem leetle toes,
Und saw dot funny leetle nose,
Und her way dot roos-er-crowe,
I schmile like I vas grazy.

Sometimes der comes a leetle shquall,
Dots v-and-er vinyd vind does crawl—
Right in his leetle stumach schmill—
Dots too-bach for der baby.

Dot makes him sing at night so shweet,
Und gorry parric he must eat,
Und I must chump shpry on my feet
To help dot leetle baby.

He bulls my nose and kicks my hair,
Und crawls me over every where,
Und callobber me—but what I care?
Dot vas my schmall young baby.

Around my head dot I etle arm
Vas shquozh me all so nice and warm.
Oh, may were never come some harm
To dot schmall leetle baby.

A CHIPMUNK'S ADVENTURE.

MARtha CLARK RANKIN.

It was a beautiful October morning, and Chippie started out after chestnuts, for there had been a hard frost during the night.

Chippie lived, with his mother and two sisters, in a stone wall near a barn. He tried to get his sisters to go nutting with him; but they were afraid, so he bravely started off alone.

As he was frisking gaily across the lawn behind the house, he suddenly saw a great yellow cat bouncing upon him, and before he knew it she had him in her mouth and was trotting off.

Oh, how it hurt! He thought he should surely die; but just then he heard a great screaming, and the little boy and girl who lived in the house came rushing out and began chasing the cat.

"You go around that side, Nan," shouted Frank, "and I'll drive her into the summer-house."

Nan ran like a deer and the cat had no way of escape, so Frank caught her in the summer-house. Then he tried to get the chipmunk away, and that hurt poor Chippie worse than ever; but he couldn't make a sound, for that horrid cat still had her teeth around his throat.

Frank now struck the cat as hard as he could, and Nan struck, too, till finally Kittie's jaws opened and Chippie dropped out, too dazed and stunned to make any effort to get away.

The yellow cat ran off, looking very cross, and Frank took Chippie carefully in his arms and started for the house.

"Let me carry him," begged Nan. "Do you think he'll live?"

"I guess so," replied Frank. "His heart is beating fast, but he doesn't seem to be really hurt."

By this time they had got into the dining-room, where the family were all at breakfast, and the children both talked at once, telling how they had rescued the poor chipmunk from the cruel cat.

"See him hang onto my coat!" exclaimed Frank, taking off his hands.

In an instant Chippie gave a leap and scampered out of sight.

"Close the doors," said mother.

"He ran into the sitting-room," said father, "so leave that door open."

Frank ran into the sitting room and spied Chippie in a corner. He tried to catch him, but just touched the end of his tail as Chippie darted past. Then no one could make out where he had gone, so the family settled down to the breakfast table again.

"He'll come out as soon as everything is quiet," said father.

Breakfast was nearly over when Nan gave a shriek and Chippie leaped half across the room.

"He was hiding under the top of the table where the leaves fit in," said Nan, "and I put my hand right on him! There he goes behind the piano."

"This will never do," said father who disliked so much confusion. "I will catch him."

Then began such a chase as would have made you laugh to see. The whole family joined in it, but at the end of ten minutes they were no nearer catching the little squirrel than when they began.

"I've got him!" one would say as he chased Chippie into a corner from which there seemed to be no retreat; but somehow, just as his hands touched the fur, a noise from the other side of the room would cry, "Here he is! I'll get him this time!" but Chippie always managed to slip away.

And so it went. They tried to catch him in a basket, but he would leap everywhere except into it. Throwing an apron over him was no better, for, though sure he was under it, yet, gathering it up ever so carefully, Chippie was never there.

"Something must be done," said father.

"I've had enough of this."

"I'll get the cat," said Frank.

Chippie shuddered.

"Oh, no! no!" shouted Nan. "The cat'll kill him."

"Pshaw. We got him away once and we can again," and Frank ran out and soon returned with the big yellow cat, who still looked cross and wild.

The cat jumped to the floor, and, in half a second, before any one knew what had happened, Chippie was in her mouth again.

"It seems too bad to whip her when we made her do it," said Nan.

"She'll kill him if we don't," returned Frank; so they both cuffed her vigorously till she dropped the poor chipmunk again.

Then the children left the cat in the house and carried Chippie out by the barn, and he whisked into the wall in no time.

Mother Chipmunk and the sisters couldn't do much the rest of the day but listen to the story of Chippie's adventures.

"But what made you so afraid to let them catch you in the house?" asked his mother.

"Why, I thought they were going to keep me in a cage for a pet, the way you told me children often do," he replied, rather shamefacedly. "If they were just going to let me go home, for pity's sake why didn't they open the window and let me run out of my own accord? Seems to me those big people are pretty stupid, and clumsy, too. You ought to have seen how hard they worked to catch me," and he laughed again in the happy way one can when the danger is all over.

"I'm thankful for one thing," he said at last.

"And what is that?" asked his mother.

"Why, that those children are early risers. If they had been as lazy as some folks, I should have been eaten up for sure!" and he

shuddered as he thought of that dreadful yellow cat.—Evangelist.

THE MOST EXPERT DIVERS IN THE WORLD.

Away out in the South Pacific Ocean, where white men rarely are seen, there lies a little coral atoll known as H kuern atoll. It is different from most coral atolls of which you read in geography, for it is a solid ring of coral, and the lagoon inside of it can be entered only by dragging boats over the beach.

This lagoon is one of the most valuable pearl shell lagoons, and is sought every year by the dwellers on Tahiti and other islands of the South Seas to fish for pearls.

The French government, which owns the atoll, has forbidden the use of diving suits, because it is feared that this method would prove too destructive to the pearl shells, and the diving is done in the ancient South Sea way by men and boys and women, who go down with no artificial help.

When the time comes for the pearl fishing they set out from their islands, some of them four hundred miles away from the atoll. Most of the natives bring their families and household effects with them. Many bring even their houses. This is not so difficult an undertaking as it may appear at first sight, for the houses are made from light cocoanut palms and pandanus leaves. They are built up in sections, so they are easy to take apart and transport.

Most of the diving is done in water from sixty to seventy feet deep. The sea is so clear in the atoll that the diver can study the bottom perfectly with a water glass and locate the best clumps of shell before he dives.

When he is ready to go down he slips into the water over the side of the boat, and holding to the gunwhale with one hand, he looks downward through the water glass. The moment he sights a good lot of shells he begins to breathe deeply, sucking in the air until his chest is inflated as far as it can be, and then exhaling it slowly through the mouth, so that it makes a whistling sound. Having thus cleaned out his lungs he takes a long breath, filling his chest with perfectly pure air, and then he lets go of the gunwhale instantly and sinks below the surface feet foremost.

After he has thus sunk about ten feet he turns quickly and swims toward the bottom, head first, cleaving the water as gracefully and swiftly as a fish would. On touching bottom he hauls himself along by seizing clumps of coral until he reaches the shells. Then he breaks them off the reef with his right hand, which is protected with white cotton cloth.

Quickly he puts the shells into a little net of cocoanut fiber which he carries over his shoulder. Then he stands erect and immediately he shoots toward the surface as if he were pulled up by a rope. So swiftly does he ascend that he frequently seems to leap out of the water when he reaches the surface.

Of course, boys and girls of these South Sea islands can swim and dive almost as well as if they were water dwellers. One of them made an exhibition dive for the officers of the United States Fish Commission steamship Albatross last year. He remained under the water two minutes and forty seconds, and reached bottom at a depth of one hundred and two feet under the boat's keel. The water was so transparent that the beholders could see him clearly. They declare that af-

ter he had touched bottom at this enormous depth he calmly picked over the pieces of coral and shell at the bottom to select one to bring up, exactly as a man might cull flowers when working at his ease in a garden. This young diver was ready to go down again only a few minutes after he came up.—Baltimore Herald.

Our Reading Room.

BROOKFIELD, N. Y.—Sabbath, December 12, was a glad day for the Second Brookfield church. For six months we had been holding the Sabbath services in the G. A. R. Hall.

This organization had generously offered its spacious rooms for our use during the tedious process of repairing the Lord's house. On the above date the auditorium was ready to receive us. It was evident from the pleased and happy faces of the gathering congregation that there was deep sympathy with the Psalmist when he said "I was glad when they said unto me, 'Let us go into the house of the Lord.'" A special program, including some fine selections by the choir, with appropriate Scripture reading, helped us to express the joy of the occasion. A sermon on the theme, "The Supremacy of God's Place in Public Worship" was suggested by the words in 2 Chron. 6:41, "Now, therefore, arise O Lord God into thy resting place, thou and the ark of thy strength."

The repairing has been neatly and skillfully done. A new steel ceiling, fresh paint on this, and the woodwork in harmonious coloring, and wall paper and carpet in corresponding tints, and a lowered and remodeled choir loft have wrought a pleasing transformation. Prayer meetings were held with unabated interest in private homes in the village during this long season of repairing, but last Sabbath evening a meeting of unusual attendance and warmth was held in the auditorium of the church. We gratefully acknowledge the visit of Prof. Alva Davis of Leonardsville, who preached for us an excellent sermon at one of the Sabbath evening meetings not long ago.

The Christmas tide brought with it wintry blasts and a biting atmosphere, but these could not cool the glow of warm and kindly hearts. On Christmas morning the Junior Society of the church, accompanied by the pastor, made a series of ten calls on elderly and needy people, leaving simple tokens of comfort and good cheer with merry Christmas greetings. In this they demonstrated in glad faces the truth that "it is more blessed to give than to receive." The older portion of the Sabbath school also experienced the same joy by giving the children a jolly ride two miles into the country. Bro. J. D. Camenga had generously invited us to his commodious and hospitable home, and here a bountiful dinner was supplied to all. After dinner the children delighted us with an appropriate program of singing and recitations, and a Christmas tree was unloaded to their delight. The annual roll call of the church on Sabbath, January 9, and a church and society supper and social on the night of January 2, are anticipated events to which we are looking with pleasure. But sadness is mingled with our joys during this Christmas time for death has claimed some of our loved ones. The pastor has declined the call of the church to be their pastor for the year beginning April 1, 1904. At that date he closes his work here, having

spent four and a half years of pleasant association with this dear people in service for our common Lord.

Theoretically the blessedness of the pastor's family must have been somewhat less than that of the members of the parish, since they were the recipients of many tokens of loving regard from the people. But there was a pleasurable glow of gratitude warming our hearts towards these dear friends, which we hereby wish to acknowledge.

T. J. V.

CARRIE CLARKE PIERCE.

On Sunday afternoon, Dec. 20, many friends and relatives gathered to pay their last loving tribute at the bier of our dear sister, Carrie Clarke Pierce.

For years her beautiful and useful Christian life has been a help and inspiration to her brothers and sisters in Christ of the Chicago Seventh-day Baptist church, of which she was a charter member. She was born in Walworth, Wis., March 26, 1860, the daughter of Deacon William S. and Jeanette Coon Clarke. At an early age it was evident that God had blessed her with a remarkable talent and love for music. She received instruction and improved her God-given talent. Her mother died when she was sixteen years old, and she then came to Chicago to complete her musical education. She studied with the best teachers and became a finished artist. As a teacher of piano and voice she was very successful. Those music students who received her untiring, patient, sympathetic instruction were fortunate in their choice of a teacher who loved her work and looked upon it as her mission, one who put her soul into her work. She gave her talent and culture to her Master and used her ability in his service. For a number of years she has directed the music of the Chicago church. She was married on Thanksgiving Day, 1883, to George Pierce. To them was born a daughter, Hazel, now fifteen years old. For several months Mrs. Pierce had suffered physical and mental debility resulting from an incurable disease. She passed away at the Chicago Homeopathic Hospital on Thursday, Dec. 17, 1903, aged forty-three years, eight months and twenty days. Her daughter, Hazel, a step-mother, three half-sisters, a half-brother, cousins, and a host of friends mourn their loss.

The funeral service was conducted by her pastor, assisted by Rev. O. U. Whitford, D. D., Rev. L. A. Platts, D. D., Rev. W. C. Daland, D. D., and Rev. S. H. Babcock. The body was interred at Walworth, Wis.

"I shall not hear again the notes
That once beneath her fingers grew;
What are all strains of warbling throats?
I shall not hear again the notes."
Some
Like dimmest clouds across the blue.
But I shall not hear again the notes
That once beneath her fingers grew."

Though she has gone from us, we know that she has entered that land of melody and music where she will make sweet harmony with the heavenly chorus throughout eternity. God's will be done. W. D. W.

ACCORDING TO HIS FOLLY.

A young Japanese compositor employed on a Japanese paper in New York was riding downtown in a city hall train the other morning. He was engrossed in his morning paper, and paid little attention to the other passengers.

Further notice on page.

But a fresh-looking young man, who sat next to him, and who had been eyeing him all along, suddenly said:

"What sort of a 'nese' are you, anyway? A Chinese or a Japanese?"

The little Jap was not caught napping. Quick as a wink he replied:

"What sort of a 'key' are you, anyway? A monkey, a donkey, or a Yankee?"

The fresh young man had no more to say, and left the train quickly when the city hall station was reached.

THANATOPSIS.

WILLIAM CULLEN BRYANT.

Yet a few days, and thee,
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean, shall exist
Thy image. Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth again;
And lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements.
To be a brother to the insensible rock,
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad and pierce thy mould.
Yet not to thy eternal resting-place
Shalt thou retire alone—nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriars of the infant world,—with kings,
The powerful of the earth,—the wise, the good,
Fair forms, and hoary seers of ag's past,
All in one mighty sepulchre. The hills
Rock-ribbed and ancient as the sun,—the vales
Stretching in peaceful quietness between;
In majesty, and the complaining brooks
That make the meadows green;—and poured round all,
Old ocean's gray and melancholy waste,—
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom.

So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unflinching trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

GRATITUDE.

A patient little boy's leg was pinned under a car in an English accident. A strong man came along and sawed and pried until he got him out. As the lad, his leg badly broken, lay upon the track, he felt in his pocket until he found a ha'penny (one cent) and feebly held it up. "It's all I have," he said, "but I want you to take it for you deserve it." The man did take it, and valued it always, because the grateful boy had given his all.

MARRIAGES.

ROOD—BARCOCK—In Milton, Wis., Dec. 24, 1903, by Rev. L. A. Platts, assisted by Rev. M. B. Kelly, Mr. Warren Ray Rood and Miss Eleanor Edna Babcock, all of Milton.

HULL—LEWIS—At the home of the bride's mother in Little Gennessee, N. Y., Dec. 26, 1903, by Rev. D. Burdick Coon, the Rev. Joseph L. Hull, of Alfred, N. Y., and Miss Florence E. Lewis, of Little Gennessee, N. Y.

MURPHY—EVANS—At the Seventh-day Baptist Parsonage, Jackson Cent. O., by Rev. J. G. Burdick, Nov. 26, 1903. Mr. John Murphy, of Sidney, O., and Miss Minnie Evans, of Anna Station, O.

HENNRICK—WATKINS—At Jackson Center, O., Dec. 23, 1903, by Rev. J. G. Burdick, Mr. George Hendrick to Mrs. Elizabeth Watkins.

WITTER—JUNE—At Alfred Station, N. Y., at the home of the groom, Nov. 21, 1903, by Rev. C. S. Sayre, Mr. William Samuel Witter and Mrs. Helen June.

DEATHS.

RUFFIN—Mrs. Vortia I. Ruffin was born at Adams Center, N. Y., Oct. 25, 1873, and died at DeLuce, Ark., Nov. 20, 1903.

We miss her, but God has taken her in love. C. J. L.

PIERCE—Carrie Clark Pierce was born in Walworth, Wis., March 26, 1860, and died in Chicago, Ill., Dec. 17, 1903.

Further notice on page.

Sabbath School.

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

INTERNATIONAL LESSONS, 1904.

Table of lesson dates and references: Jan. 2, The Boyhood of Jesus; Jan. 9, The Preaching of John the Baptist; Jan. 16, Baptism and Temptation of Jesus; etc.

LESSON III.—BAPTISM AND TEMPTATION OF JESUS.

LESSON TEXT.—Matt. 3: 13-11.

For Sabbath-day, January 16, 1904.

Golden Text.—And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.—Matt. 3: 17.

INTRODUCTION.

There has been much speculation as to the precise significance of the baptism of Jesus. However this question may be settled, the baptism of Jesus marked the beginning of his public life.

During all these years of quiet waiting Jesus had been growing in consciousness of himself and of his great mission. Now that John has aroused the people to enthusiasm for the establishment of God's kingdom, and has begun to teach them that it is a spiritual kingdom, Jesus is stirred to come forth from retirement and to be ready for any part in the great work that may be for him to perform.

As soon then as Jesus had in a sense been initiated into his life work through baptism there came to him the great testing time. Would he be guided by right motives and principles in his work of establishing the kingdom or would he yield to evil methods for the sake of speedy success? He was tempted afterward; but this was his first and most conspicuous battle with the evil one.

TIME.—Probably soon after the first of January in the year A. D. 27.

PLACE.—In the wilderness of Judea, near the Jordan.

PERSONS.—Jesus and John the Baptist; Satan.

OUTLINE:

- 1. Jesus is Baptized. v. 13-15.
2. The Father's Testimony to his Son. v. 16-17.
3. The First Temptation. v. 1-4.
4. The Second Temptation. v. 5-7.
5. The Third Temptation. v. 8-11.

NOTES.

13. Then came Jesus from Galilee. That is, from his home at Nazareth, evidently attracted by the general movement of the people, as occasioned by the preaching of John. The place of the baptism may have been north of Jericho near the southern border of Galilee. To be baptized of him. He came not to see what was going on, but expressly to be baptized. We cannot think that he was moved by consciousness of sin to be washed away; rather in the act of baptism there was for him the expression of his own consecration to the work of the kingdom of God which John preached.

14. But John would have hindered him. Or better, was hindering or preventing him. That is, he did not comply at once with Jesus' request to baptize him. I have need to be baptized of thee. John had urged others to repent and be baptized, but he feels this man has no need of repentance and is already a better man than himself. We are not to infer that he at first recognized him as the Messiah. Compare John 1: 33. He may have been acquainted with Jesus, for he was his kinsman; or he may have perceived his blameless character through prophetic inspiration.

15. For thus it becometh us to fulfill all righteousness. Jesus had a thorough conviction of his duty to be baptized; for thus he would approve of the work of the kingdom which John was preaching and with the

others who were baptized have a part in this work. If he had not been baptized he would seem to be classing himself with the Pharisees. Compare Luke 7: 29-30.

16. Went up straightway from the water. This clause unmistakably suggests immersion as the form of baptism. See last week's lesson. The heavens were opened unto him, etc. A miraculous manifestation of the approval of God, and of the inauguration of the work which Jesus was to do. Spirit of God descending as a dove. Luke says, "in bodily form as a dove." The comparison is not therefore merely to the manner of descending. Thus was Jesus anointed and endowed for his work. It is a mistake to suppose that before this Jesus was a mere man and not the Messiah, and that now he became what he was not before. This event is in some sense parallel to the coming of the Holy Spirit upon the disciples at the day of Pentecost. From this account we might suppose that Jesus alone saw the dove and heard the voice; but from John's Gospel it appears that the Baptist also saw and heard.

17. This is my beloved Son, etc. This assurance is to testify that Jesus is in a peculiar sense the Son of God. These words could not but strengthen the human nature of our Saviour for the work that he was to do, and assure him beyond all doubt that he was the Messiah, the One who was to establish the kingdom concerning which John was preaching.

1. Led up of the Spirit. The Holy Spirit did not plan his temptation. In view of the wonders of his baptism Jesus felt impelled to retire into the wilderness for meditation upon his great work, and it was just upon this occasion because he was thinking of how he was to act that Satan found occasion to tempt him to wrong methods in his work. The wilderness. That is, the wilderness of Judea. To be tempted of the devil. That definite power of evil ever opposed to the holy God. The language used certainly implies the personality of the Evil one.

2. And when he had fasted. He was doubtless so filled with thoughts of his relation to God and to the great work of the kingdom that he did not note the lack of food. He afterward hungered. We are to infer that this consciousness of hunger served as the first opportunity for a great temptation, although Mark and Luke teach that he was tempted during the forty days.

3. And the tempter came and said, etc. We are to realize that the account of the temptation is in highly figurative language. Of course our Saviour would have been tempted not at all if he knew that it was Satan who made the suggestion to him, and on the other hand he would not have listened to anything that Satan would say. It is probable that a spectator of Jesus' temptations during this period would have seen no more than a man wrapt in thought seated upon a stone or wandering about in the wilderness. The temptation was certainly real, even if we must conclude that it was altogether in the thought of our Saviour. If thou art the Son of God. The devil did not intend to cast doubt upon the fact that Jesus was the Son of God, but rather to use this supposition as a basis for temptation. Since he was the Son of God he surely ought not to lack anything. Why not then supply himself with food by a miracle? Command that these stones become bread. Literally, loaves. The stones resembled in form the loaves of bread common at that time.

4. It is written. The usual formula for quoting scripture. Man shall not live by bread alone, etc. Deut. 8: 3. There is something far more important than nourishment for the body. For Jesus to provide for his wants by a miracle would be to show lack of trust in God who had called him his beloved Son. It would also be to raise himself above the necessities of his humanity. If he had made the stones bread we might have doubted that he ever afterwards suffered hunger or thirst or was weary,—or in short that he was subject to the limitations of mortal man and so most near to us whom he came to save.

5. The Holy City Jerusalem. The preparation for this temptation is of course subjective. Since Jesus has said by his quotation of scripture that he will trust in God, the devil now suggests that he trust in God most fully, and by putting himself in the greatest danger in the presence of the people have God deliver him and by this manifestation of the divine care for him demonstrate to the people that he is really the Messiah whom they expect.

6. He shall give his angels charge, etc. Quoted from Psa. 91: 11, 12, which is recognized as referring to the Messiah. Satan can quote scripture upon occasion. This temptation was certainly very seductive, and according to Luke's view was the climax of all the temptations. How more readily could Jesus establish the kingdom of heaven than by winning followers

through some such great sign showing that he was the Messiah whom they expected.

7. Thou shalt not make trial of the Lord thy God. Quoted from Deut. 6: 16. It would be a presumptuous putting of God to the test if Jesus should thus throw himself into danger as if requiring God to deliver him: The Israelites murmured when they knew that it was a sin thus to lack trust in God, and by so doing they put God to the trial—whether he would destroy them.

8. All the kingdoms of the world, and the glory thereof. Of course not visible to physical sight.

9. All these will I give thee. And in a certain sense he could have done as he agreed. This temptation was to accept the popular idea of the kingdom of God as a world-kingdom, and to attempt to become a king like Alexander or Caesar. It might easily have seemed reasonable to Jesus as he meditated in the wilderness that he should first obtain power over the nations of the world and then establish a spiritual kingdom upon the principles of truth and righteousness.

10. Get thee hence, Satan. Jesus resists that to accept the popular theory of the Messianic kingdom would be really to worship Satan. He will not win by temporal power. And him only shalt thou serve. Deut. 6: 13. There can be no divided service.

11. Then the devil leaveth him. Luke says, "For a season." We are to infer that as he was a man he was often tempted during his ministry as also during his private life at Nazareth. His victory here in the wilderness was, however, decisive. Angels came. As after his great struggle in Gethsemane when no doubt he was also tempted most severely to waver from his purpose to give himself unto the uttermost.

THE HERITAGE.

JAMES RUSSELL LOWELL.

The rich man's son inherits lands, And piles of brick, and stone, and gold, And he inherits soft, white hands, And tender flesh that fears the cold, Nor dares to wear a garment old; A heritage it seems to me, One scarce could wish to hold in fee.

The rich man's sons inherit cares; The bank may break, the factory burn, A breath may burst his bubble shares; And soft, white hands could scarcely earn A living that would serve his turn; A heritage, it seems to me, One scarce would wish to hold in fee.

The rich man's son inherits wants, His stomach craves for dainty fare; With sated heart he hears the pants Of toiling hands with brown arms bare, And wearies in his easy chair; A heritage, it seems to me, One scarce would wish to hold in fee.

What doth the poor man's son inherit? Stout muscles and a sinewy heart, A hardy frame, a hardier spirit; King of two hands, he does his part In every useful toil and art; A heritage, it seems to me, A king might wish to hold in fee.

What doth the poor man's son inherit? Wi' his o'erjoyed with humble things, A rank adjudged by toil-worn merit, Content that from employment springs, A heart that in his labor sings; A heritage, it seems to me, A king might wish to hold in fee.

What doth the poor man's son inherit? A patience learned of being poor; Courage, if sorrow come, to bear it, A fellow-feeling that is sure To make the outcast bless his door; A heritage, it seems to me, A king might wish to hold in fee.

O, rich man's son! there is a toil— That with all others level stands; Large charity doth never soil, But only whiten, soft white hand— This is the best crop from thy lands; A heritage, it seems to me, Worth being rich to hold in fee.

O, poor man's son! scorn not thy state; There is worse weariness than thine, In merely being rich and great; Toil only gives the soul to shine, And make rest fragrant and benign— A heritage, it seems to me, Worth being poor to hold in fee.

Both, heirs to some six feet of sod, Are equal in the earth at last; Both, children of the same dear God, Prove title to their heirship vast By record of a well-filled past— A heritage, it seems to me, Well worth a life to hold in fee.

ALL FOR JESUS.

MRS. C. A. LOOFBORO.

(Read at the recent Yearly Meeting of the Iowa Churches.)

A growing Christian often comes to a place in life where he feels the need of reconsecration; for it takes a life time of thought and care to be sure that we have not reserved for ourselves a little or much of our offerings to God. To give all is to give self and all that we possess. In the line of possessions the first thought is of money: dollars and cents. There is so much said on this subject you no doubt have settled in your own mind what is due God from you. When you are deciding do not transpose tenth or "tithe" for "all." You have consecrated all to God. But you give him only a tenth? Then the nine-tenths you are using for self, you are borrowing from God. By the natural order of things, then you should pay him interest, and before your account with him closes, you should pay the principal also. The widow in giving her two mites gave her all, her living. Living would include food, raiment, fuel, rent; everything she needed which the two mites would help pay for. Probably she went without some of these necessities. A picture of this hangs in my memory. A Jewess of middle age, slender, bent with care and overwork, and in threadbare garments. Want speaks in her face. But it is want of bodily comforts, for her face tells that her heart is filled with love for the Master who supplies all her needs. Her needs. They are no more and no less than he is abundantly able to supply. She knows him so well in spirit, if not otherwise, that she does not feel out of place at the treasury, though she is surrounded by the more wealthy who are giving much of their abundance. Knowing him, she knows that her gift, though so small, will be accepted; she gives her living, and Jesus commends her for it.

By what are you measuring your gift to God? By the amount some one else gives, or by the blessing you hope to receive? Should we not have in view most the gracious blessing that comes to us by consecration. The cause certainly needs our gifts, but we need the blessing. But there are other things which you possess for example, time. This, too, you have consecrated to God: God gives to men 365 days each year. You are commanding your share of them now, and have judged it wise to spend them in his service. Perhaps you are young. Much of your time is in school. Are you there to enjoy yourself? To carry off the honor of your class, or are you using this most important time of your life to develop skill in the work to which God is already calling you? Perhaps you are very busy in your trade or profession. You say you have little time for prayer. Have you ever noticed how many actual hours or minutes you can save in a day by taking a few minutes in the morning to ask God for guidance? It gives such a feeling of security to know that you have the God of the Universe for a guide. Your eyes are on the mark he has set for you, and by keeping them there you feel better satisfied with that day's gain for eternity. And because you are at peace with God, the night brings rest. And more time is saved.

Then there is the Sabbath. Do you ever commend yourself because you have kept a Sabbath holy from sunset to sunset, and,

have not pinched off a little at both ends? Why, that day was all God's in the first place. If you use any part of it for worldly purposes, you steal it from God, and by so doing cheat yourself. The Sabbath is our spiritual feast day. We starve our souls, if we do not partake of the food God sets out for us.

Are you one who is cut off from the opportunities of the service you would gladly render? Are you lonely, an exile? The Sabbath is a splendid time to work with yourself. It is your preparation time. Remember, too, "They also serve who only stand and wait." What are you doing with the eyes you have consecrated to God?

Some one has said, "The eyes are the windows of the soul." Shall we darken our souls by looking at unkind actions in others and the failings of those who are stumbling along with us while we try to walk in the highway of our God? Or shall we rather keep our eyes on the path ahead and be ready to remove the hindrances in their way?

Shall we be able to say when our eyes have grown dim, that by the use of his holy word we are able to see him with clear vision, and as he is. Or shall we remember with regret the hours we have spent reading worthless literature? How many of the beauties of nature, his creation, shall we close our eyes against while our whole attention is given to trivial things which annoy and cause us to become discontented with life, and with what God has given us? Have you seen the glow, the radiance, on the face of one who has been in the presence of the Master? The radiance is there. If you have not seen it, train your eyes for it. Have you seen in your brother's face, the evidence of a battle fought, and a victory for God? Watch for it. The sight of it will give you joy. Have you helped to lift the burden some one is carrying? In that wonderful prayer in the Garden of Gethsamane, Jesus prayed for those that believed on him that they might behold the glory God had given him. We do not have to wait for the first vision of that glory. Have you seen the door that opens into the noblest life? "Seek and ye shall find."

If you have given your strength to him, you are using that which you have given to God. Can you afford to use it to gain the things that are not eternal? Seeking pleasure requires strength. How many of the pleasures you enjoy are pleasures when you are in the companionship of Christ? Perhaps you are a wage earner. You are using the strength you have given to God to earn money; for what? nine-tenths for self, one-tenth for Christ? If you have given your strength to God you have no right to let it be idle. Put it to use. It is of no good to him unless you use it. Do you think it is too little, that you are too weak for him to use? You may be old, sick, or otherwise enfeebled, with only strength to speak a word, but one word may start a soul on its path to heaven. Perhaps you are an overworked mother. How much strength do you use in answer to the calls God has given you in behalf of your family, and how much to satisfy your own or some one else's worldly idea in regard to your duty?

Your family cares take all your strength. Are you rearing your children only that they may love and honor you? Is it that others may comment on your fine appearing children? Or is it that they may draw the stray, ing back to God's love? When giving to God

seems a sacrifice, a heavy cross, you will find the same duty easy and gladly performed if you will turn your eyes from the world, toward God.

My thought is expressed in these words by Charlotte Burgess DeForest:

"Thy God hath commanded thy strength," It is not thine to squander on toys of a passing age; Nor thine to be spent in winning a sordid earthly wage; Nor thine to hide in a napkin till a more convenient time. Thy God hath commanded thy strength, Thy strength in its fullness and prime. "Thy God hath commanded thy strength," It may be to deeds of glory before the world's applause; It may be to work and struggle in some obscure cause; It may be to do little things that few or none will heed; Yet God hath commanded thy strength— Of thy service the Lord hath need. "Thy God hath commanded thy strength," He may summon to the desert from the toiling world apart, For thy strength to rest in silence while he shall try thy heart; Or he may call thee to shoulder some weight of sorrow or pain, 'Tis thy God that commandeth thy strength— Shall he command in vain?

THE CULTURED CROW.

Once upon a time a crow sat upon a high branch of a tree with a large bit of cheese in her mouth, when an envious and hungry fox came prowling along and spied the choice morsel.

"You are a beautiful bird," said the cunning fox, "and yet your great beauty is not equal to your marvelous voice, which charms all the beasts of the forest. Pray, Mrs. Crow, do let me hear you sing."

The crow turned her head to one side, as is the habit with such birds, and looked at Mr. Fox. Then she deliberately ate the cheese, and, after clearing her voice, spoke:

"Thank you for the compliment, Mr. Fox, she said. "If you will wait a minute I will sing for you. I never sing or speak until after dinner since I have been reading ancient fables."

The fox did not wait but trotted on his way.—New York Herald.

Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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.

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.

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.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moine 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.

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.

ELI FORBES THE LOOFBORO, Pastor, 821 W. 25th Street.

